

ACTS AND PROCEEDINGS

OF

THE ONE HUNDRED AND FORTY-SIXTH

GENERAL ASSEMBLY

OF

THE PRESBYTERIAN CHURCH IN CANADA

June 6 – June 9, 2021

GENERAL ADDRESSES

CHURCH OFFICES AND ARCHIVES	50 Wynford Drive, Toronto, Ontario, M3C 1J7 Phone 416-441-1111; 1-800-619-7301 Fax 416-441-2825; presbyterian.ca
KNOX COLLEGE	59 St. George Street, Toronto, Ontario, M5S 2E6 Phone 416-978-4500; Fax 416-971-2133 knox.college@utoronto.ca, knox.utoronto.ca
PRESBYTERIAN COLLEGE	3495 University Street, Montreal, Quebec, H3A 2A8 Phone 514-288-5256 info@presbyteriancollege.ca, presbyteriancollege.ca
ST. ANDREW'S HALL	6040 Iona Drive, Vancouver, British Columbia, V6T 2E8 Phone 604-822-9720 standrews.edu
VANCOUVER SCHOOL OF THEOLOGY	6015 Walter Gage Road, Vancouver, British Columbia, V6T 1Z1 Phone 604-822-9031 vst.edu
CRIEFF HILLS RETREAT AND CONFERENCE CENTRE	7098 Concession 1, RR 2, Puslinch, Ontario, N0B 2J0 Phone 519-824-7898; 1-800-884-1525 info@crieffhills.com, crieffhills.com
PRESBYTERIAN CHURCH HERITAGE CENTRE	19 Falkirk Street, RR 3, Denfield, Ontario, N0M 1P0 Phone: 416-469-1345 (Ian Mason, Curator) pcheritagecentre@gmail.com, pcheritagecentre.ca

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OFFICERS OF THE 146TH GENERAL ASSEMBLY

Moderator: The Rev. Dr. Daniel D. Scott
 Principal Clerk: The Rev. Stephen Kendall
 Deputy Clerk: The Rev. Donald G.A. Muir

MODERATORS OF GENERAL ASSEMBLY

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

- 1925 Toronto, David G. McQueen, B.A., D.D., LL.D., Edmonton, Alberta
(Interim Moderator)
- 1925 Toronto, Ephriam Scott, B.A., D.D., Montreal, Quebec
- 1926 Montreal, Alexander J. MacGillivray, M.A., D.D., Guelph, Ontario
- 1927 Stratford, W. Leslie Clay, B.A., D.D., Victoria, British Columbia
- 1928 Regina, John Buchanan, B.A., M.D., D.D., Amkhut, India
- 1929 Ottawa, David Perrie, D.D., Wingham, Ontario
- 1930 Hamilton, Frank Baird, M.A., D.D., LL.D., Pictou, Nova Scotia
- 1931 Toronto, William G. Brown, M.A., B.D., Saskatoon, Saskatchewan
- 1932 London, Robert Johnston, M.A., D.D., Ottawa, Ontario
- 1933 Peterborough, Hugh R. Grant, M.A., D.D., Fort William, Ontario
- 1934 Toronto, James S. Shortt, M.A., D.D., Barrie, Ontario
- 1935 Montreal, Donald T.L. 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 Armprior, 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
2019 Waterloo,	Amanda R. Currie, B.A.Sc., M.Div., Regina, Saskatchewan

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	Dr. T. Smit
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	Mr. R. Griffiths
Business, Committee on, 2021 Assembly: Convener	Mr. J.I.F. Barrett
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. Smagge
Stewardship and Planned Giving	Ms. K. Plater
Maclean Estate Committee: Convener	The Rev. M.R. McLennan
Managing Director, Crieff Hills Community	The Rev. Dr. K.E. O'Brien
Nominate, Assembly Committee to: Convener	The Rev. Dr. C.E. Wilson
Pension and Benefits Board: Convener	The Rev. W.C. Stewart
Director	Ms. N. Jeffrey
Theological Colleges	
Knox College Board of Governors: Convener	Mr. R. Phillips
Principal	The Rev. Dr. J.A. Vissers
Presbyterian College Board of Governors: Convener	Mr. C. Bartlett
Principal	The Rev. Dr. R. De Vries
St. Andrew's Hall Board, Vancouver: Convener	The Rev. Dr. M.J. Morris
Dean	The Rev. Dr. R. Lockhart
Vancouver School of Theology: Principal	The Rev. Dr. R.R. Topping
Trustee Board: Convener	Mr. R. Johnston
Secretary	Ms. J. Czeglédi
Women's Missionary Society: President	Ms. C. Reid
Executive Director	The Rev. S.Y.M. Kim

RELATED CORPORATIONS

Presbyterian Church Building Corporation: Chair	Mr. David Phillips
Chief Operator Officer	Ms. Betty Kupeian

LEGISLATION – 2021

Remits

The 2021 General Assembly adopted no recommendations requiring remits to presbyteries under the Barrier Act.

Declaratory Act

The following Declaratory Act regarding Book of Forms section 11.2 was adopted (A&P 2021, p. 55) which constituted a revision to that section:

11.2 The following Declaratory Act was adopted by the 1989 General Assembly and ordered inserted in the Book of Forms (A&P 1981, p. 90; A&P 1989, p. 271, 65) and was revised through an additional Declaratory Act adopted by the 2021 General Assembly: By virtue of their ordination vows, all ministers and elders are obliged to exercise full ministry including, among other things, active participation in the ordination of candidates to the eldership and to the ministry of Word and Sacraments. The one exception is that ministers and elders are granted liberty of conscience and action in active participation in the ordination, induction and installation of candidates to the eldership and to the ministry of Word and Sacraments who are LGBTQI persons (married or single). (Remit C, 2019, A&P 2019, p. 5) Though presbyteries have no authority to grant permission to disobey church law and doctrine, yet they are enjoined to deal with cases of conscience on any question with pastoral care and understanding for the parties involved, with concern and sensitivity for the peace and unity of the whole church.

Appendix to Book of Forms

The following Appendix was added to the Book of Forms by the 2021 General Assembly. (A&P 2021, p. 309, 54)

APPENDIX L

POLICY REGARDING SAME-SEX MARRIAGE AND THE ORDINATION OF LGBTQI PERSONS

The 2021 General Assembly approved the following remits under the Barrier Act:

Remit B, 2019 – Definition of Marriage

The Presbyterian Church in Canada holds two parallel definitions of marriage and recognizes that faithful, Holy Spirit filled, Christ centered, 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 – Ordination of LGBTQI persons

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-SIXTH GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA**

June 6 – June 9, 2021

FIRST SEDERUNT

The General Assembly convened via Zoom videoconferencing service and PC-Biz online platform, on Sunday the sixth day of June in the year of our Lord two thousand and twenty-one, at two o'clock in the afternoon, Eastern Daylight Time (EDT).

At which time, ministers, diaconal ministers and ruling elders being commissioners from the several presbyteries of The Presbyterian Church in Canada, convened upon the call of the Moderator, pursuant to a recommendation by the Assembly Council.

The General Assembly that was to be held in Waterloo, Ontario, commencing on June 7, 2021, was cancelled due to COVID-19 pandemic restrictions.

ACKNOWLEDGEMENT OF THE TRADITIONAL TERRITORIES

A video, acknowledging traditional territories from regions across Canada upon which The Presbyterian Church in Canada gratefully worships and serves, was viewed by the Assembly. The Moderator, the Rev. Amanda Currie, then reflected upon the devastating news of the discovery of the remains of approximately 215 children on the lands of a former residential school in Kamloops, British Columbia. She said, "The devastating sorrow this news triggers is not isolated to Kamloops, but is shared by all who lost family, friends or community members to Indian residential schools. So many Indigenous children never came home from the schools where they were forcibly taken and the weight of the trauma that loss has wreaked in Indigenous communities, in which the church shared a large role, is still causing intense harm today. Let us all remember them, honour their lives, lament their deaths, reflect on our participation in this atrocity and recommit ourselves, and our church, to the work of healing and reconciliation." (see also p. 14)

WORSHIP

Public worship was conducted by the Rev. Amanda Currie who was assisted by several commissioners speaking in a variety of languages; children from Erindale Presbyterian Church reciting the Lord's Prayer; scripture readers; the liturgist for this Assembly, the Rev. Janet Ryu Chan along with her father, the Rev. Paul Ryu; and Assembly musician, the Rev. Glen Soderholm. Following the reading of Isaiah 43:1–7 and Luke 3:15–17, 21–22, Ms. Currie preached the sermon.

CONSTITUTION OF THE ASSEMBLY

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

ROLL OF ASSEMBLY

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

ROLL OF ASSEMBLY

Ministers	Elders
I. SYNOD OF THE ATLANTIC PROVINCES	
1. Presbytery of Cape Breton (Nova Scotia)	
Robert Lyle, Sydney	Charles Greaves, Albert Bridge
Peter D. MacDonald, Big Bras d'Or	David Sneddon, Sydney

2. **Presbytery of Newfoundland** (Newfoundland and Labrador)
Derek Krunys, St. John's Jennifer M. Pallard, St. John's
3. **Presbytery of Pictou** (Nova Scotia)
Joon Ki Kim, New Glasgow Mary J. Chesnutt, Westville
Andrew S. MacDonald, Stellarton Susan H. Robinson, Little Harbour
4. **Presbytery of Halifax-Lunenburg** (Nova Scotia)
Andrew G. Campbell, Truro G. Murray MacDonald, Stillwater Lake
Beth M. Mattinson, Milford Gordon N. Wright, Lunenburg
5. **Presbytery of New Brunswick** (New Brunswick)
John J. Crawford, Saint John Dallas W. Davis, Fredericton
Wendy L. MacWilliams, Fredericton Iain R. Flint, Hanwell
Alexander (Sandy) D. Sutherland, Tabusintac Peter Parnell, Miramichi
6. **Presbytery of Prince Edward Island** (Prince Edward Island)
Dawn B. Griffiths, Charlottetown John I.F. Barrett, York
Thomas J. Kay, Canoe Cove David A. Robinson, Charlottetown
Steven H. Stead, Clyde River Dail D.P. Smith, Canoe Cove
- II. SYNOD OF QUEBEC & EASTERN ONTARIO**
7. **Presbytery of Quebec** (Quebec)
Katherine A. Burgess, St-Gabriel-de-Valcartier Gina Farnell, Quebec
8. **Presbytery of Montreal** (Quebec)
Stephen Azundem, Dollard-des-Ormeaux Rita Y. Cheung, Verdun
Glenn A. Chestnutt, Montréal Serges Mbiakoup, Laval
Sarina O. Meyer, Beaconsfield Angelia Mercier, Pierrefonds
Peter J. Rombeek, Montréal Paolo Ruscito, Laval
9. **Presbytery of Seaway-Glengarry** (Ontario)
Geoffrey P. Howard, Iroquois David G. McIlveen, Johnstown
James F. Douglas, Vankleek Hill Heather J. McIntosh, Dunvegan
10. **Presbytery of Ottawa** (Ontario)
Elizabeth A. Chan, Ottawa Stanley G. Currie, Ottawa
James T. Hurd, Ottawa Bruce D. Finlay, Rockland
Shahrazad Kandalaft, Kemptville Ernest L. McArthur, Ottawa
George L. Zimmerman, Manotick Dan Seekings, Ottawa
11. **Presbytery of Lanark & Renfrew** (Ontario)
James Daehyon K.D.H. Kim, Petawawa Norman A. McBride, Pembroke
Jill M. Turnbull, Portland
- III. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**
12. **Presbytery of Kingston** (Ontario)
D. Lynne Donovan, Picton Elaine K. Coderre, Kingston
Andrew J.R. Johnston, Kingston Amanda Ross-White, Kingston
13. **Presbytery of Lindsay-Peterborough** (Ontario)
L. Ann Blane, Bobcaygeon Janet Halstead, Peterborough
Neil Ellis, Cobourg James D. Smith, Cobourg
Linda Park, Lindsay Thomas M. Williams, Peterborough
14. **Presbytery of Pickering** (Ontario)
C. Duncan Cameron, Scarborough Botond G. Fejes, Toronto
David Chung, Toronto Margaret Horrigan, Markham
Robert A.J. Kennedy, Port Perry Bruce Morrison, Toronto
Bethany L. McCaffrey, Toronto Robert J. Shaw, Whitby

- 15. Presbytery of East Toronto** (Ontario)
 J. Wesley Denyer, Toronto
 Robert N. Faris, Toronto
 Charles J. Fensham, Toronto
 Deborah M.K. Stanbury, Toronto
 Kirk T. Summers, Toronto
 Pi-Yu Cheung, Toronto
 Linda Herron, Thornhill
 Craig Homewood, Toronto
 Anne V. Kennedy, Toronto
 Anneli Rahnasto, Toronto
- 16. Presbytery of West Toronto** (Ontario)
 Elias Morales, Toronto
 Lincoln Resende, Toronto
 Janet Ryu-Chan, Richmond Hill
 Barry F. Flude, North York
 J. Jane Gordon, York
 Joan Pollard, Toronto
- 17. Presbytery of Brampton** (Ontario)
 Phye-Huat (Pye) Chew, Mississauga
 Gale Macdonald, Mississauga
 Stuart Macdonald, Oakville
 Geoffrey M. Ross, Brampton
 Stewart Conway, Oakville
 Marilyn A. Coxe, Milton
 Richard W. Darjes, Trafalgar
 Robert W. Kennedy, Mississauga
- 18. Presbytery of Oak Ridges** (Ontario)
 Peter T. Ma, Markham
 Marty J. Molengraaf, Markham
 Freddie Saleh, Newmarket
 Daniel D. Scott, Bradford West Gwillimbury
 Alan Kay, Maple
 Janet J. Maslak, Bradford
 Russell G. Morden, Thornhill
 Judy Soong, Pickering
- 19. Presbytery of Barrie** (Ontario)
 H. Douglas L. Crocker, Barrie
 Darren K. May, Stayner
 Timothy J. Raeburn-Gibson, Collingwood
 Heather L. Bostock, Wasaga Beach
 Aubrey R. Hawton, Oro-Medonte
 Karin I. Cowan, Parry Sound
- 20. Presbytery of Temiskaming** (Ontario)
 Irene H. Hutnick, New Liskeard
- 21. Presbytery of Algoma & North Bay** (Ontario)
 Steven K. Smith, Magnetawan
 Jan McWaters, Burks Falls
- 22. Presbytery of Waterloo-Wellington** (Ontario)
 Edward M.W. Charlton, Arthur
 Kathleen D. Morden, Neustadt
 Nick Pavel, Palmerston
 Frank Szatmari, Kitchener
 Mi Hoa (Michelle) Yoon, Richmond Hill
 Janet D. deGroot, Kenilworth
 Barb J.W. Ferrier, Guelph
 Sue Senior, Waterloo
 Terri L. Whiffin, Kitchener
 Ann C. Wilson, Guelph
- 23. Presbytery of Eastern Han-Ca**
 Jonathan Hong, Richmond Hill
 Jinsook Khang, Concord
 Stephen Kwon, Mississauga
 Myung Soo Son, North York
 Chang Je (Charles) Kim, London
 Won Cheol Lee, Mississauga
- IV. SYNOD OF SOUTHWESTERN ONTARIO**
- 24. Presbytery of Hamilton** (Ontario)
 Curtis G. Bablitz, Burlington
 Alexander M. Douglas, Stoney Creek
 Dong-Ha Kim, Ancaster
 David C. Moody, Stoney Creek
 Nancy Mostert, Jerseyville
 John T. Read, Ancaster
 E. Elizabeth (Beth) Carey, Mount Hope
 Viola Duff, Ancaster
 Raymond R. Paquette, Burlington*
 Brenda Podio, Hamilton
 Leslie Powers, Dundas
 Joanne Reiersen, Stoney Creek
- 25. Presbytery of Niagara** (Ontario)
 Jacob Lee, St. Catharines
 Anita Van Nest, Niagara Falls
 David. J. Whitecross, Dunnville
 William J. Baker, Lowbanks
 Bruce A. Hunter, Smithville
 Deborah Kallender, Welland

- 26. Presbytery of Paris (Ontario)**
 Carol L. Hamilton, Stratford
 Mikal C. Schomburg, Simcoe
 Shannon L. Mestdagh, Delhi
 Maureen Nicholson, Ingersoll
- 27. Presbytery of London (Ontario)**
 John R. Bannerman, London
 Amanda MacMillan, Alvinston
 Andrew P. Thompson, Dutton
 Lela Burt, London
 Janet Donkervoort, London
 Margaret McGugan, London
- 28. Presbytery of Essex-Kent (Ontario)**
 Andrew M. Cornell, Dresden
 Timothy J. Reddish, Windsor
 Alison C. Brown, Windsor
 Wendy E. Skreptak, Windsor
- 29. Presbytery of Lambton-West Middlesex (Ontario)**
 A. Ian Marnoch, Corunna
 H. Christine O'Reilly, Port Franks
 Don Burnard, Sarnia
 Wanda Robinson, Mooretown
- 30. Presbytery of Huron-Perth (Ontario)**
 Marc W. Fraser, Milverton
 Charmila Ireland, Listowel
 Dwight E. Nelson, Bayfield
 Brian J. Armstrong, Ethel
 Annie E. Coulter, Goderich
 Paul A. Stewart, Listowel
- 31. Presbytery of Grey-Bruce-Maitland (Ontario)**
 Anne-Marie Jones, Meaford
 Owen (Eunho) Kim, Belgrave
 Larry B. Skinner, Listowel
 Joanne Lennips, Lucknow
 Jan Middelkoop, Tara
 Barbara M. Stuart, Kincardine
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
- 32. Presbytery of Superior (Ontario)**
 Joyce A. Yanishewski, Thunder Bay
 Susan M. Dynes, Thunder Bay
- 33. Presbytery of Winnipeg (Manitoba and Ontario)**
 Ronald Fischer, Winnipeg
 Robert J. Murray, Pinawa
 Linda Putnam, Winnipeg
- 34. Presbytery of Brandon (Manitoba)**
 R. Glenn Ball, Brandon
 David S. Wilson, Brandon
- VI. SYNOD OF SASKATCHEWAN**
- 35. Presbytery of Assiniboia (Saskatchewan)**
 Amanda R. Currie, Regina
 Jo Szostak, Regina
- 36. Presbytery of Northern Saskatchewan (Saskatchewan)**
 Roberto A.F. DeSandoli, Saskatoon
 Martha J. Fergusson, Vanscoy
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
- 37. Presbytery of Peace River (Alberta and British Columbia)**
 Lorna D. Price, Dawson Creek
- 38. Presbytery of Edmonton-Lakeland (Alberta)**
 Charles R. McNeil, Lloydminster
 Janet L. Taylor, St. Albert
 Jean E. Olsen, Edmonton
 Randall Osgood, Edmonton
- 39. Presbytery of Central Alberta (Alberta)**
 Steven W. Webb, Sylvan Lake
 Connie Madsen, Rocky Mtn. House
- 40. Presbytery of Calgary-Macleod (Alberta)**
 Jeffrey R. Lackie, Medicine Hat
 M. Jean Morris, Foothills
 Mark A. Tremblay, Calgary
 Sandra J. Cameron Evans, Calgary
 John Chik, Calgary
 Marjolein Havens, Bassano

VIII. SYNOD OF BRITISH COLUMBIA

- 41. Presbytery of Kootenay** (British Columbia)
Gavin L. Robertson, Trail
- 42. Presbytery of Kamloops** (British Columbia)
Shannon K. Bell, Nazko
Colin J. Cross, Penticton
Ross Bassingthwaighe, Kelowna
Margaret R. Peacock, Armstrong
- 43. Presbytery of Westminster** (British Columbia)
Heinrich J.H. Botha, North Vancouver
Bradley Childs, Richmond
Sumarne G. Goble, Vancouver
Victor Kim, Richmond
Rebecca C Simpson, Mission
Andrea Dobos, Burnaby
Isabel Evans, Richmond
David Jennings, North Vancouver
Beverly Y. Shepansky, Vancouver
Susan C. Stacey, Richmond
- 44. Presbytery of Vancouver Island** (British Columbia)
Irwin B. Cunningham, Saanich
Ka Yu Tan, Victoria
Maxine Balsdon, Victoria
- 45. Presbytery of Western Han-Ca**
Harry Heung Ryeol Han, Edmonton
Jong Woog Kim, Burnaby
Munhyun Ryu, Vancouver
Suk Ro Lee, Edmonton
Yong Ki Min, Calgary
Charles Nam, Vancouver

YOUNG ADULT AND STUDENT REPRESENTATIVES

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

Presbytery

- 3 Pictou
5 New Brunswick
6 Prince Edward Island
8 Montreal
10 Ottawa
16 West Toronto
19 Barrie
24 Hamilton
35 Assiniboia
39 Central Alberta
43 Westminster
45 Western Han-Ca

Young Adult Representative

- Sophia K.S. Kim, New Glasgow
Philip M. Stam, Moncton
Cloe D. MacLean, Charlottetown
Lydia Su, Montreal
Karen Abboud, Ottawa
Katarina V. Elms, Toronto
Jermy McGrady, London
Anthony Shivcharran, Hamilton
Gabriell (Gabe) Omolida, Regina
Addison M. Penman, Sylvan Lake
Petri du Toit, Maple Ridge
Dan Park, Calgary

STUDENT REPRESENTATIVES**College**

- Knox College
Presbyterian College
Vancouver School of Theology

Student Representative

- Gerald Gallant, London
Enoch Lee, Pierrefonds
Shirley Carleton, Coquitlam

ELECTION OF THE MODERATOR

The Rev. Amanda Currie called upon the Assembly to choose a Moderator to preside over its deliberations. She called on the Rev. Dr. M. Jean Morris, 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. Dr. Daniel D. Scott as Moderator of the 146th General Assembly.

The Rev. Amanda Currie 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 voted in favour that nominations be closed.

The Moderator called for a motion to elect a Moderator.

M.J. Morris moved, seconded by D.E. Nelson, that the Rev. Dr. Daniel D. Scott be declared elected as Moderator. Adopted.

The Rev. Amanda Currie declared the Rev. Dr. Daniel Scott elected Moderator of the 146th General Assembly.

INSTALLATION OF THE MODERATOR

The Rev. Amanda Currie asked the Rev. Daniel D. Scott the appointed questions and installed him as Moderator of the 146th General Assembly.

MODERATOR ADDRESSED ASSEMBLY

The Moderator addressed the Assembly saying, “Thank you for the trust you have placed in me. I am humbled, honoured and surprised. This will be the sixth time my presbytery commissioned me to an Assembly, but it is the first time I have ever spoken at an Assembly microphone. Admittedly, this is different from an in-person meeting. You are joining in from your dining room table, your kitchen, living room or study, and I am in a room here at 50 Wynford Drive with lots of computer screens, microphones, and some very helpful people. Although we are physically distanced from one another, we are still called to assemble together.” Dr. Scott expressed thanks to his wife Kelly, their three adult children (Jonathan, Danielle and Taylor) and their grandchildren. He also thanked the congregation at St. John’s in Bradford, West Gwillimbury, Ontario, for the grace extended to him and his family for more than a quarter of a century.

A SERVICE FOR COMMISSIONERS

As his first act in office, the Moderator conducted a service for commissioners during which he urged commissioners to depend on God’s strength and guidance, claim our vocation as servants of Christ, the living Word, rely upon the wisdom and inspiration of the Holy Spirit, and to maintain the unity of the Spirit in the bond of peace.

YOUNG ADULT AND STUDENT REPRESENTATIVES

The Moderator welcomed the Young Adult and Student Representatives to the Assembly and their participation in the proceedings of the Assembly.

INTRODUCTION OF GUESTS

The Moderator acknowledged and welcomed the following guests of the Assembly: the Rev. Dr. Takuze Chitsulo, Ms. Julia Drydyk, the Rev. Marijke Strong and Imam Muneeb Nasir.

INTRODUCTION OF FORMER MODERATORS

The Moderator noted that former Assembly Moderators have been invited to attend this gathering via livestream and reported on a delightful online gathering he shared with them in late May. Commissioners acknowledged those who have held this office in the past by viewing a collage that included the Rev. Amanda Currie (2019), the Rev. Daniel Cho (2018), the Rev. Peter G. Bush (2017), the Rev. Douglas H. Rollwage (2016), the Rev. Karen R. Horst (2015), the Rev. Dr. Stephen C. Farris (2014), the Rev. Dr. David W.K. Sutherland (2013), the Rev. Dr. John A. Vissers (2012), the Rev. Dr. H.D. Horst (2011), the Rev. Dr. Herbert F. Gale (2010), the Rev. A. Harvey Self (2009), the Rev. Dr. Cheol Soon Park (2008), Dr. M. Wilma Welsh (2006), the Rev. Dr. M. Jean Morris (2005), the Rev. Dr. Richard W. Fee (2004), the Rev. Dr. P.A. (Sandy) McDonald (2003), the Rev. Dr. Mark Lewis (2002), the Rev. Dr. Joseph Reed (2001), the Rev. Dr. H. Glen Davis (2000), the Rev. Dr. John D. Congram (1997), the Rev. Dr. Alan M. McPherson (1995), the Rev. Dr. George Vais (1994), the Rev. Dr. Linda J. Bell (1992), the Rev. Dr. John R. Cameron (1991), the Rev. Dr. John F. Allan (1990) and the Rev. Dr. Bruce Miles (1988).

ASSEMBLY CHAPLAINS

The Moderator announced that the following would be available to commissioners throughout Assembly as chaplains: the Rev. Laurie McKay Deacon, the Rev. Bill Elliot, the Rev. Dr. Jeff Loach, the Rev. John Paeng and the Rev. Linda Patton Cowie. The Moderator also announced that the Rev. James Yang, minister at Celebration Presbyterian Church in Markham, Ontario, would serve as his chaplain.

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 M.J. Morris, convener.

Receive and Consider

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

Recommendation ADV-001 (p. 201) was moved by M.J. Morris, duly seconded. Adopted.

Recommendation ADV-002 (p. 201) was moved by M.J. Morris, duly seconded. Adopted.

Recommendation ADV-003 (p. 201) was moved by M.J. Morris, duly seconded. Adopted.

Recommendation ADV-004 (p. 201) was moved by M.J. Morris, duly seconded. Adopted.

Report as a Whole

M.J. Morris 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. 250–63, was presented by J.I.F. Barrett, convener.

Receive and Consider

J.I.F. Barrett moved, duly seconded, that the report be received and considered. Adopted.

Recommendation BUS-001 (p. 250) was moved by J.I.F. Barrett, duly seconded.

Divided Motion

Two commissioners asked that the motion be divided.

BUS-001, Part 1

Moved by J.I.F. Barrett, that the action of the Assembly Council in cancelling the 2020 General Assembly be approved.

Amendment

J.T. Hurd moved, duly seconded, Recommendation BUS-001, Part 1 be amended by replacing the recommendation with the words, “that notwithstanding the irregular and unusual cancellation of the General Assembly originally appointed to assemble on June 7, 2020, the action of the Moderator of the 145th General Assembly in convening the 146th General Assembly on June 6, 2021, online be approved.” Adopted.

BUS-001, Part 1, as amended, was adopted as follows:

That notwithstanding the irregular and unusual cancellation of the General Assembly originally appointed to assemble on June 7, 2020, the action of the Moderator of the 145th General Assembly in convening the 146th General Assembly on June 6, 2021, online be approved.

Dissent with Reasons

D. Krunys (p. 14)

BUS-001, Part 2 answered

The adoption of BUS-001, Part 1, as amended, effectively answered BUS-001, Part 2, that read, “That the invitation to the Moderator to convene the 2021 General Assembly be approved.” Therefore, BUS-001, Part 2 was not placed before the Assembly.

Recommendation BUS-006 (p. 252) was moved by J.I.F. Barrett, duly seconded.

Amendment

B.J.W. Ferrier moved, duly seconded, that Recommendation BUS-006 be amended by replacing “approved” with “noted” and replacing “be considered committee by committee, subject only to amendment by majority vote of the Assembly” with “will be treated as a consent agenda, rather than as a recommendation. As such, any commissioner may ask that a recommendation be lifted from the list of consent items, as per the practice outlined in Appendix A-9 in the General Assembly Committee Convenor Orientation Handbook”.

Immediate Vote

D.M.K. Stanbury moved, duly seconded, that the Assembly take an immediate vote on the amendment. Adopted.

Amendment

The amendment was adopted.

Recommendation BUS-006, as amended, read as follows:

That the process for gathering commissioner input regarding which items of business shall come before this Assembly be noted and that the resulting omnibus recommendations will be treated as a consent agenda, rather than as a recommendation. As such, any commissioner may ask that a recommendation be lifted from the list of consent items, as per the practice outlined in Appendix A-9 in the General Assembly Committee Convenor Orientation Handbook.

Immediate Vote

M.W. Fraser moved, duly seconded, that the Assembly take an immediate vote on the recommendation as amended. Adopted.

Recommendation BUS-006, as amended, was defeated

Notices of Motion

The following notices of motion were taken as read:

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. (Recommendation LMA-001, see p. 38).

I give notice that, at a future sederunt, I will move or cause to be moved that the constitution of the Pension and Benefits Plan be reconsidered. (Recommendation PAB-004 and Recommendation PAB-005, see p. 55).

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Women's Missionary Society be reconsidered. (Recommendation WMS-001, see p. 47)

(cont'd p. 14)

COMMITTEE TO NOMINATE STANDING COMMITTEES – INTRODUCTION

The Moderator reminded commissioners that any proposed changes to the names in the report of the Committee to Nominate Standing Committees, must be submitted for the committee's consideration through the General Assembly Office Senior Administrator, T. Hamilton, by Monday, June 7 at 3:00 p.m. (EDT)

(cont'd on p. 40)

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

The Moderator drew attention to the report of the Committee on Education and Reception and invited commissioners to address enquiries or discussion to Ministry and Church Vocations Associate Secretary, T. Purvis.

(cont'd on p. 38)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to reconvene on Monday, June 7, 2021 at 12:00 p.m. (EDT), of which public intimation was given.

DISSENT – FIRST SEDERUNT

A commissioner asked that their dissent be recorded as follows:

Recommendation BUS-001

D. Krunys: An important part of General Assembly is being together. Together ideas get worked out, not only during meetings, but over meals, over late-night discussions. It is a fellowship glue that helps bind us. We are a fractured denomination. Meeting apart amplifies that rift.

SECOND SEDERUNT

WORSHIP

The preludes for the morning worship were provided by a Knox College choir and New Westminster, Hamilton. The sermon was delivered by the Rev. Dr. Richard Topping, President, Vice-Chancellor and Professor of Studies in the Reformed Tradition at Vancouver School of Theology and others assisted with worship leadership.

ASSEMBLY CONSTITUTED

On Monday, June 7, 2021 at 12:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

The Moderator then reflected on the discovery of the unmarked graves of 215 children on the grounds of the Kamloops residential school. He noted that this news confirms what so many Indigenous elders and knowledge keepers have said for years, which is that many Indigenous children never came home from the schools they were forcibly taken to. He said, “The National Indigenous Ministry Council has called the Assembly to a time of silence, confession, prayer and lament to honour the lives of those children whose graves were just found, and for all family, friends and communities who have lost loved ones through the Indian residential school system – for whom this news opens fresh wounds. We need to look within us as well, where schools our own church ran caused harm and continues to cause harm. We have repented, but repentance leads to action. So we also call for a time for reflection, recommitment to reconciliation, a recommitment to work to heal the harm that we caused.” The Moderator led the Assembly in a prayer that called for healing, acknowledged the harmful and complicit actions of the church in running residential schools, expressed repentance, sought forgiveness, pledged recommitment to healing and reconciliation, and sought comfort on all who grieve. He asked the Assembly to sit together in silence for 215 seconds, each second representing a life. The silence was followed by a prayer of confession and reference to the “How long?” cry of Psalm 40.

Additional Motion

R.A.F. DeSandoli moved, duly seconded, that, in consultation with the National Indigenous Ministries Council, the Moderator and immediate past Moderator be asked to write a statement and pastoral letter responding to the discovery of the remains of 215 children at the former Kamloops Indian Residential School. Adopted.

COMMISSIONER ORIENTATION

The Principal Clerk reviewed some of the common PC-Biz procedures.

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

Rationale for revised recommendation

Committee convener, J.I.F. Barrett, presented the committee’s rationale for proposing a revised version of Recommendation BUS-006 that had been amended and defeated during the first sederunt.

Recommendation BUS-006-Revised

J.I.F. Barrett moved, duly seconded that the process for gathering commissioner input regarding which items of business shall come before this Assembly be approved and that the resulting omnibus recommendations, based on a two-thirds preference during polling, be considered committee by committee, subject to amendment by majority vote of the Assembly.

Amendment

D.A. Robinson moved, duly seconded, that the words “based on a two-thirds preference during polling” be deleted from Recommendation BUS-006-Revised.

Immediate Vote

A. Ross-White moved, duly seconded, that the Assembly take an immediate vote on the amendment. Adopted.

Amendment adopted

The amendment was adopted.

Recommendation BUS-006-Revised – as amended

That the process for gathering commissioner input regarding which items of business shall come before this Assembly be approved and that the resulting omnibus recommendations, be considered committee by committee, subject to amendment by majority vote of the Assembly.

Immediate Vote

C.G. Bablitz duly seconded that the Assembly take an immediate vote on the recommendation as amended. Adopted.

(cont'd below)

CUTTING EDGE OF MISSION

The Moderator welcomed the 2021 E.H. Johnson Cutting Edge of Mission Award recipient, Julia Drydyk, Executive Director at the Canadian Centre to End Human Trafficking to the Assembly.

J. Masterton, a member of the Dr. E.H. Johnson Memorial Fund Committee, introduced Julia Drydyk.

By videorecording, Julia addressed the court saying, “On behalf of our board, staff and partners, we are sincerely grateful for the recognition we have received for our efforts, to date, on tackling human trafficking in Canada. We graciously accept the Cutting Edge of Mission award. When the Canadian Centre to End Human Trafficking was founded in 2016, our ultimate goal was, and continues to be, to defeat human trafficking and to put an end to this crime in Canada. Human trafficking is a sophisticated, organized crime that requires sophisticated, organized and integrated solutions. The Presbyterian Church in Canada is an invaluable partner in ending human trafficking in Canada. We thank you for your unwavering commitment tackling modern-day slavery in all of its forms.”

Benita Hansraj, Director of Marketing and Communications for Canadian Centre to End Human Trafficking, was welcomed in person on zoom by the Moderator. She spoke to the Assembly on behalf of Julia, who was unavailable, and commented on the centre’s goals and work.

COMMITTEE ON BUSINESS (cont'd from above)

Recommendation BUS-006-Revised, as amended, was adopted as follows:

That the process for gathering commissioner input regarding which items of business shall come before this Assembly be approved and that the resulting omnibus recommendations, be considered committee by committee, subject to amendment by majority vote of the Assembly.

Dissent with Reasons

Recommendation BUS-006-Revised: S.K. Bell, C.D. Cameron, E.M.W. Charlton, A.M. Cornell, I.B. Cunningham, B.J.W. Ferrier, D. Krunys, S. Kwon, J.T. Read, L.B. Skinner, A.D. Sutherland (p. 16).

Omnibus Recommendation BUS-OMB, was moved by J.I.F. Barrett, duly seconded.

- BUS-002 – Authorized to make decisions
- BUS-003 – Identifying commissioners
- BUS-004 – Roll and Leave to Withdraw
- BUS-005 – Speaking time limit
- BUS-007 – Sederunts
- BUS-009 – Loyal Addresses
- BUS-010 – Records of the Synods, the Assembly Council and the General Assembly
- BUS-011 – Uncompleted Business
- BUS-012 – Amendments and Additional Motions
- BUS-013 – Committees of this Assembly
- BUS-014 – Leave to Sit

- BUS-015 – Conveners of Committees and Staff
- BUS-016 – Young Adult Representatives and Student Representatives – advisory vote
- BUS-017 – Nominations for Moderator of the General Assembly and Positions

Amendment

D.A. Robinson moved, duly seconded, that Recommendation BUS-008 be removed from the Omnibus Motion BUS-OMB. Adopted.

Amendment

D. Jennings moved, duly seconded, that Recommendation BUS-002 be removed from the Omnibus Motion BUS-OMB. Defeated.

Amendment

D. Jennings moved, duly seconded, that Recommendation BUS-005 be removed from the Omnibus Motion BUS-OMB. Defeated.

Omnibus Recommendation BUS-OMB, as amended, was adopted, thereby approving the following recommendations:

- | | | |
|--------------------|--------------------|--------------------|
| BUS-002 – (p. 251) | BUS-009 – (p. 254) | BUS-014 – (p. 255) |
| BUS-003 – (p. 251) | BUS-010 – (p. 254) | BUS-015 – (p. 256) |
| BUS-004 – (p. 251) | BUS-011 – (p. 254) | BUS-016 – (p. 256) |
| BUS-005 – (p. 251) | BUS-012 – (p. 255) | BUS-017 – (p. 257) |
| BUS-007 – (p. 252) | BUS-013 – (p. 255) | |

Dissent with Reasons

- Recommendation BUS-OMB: A.M. Douglas, D. Jennings, D. Krυνys, L Park (p. 18).
- Recommendation BUS-002: S.K. Bell, E.M.W. Charlton, I.B. Cunningham, B.J.W. Ferrier, D. Jennings, R.A.J. Kennedy (p. 19).
- Recommendation BUS-005: B.J.W. Ferrier, D. Jennings (p. 20).
- Recommendation BUS-007: B.J.W. Ferrier (p. 20).

Recommendation BUS-008 (p. 254) was moved by J.I.F. Barrett moved, duly seconded.

Amendment

D.M.K. Stanbury moved, duly seconded, that Recommendation BUS-008 be amended by adding “the Committee on Business be directed to place the report of the Committee on Remits (REM) on the agenda for the third sederunt and” to the beginning of the recommendation; inserting “remaining” after “that the”; and “items” after “agenda”. Adopted.

Recommendation BUS-008 as amended, was adopted as follows:

That the Committee on Business be directed to place the report of the Committee on Remits (REM) on the agenda for the third sederunt and the remaining agenda items listed above be approved, subject to changes proposed in further reports of the Committee on Business.

Dissent with Reasons

- Recommendation BUS-008: E.M.W. Charlton (p. 20).

(cont'd on p. 21)

ADJOURNMENT

The Moderator adjourned the Assembly with prayer, to reconvene on Monday, June 7, 2021 at 4:00 p.m. (EDT), of which public intimation was given.

DISSENTS – SECOND SEDERUNT

Commissioners asked that their dissent be recorded as follows:

Recommendation BUS-006-Revised

S.K. Bell: While this process may seem expedient, it is not in line with the spirit of our polity which allows for every commissioner to have input into the discussion around each issue or recommendation. Even if the voices heard simply reflect a minority opinion, we are all richer for

hearing them. It helps us to make a better-informed decision and ensures that all opportunity for the Spirit to speak is available. If we come to an Assembly having already decided exactly what we are going to vote for each recommendation, we surely are not making communal decisions. We are not listening to God's Spirit. We must have opportunity to hear one another and all of the aspects and nuances of an issue in order to do that. A majority opinion is not always right and if we do not allow for debate of important issues, we squelch the voice of the Spirit as well as the voices of our brothers and sisters with whom we may disagree, but with whom we are also called to discern together.

C.D. Cameron: I dissent of the decision of the Assembly to continue with omnibus recommendations based on the pre-Assembly poll. This is a departure from our normal practice that is unwarranted and jeopardizes the right of commissioners to address matters which have properly come before the Assembly.

E.M.W. Charlton: This process has circumvented the agreed upon process of the General Assembly of the Presbyterian Church in Canada. This recommendation is to homologate a process that has limited the voices of the Commissioners to be able to speak both words of support to the recommendation that would help to guide fellow Commissioners, but also to limit the words of disapproval that also would help to guide fellow Commissioners and the General Assembly. Bringing this process in during the Pandemic where many changes have been made has added to confusion. Also, as we were called to meet to discuss passionate, life changing issues we have added to the confusion, and hurt instead of creating and nurturing trust and unity.

A.M. Cornell: The commissioner poll had the effect of removing decision-making power of the court. This is unprecedented and violates Book of Forms section 4.1 which states "It is a fundamental principle of Presbyterian polity that every member of a court has a right to take part in, and is responsible for, the whole business of the court." The fact that the results of the poll were voted on after the court was constituted does not alter the fact that de facto approval had already been given via the poll. BF 4.3 was also violated. A consent agenda would have been in order.

I.B. Cunningham: This motion violates Book of Forms sections 4 and 4.1 that states "It is a fundamental principle of Presbyterian polity that every member of a court has a right to take part in, and is responsible for, the whole business of the court." While General Assembly may decide what business comes before it, it does not have complete freedom on how it deals with it. It must conform to its own polity. This motion effectively silences the voices of presbyters, especially those in the minority. But even a single voice of a presbyter has the right to speak to an issue. While, using the Barrier Act, General Assembly has the ability to change its polity, it cannot simply choose to ignore it. (This was the substance of a point of order which was simply ignored by PC-Biz.)

B.J.W. Ferrier: The use of a poll was out of order and should never be used again. The Kingdom of God is not a democracy and neither is His church. The establishment and use of resulting omnibus recommendations, based on principles of democracy, rather than commissioners listening together to the Spirit of God, contravenes the Book of Forms 4, 4.1 and 4.3 such that a commissioner is deprived of a right to engage with the full measure of business before the court. A means of increasing efficiency in the form of Consent Agendas has been in use for many years, and should have been used – particularly in a year when so much else changed in an online format. Consent agendas protect commissioners rights of 4.1 and 4.3 by allowing a single voice to pull an item from consent approval. That right was denied this court, and it stifled debate by denying a host of items to even come to the floor of Assembly for debate, and thus draws into question the legitimacy of the full work of this court and certainly leaves it incomplete.

D. Krunys: The use of omnibus motions is breaking with our traditions and practice. The bar or 50% is very high. We have seen 90+ commissioners denied the ability to speak to a motion today by virtue of being in an omnibus, with very little room to debate why. This feels like nothing less than suppression the ability of the Holy Spirit to speak.

S. Kwon: This motion contravenes the Book of Forms 4.1 and 4.3. The omnibus recommendations serves to effectively silence as many as 80 voices that sought to have discussion or defer certain recommendations. This is a tyranny of the majority with the minority voice not being able to give voice except through this process of dissent. Also the results of the poll were not fully disclosed

prior to the Assembly with all the percentages. The average percentage approval of 83% was released and is very misleading. Many of the debatable recommendations were under 70% and means that around 50 people wanted discussion. Furthermore the extraordinary results of having only 5 recommendations not meet the threshold point to the permissive nature of that 50% threshold. The threshold as proposed by the Business Committee of two-thirds should have been adopted. Our polity was ignored, voices were ignored, and I as a commissioner was not able to do the work that is my right and responsibility.

J.T. Read: This motion goes against basic principles of how Presbyterians discern God's will for the Church. The PCC has rejected proxy voting on the basis that discussion and dialogue are an essential part of how the Spirit speaks through the church and decisions are made (*Equipping Elders*, 38). In the interests of expediency, this motion drastically reduces the possibility for discussion, and does not give the court the chance to have its mind changed by the voices of minorities. My particular concern is that this will require minorities and those holding minority positions to ask the permission of the majority just to speak to their concerns – especially as it relates to BOV-010 confession to ethnic contingent of the denomination. The PCC is in the process of repenting of colonialism, and part of that is giving minorities the right to speak without having to ask permission from the majority. Another concern is that this is a huge change to the practice and polity of the PCC during an online Assembly that is itself an innovation. This may raise questions in the future about the legitimacy of this Assembly and its decisions. This is especially concerning given that we are voting on Remits that change the doctrine and practice of the church. It concerns me that the inclusion of LGBTQI persons in the life and ministry of the PCC could be called into question because the process that we may use to approve the Remits could be deemed invalid by a future Assembly.

L.B. Skinner: The move to an omnibus approach was meant to save time but it ignores proper process and the ability for an assembly to become familiar with a different agenda approach on the fly. A consent agenda would have accomplished essentially the same thing and was already in our polity.

A.D. Sutherland: The court has introduced a new procedure without broad consultation or training. It appears as a method of pushing some business along without consideration to voice which may not have a majority before the issues are before the court.

Recommendation BUS-OMB

A.M. Douglas: I register my dissent in response to BUS-OMB specifically on account of how it contravenes the wording and intent of Section 91 of the Book of Forms. This change concerning our practice for recording dissent was presented as a guideline, when the reality is that it was a predetermined decision – a decision that changed our polity concerning dissent. Further, this request to reconfigure our polity was not requested by any Assembly. By the time this change was brought before the Assembly the format for the Assembly was already set. Despite numerous other changes being made to PC-Biz in order to allow for differences between the American and Canadian systems, recording dissent was chosen not to be among them. A choice was made to change our polity. By the time this recommendation was actually brought before the Assembly, the choice for commissioners was to either accept this change or be seen as attempting to subvert the important business of the Assembly.

D. Jennings: I dissent to BUS-OMB as it is in contravention of Section 4.1 and 4.3 of the Book of Forms insofar as it denies a commissioner the right to deal with all matters that come before the court. Prior to 2011, all matters before General Assembly were debatable. In 2011 consent recommendations were introduced, with the protection that any one commissioner could pull from that recommendation any matter without explanation for later debate, thus preserving the rights in the Book of Forms. This foundational right was denied this year, knowingly by the Principal Clerk (as noted in prior minutes of Assembly Council) and Assembly itself. The overall effect of omnibus resolutions stopping commissioners from dealing with the matters before Assembly, BUS-005 restricting commissioners in providing thoughtful debate, and BUS-002 denying the right of dissent as set out in the Book of Forms all have the hallmarks of oppressive action taken without regard to our polity or procedural fairness.

D. Krunys: While PC-Biz has facilitated the ability to do some business, the suspension of polity, in particular around dissent is a grievous failure to seek a means to accommodate our traditions and practices as a church. The inability to hear a dissent at the time a vote is taken has had powerful

effect on how we prove our desire to truly hear each other. We no longer need to ask the organist to play loudly to drown out the dissent, we no longer have to hear dissent at all.

L. Park: I hereby register my dissent in the way the business and the agenda are being conducted using omnibus motions. The omnibus motion was thought to be an efficient way to do the business of the General Assembly in this new format of online on PCC Biz. The court argued that it was not and an amendment was made – and passed with a good majority – to replace the omnibus motion with a consent agenda. The passing of this amendment shows the Assembly had concerns about the original omnibus motion. However, when it became the motion it was inexplicably defeated. My dissent is that considering business in the omnibus manner is not a fair process as it does not allow for minority voices to be heard. When you need to convince 50% of the commissioners that an individual motion should be discussed, that is not a fair process. As the omnibus polls indicated, there were several items which more than 50 people wanted discussed. Those are significant numbers.

Recommendation BUS-002

S.K. Bell: I strongly dissent to BUS-002. This approach to dissent is in contravention of Section 91 of the Book of Forms. It is problematic that at this Assembly (i) dissent cannot be made public in order that the court see the level of dissent present, (ii) the dissent is not provided immediately after a decision, (iii) written reasons for a dissent are restricted to 250 words unlike any previous practice. It is limiting to express strongly held convictions about decisions about reports that are many pages long, and (iv) reasons for dissent now have deadlines specifically contrary to the Book of Forms. The approach of having omnibus resolutions has hindered the GA from effectively carrying out our business. BUS-005 restricts commissioners in providing thoughtful debate, and BUS-002 denies the right of dissent as set out in the Book of Forms. All of this has been beyond our control as commissioners and feels oppressive. It supersedes our polity and erases procedural fairness.

E.M.W. Charlton: The Omnibus process is changing our polity. It was introduced prior to being approved for the work of the General Assembly. While the poll was not a vote it has circumvented the accepted and approved method of Consent Agendas. This introduction of the Poll & Omnibus process slowed GA. Also, the new platform PC-Biz does not follow our polity in that it does not allow for dissent, it also slows down the flow of the meeting in that it does not allow for clear points of order to be heard until long after the fact. We essentially have changed our polity without proper consultation and approval. Another aspect is that this online format has taken away from commissioner's ability to be received and heard. The immediate vote button was being used to prevent voices from being heard.

I.B. Cunningham: PC-Biz fails to effectively and visibly record dissent. Instead, presbytery commissioners are invited to send a somewhat anaemic email to the Business Committee. However, dissent is not meant primarily for either the committee or the eventual minutes, but for the Assembly and the Church. How different the 2019 Assembly would have been if dissents were similarly squirrelled away. Also, meeting via Zoom and PC-Biz effectively robs commissioners of one of the greatest gifts of Assembly: presence and community. Often it is the conversations between strangers and adversaries at the dinner table that allow the Holy Spirit to move. Finally, using PC-Biz to approve the use of PC-Biz is a motion only M.C. Esher could love.

B.J.W. Ferrier: The PC-Biz was woefully lacking in its ability to conform with PCC Book of Forms legislation, in particular the inability to register dissent in the immediate aftermath of a vote as per Book of Forms 91, imposed a change in our polity without the approval of General Assembly and our Barrier Act. I also wish to record my dissent regarding the restrictions imposed by an a priori decision on the manner in which dissents could be recorded, taking them out of the public eye by not allowing a verbal dissent at the time of the vote. There were ways, even with the PC-Biz restrictions, to allow that. I also object to the limitation of the length of written dissents to 250 words. Both of these measures are unprecedented. The length limitation seems arbitrary, since the A&P is primarily accessed in an electronic format and additional length of the document due to the inclusion of dissents seems immaterial in terms of the denomination incurring additional costs to include a full set of dissents.

D. Jennings: I dissent to BUS-002 as it is in contravention of Section 91 of the Book of Forms as it relates to the handling of dissents, insofar at this Assembly (i) dissent cannot be made public, (ii) the dissent is not provided immediately after a decision, (iii) written reasons for a dissent are

restricted to 250 words, despite the reports upon which such dissents arise often exceed 100 pages, and (iv) reasons for dissent now have deadlines specifically contrary to the Book of Forms. The overall effect of omnibus resolutions stopping commissioners from dealing with the matters before Assembly, BUS-005 restricting commissioners in providing thoughtful debate, and BUS-002 denying the right of dissent as set out in the Book of Forms all have the hallmarks of oppressive action taken without regard to our polity or procedural fairness.

R.A.J. Kennedy: I am very disappointed and frustrated with the Assembly's disregard to the Book of Forms as to the manner in which we are permitted to provide dissents this year. The commissioners have been "muted" with respect to doing public dissents. I dissent to BUS-002 as it is in contravention of Section 91 of the Book of Forms as it relates to the handling of dissents, insofar at this Assembly (i) dissent cannot be made public, (ii) the dissent is not provided immediately after a decision, (iii) written reasons for a dissent are restricted to 250 words, despite the reports upon which such dissents arise often exceed 100 pages, and (iv) reasons for dissent now have deadlines specifically contrary to the Book of Forms. The overall effect of omnibus resolutions stopping commissioners from dealing with the matters before Assembly, BUS-005 restricting commissioners in providing thoughtful debate, and BUS-002 denying the right of dissent as set out in the Book of Forms all have the hallmarks of oppressive action taken without regard to our polity or procedural fairness.

Recommendation BUS-005

B.J.W. Ferrier: In an Assembly with so many weighty matters before it, greater latitude on speaking length should have been provided to put before the Assembly key information relevant to the decisions to be made.

D. Jennings: I dissent to BUS-005 that mandatorily limits the time to speak on the very few (7!) recommendations to which commissioners are now permitted to speak. The Committee on Business stated that the recommendation was intended to be a guideline but that is not its wording and provides no discretion to the Moderator. It certainly does not allow enough time for debate rather than pre-rehearsed, quickly stated slogans and jingoisms. This has eroded the ability of the Assembly to decide wisely. The overall effect of omnibus resolutions stopping commissioners from dealing with the matters before Assembly, BUS-005 restricting commissioners in providing thoughtful debate, and BUS-002 denying the right of dissent as set out in the Book of Forms all have the hallmarks of oppressive action taken without regard to our polity or procedural fairness.

Recommendation BUS-007

B.J.W. Ferrier: Not nearly enough time was allotted to a General Assembly which was attempting to handle two year's business in two short sederunts per day. It was irresponsible to set up a context that was bound to gloss over issues of tremendous importance to the denomination. Since we were online, the denomination was spared expense of transporting, housing and feeding commissioners, it was absolutely appropriate to plan from the outset at least two additional days of meetings. It is disrespectful of commissioners' extensive preparation time that so much business of the court was left to be sent off to committee rather than being dealt with by commissioners. Clearly Assembly Council is overloaded, given that they have met more frequently since Covid began, and yet have been unable to provide answers on matters it was charged to address since 2015 (Gracious Dismissal) and 2018 (theologically separate structures). So it was irresponsible to not structure GA to provide the time to actually do the business before us.

Recommendation BUS-008

E.M.W. Charlton: I register my dissent because Motions, Questions, and Points of Process were not being acknowledged or dealt with.

THIRD SEDERUNT

ASSEMBLY CONSTITUTED

On Monday, June 7, 2021 at 4:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

Agenda

J.I.F. Barrett moved, duly seconded, that the agenda for the third sederunt be approved as presented:

- Recommendation BUS-018
- Life and Mission Agency – Listening Process re Remits B and C, 2019
- Remits A, B and C, 2019
- Previous Moderator addresses the Assembly

Amendment

S.K. Bell moved, duly seconded, that Recommendation BOV-010 be discussed before the discussion on the report of the Special Committee on listening (LMA Listening Process) and the Committee on Remits (REM) in the third sederunt.

Immediate Vote

A.E. Coulter moved, duly seconded, that the Assembly take an immediate vote on the amendment. Adopted.

Amendment adopted

The amendment was adopted.

Agenda amended

The agenda for the third sederunt, as amended, included the following:

- Recommendation BUS-018
- Recommendation BOV-010
- Life and Mission Agency – Listening Process re Remits B and C, 2019
- Remits A, B and C, 2019
- Previous Moderator addresses the Assembly

Amendment

D.A. Robinson moved, duly seconded, that the report of the Rainbow Communion precede the consideration of the Remits.

Immediate Vote

R.W. Darjes moved, duly seconded that the Assembly take an immediate vote on the amendment. Adopted.

Amendment adopted

The amendment was adopted.

Agenda as amended adopted

The agenda for the third sederunt, as amended, was adopted as follows:

- Recommendation BUS-018
- Recommendation BOV-010
- Life and Mission Agency – Listening Process re Remits B and C, 2019
- Rainbow Communion
- Remits A, B and C, 2019
- Previous Moderator addresses the Assembly

Recommendation BUS-018 (p. 258) was moved by J.I.F. Barrett, duly seconded. Adopted.

Dissent with Reasons

Recommendation BUS-018: S. Kwon (p. 23)

(cont'd on p. 37)

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, as printed on p. 246–50 to deal with Recommendation BOV-010. V. Kim, convener, commented on the recommendation.

Recommendation BOV-010 (p. 250) was moved by V. Kim, duly seconded.

Amendment

A.M. Cornell moved, duly seconded, that the words “to be appointed by” follow the words “special committee” and replace the word “of” and the words “approved by this Assembly, and that this special committee report to the 2022 General Assembly” replace the words “to report to a future Assembly”.

Immediate Vote

A. Van Nest moved, duly seconded, that the Assembly take an immediate vote on the amendment. Adopted.

Amendment adopted

The amendment was adopted.

Recommendation BOV-010, as amended, was adopted as follows:

That Petition Nos. 1 and 2, 2021 re confession to ethnic contingent of denomination be received and referred to a special committee to be appointed by the 2021 General Assembly, with terms of reference approved by this Assembly, and that this special committee report to the 2022 General Assembly.

Dissent with Reasons

Recommendation BOV-010: S. Kwon (p. 23)

(cont'd on p. 50)

LIFE AND MISSION AGENCY COMMITTEE

Listening Process re Remits B and C, 2019

C. Stephenson, convener of the Life and Mission Agency Committee, and I.A. Ross-McDonald commented on this portion of the Life and Mission Agency Committee report.

(cont'd on p. 38)

**SPECIAL COMMITTEE RE LISTENING (LGBTQI PEOPLE)
RAINBOW COMMUNION**

The Assembly called for the report of the Special Committee re Listening (LGBTQI People) Rainbow Communion which, as printed on p. 584–704, was introduced by B.N. Faris and S. Senior, co-conveners.

Omnibus Recommendation RCL-OMB was moved by B.N. Faris and duly seconded.

Amendment

J.T. Hurd moved, duly seconded, that Recommendation RCL-016 be removed from the omnibus recommendation. Defeated.

Amendment

S. Kwon moved, duly seconded, that Recommendation RCL-011 be removed from the omnibus recommendation. Defeated.

Omnibus Recommendation RCL-OMB, was adopted, thereby approving the following recommendations.

- | | | |
|--------------------|--------------------|--------------------|
| RCL-001 – (p. 593) | RCL-010 – (p. 659) | RCL-018 – (p. 668) |
| RCL-002 – (p. 617) | RCL-011 – (p. 661) | RCL-019 – (p. 670) |
| RCL-003 – (p. 654) | RCL-012 – (p. 663) | RCL-020 – (p. 670) |
| RCL-004 – (p. 654) | RCL-013 – (p. 663) | RCL-021 – (p. 670) |
| RCL-005 – (p. 654) | RCL-014 – (p. 664) | RCL-022 – (p. 671) |
| RCL-007 – (p. 657) | RCL-015 – (p. 665) | RCL-023 – (p. 671) |
| RCL-008 – (p. 657) | RCL-016 – (p. 667) | |
| RCL-009 – (p. 658) | RCL-017 – (p. 668) | |

Dissent with Reasons

Recommendation RCL-OMB: C.D. Cameron, A.M. Cornell, J. Hong, D. Jennings, D. Krunys. (p. 23)

Recommendation RCL-011: S. Kwon (p. 24)

Recommendation RCL-014: S.K. Bell (p. 24)

Recommendation RCL-015: S. Kwon (p. 24)

Recommendation RCL-016: S. Kwon, J.T. Hurd (p. 24)

Recommendation RCL-019: S. Kwon (p. 25)

Recommendation RCL-006 (p. 655) was moved by S. Senior, duly seconded. Adopted.

Report as a Whole

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

Additional Motion

S. Meyer moved, duly seconded, that the Moderator of the 2021 General Assembly write letters of apology to the Rev. Darryl Macdonald and St. Andrew's Lachine (through Summerlea United) in light of the Rainbow Communion Listening Committee report. Adopted.

(report adopted on p. 57)

ADJOURNMENT

The Moderator adjourned the Assembly with prayer, to reconvene on Tuesday, June 8, 2021 at 12:00 p.m. (EDT), of which public intimation was given.

DISSENTS – THIRD SEDERUNT

Commissioners asked that their dissent be recorded as follows:

Recommendation BUS-018

S. Kwon: Many of the Rainbow Communion recommendations are contrary to the doctrine of the church before voting on the remits. They should necessarily be considered after the voting on the remits. The Rainbow Communion recommendations should not be heard before the remits, though the reports can be received and heard without the recommendations.

Recommendation BOV-010

S. Kwon: I had submitted an amendment to the motion, but it was not heard. I agree with the spirit of this recommendation, but as a member of the Han-Ca Presbyteries that wrote the petitions, the resulting recommendation was not fully in line with the spirit of what we desired. My amendment called for a letter of repentance from the Moderator and a special committee to be formed with the terms of reference to be to design an action plan for ensuring the future of the ethnic congregations within the PCC so that their voices will not be silenced.

Recommendation RCL-OMB

C.D. Cameron: That the recommendation was adopted before the Remits and therefore before any formal change in our doctrines of sexuality, marriage and ministry, and therefore was out of order; That several of the recommendations contained within this omnibus recommendation run counter to the diversity of opinion on matters of sexuality, marriage and ministry which are enshrined in the Remits; That because they were contained within an omnibus recommendation, these recommendations could not be discussed and debated by the Assembly; nor could their implications for the life of congregations which hold a traditional view of sexuality and marriage be explored or questioned before they were adopted.

A.M. Cornell: I recognize the harm and the hypocrisy. I accept the Moderator's 2018 letter of repentance. And I support many of the recommendations in this report. I need to point that an exercise such as this should recognize everyone. That begins with the victims, along with those who are responsible for the pain and hypocrisy. But what about those who identify with the middle ground? Because I do not support church blessing of same-sex unions, one would think I'd identify with the groups blamed for the harm. Yet I don't fit into the glossary definition of homophobic. I don't fit the definition of heteronormative. So where does someone like me fit? This is how someone like me thinks. With God as my help, I love all people, especially those who are same-

sex attracted. With God as my help, I would love to create a space in my congregation that includes the LGBTQI community. At the same time, with God as my help, I want to proclaim what I fervently believe is a God-centred interpretation of scripture, which calls on us to live lives that are radically submitted not to the desires of our heart by the holy and perfect will of God. I find no recognition of this view. Too much of this debate has been divisive – putting us on one side or another. I'm suggesting that there are many in the so-called traditional wings who are tired of being labelled as homophobic when we don't fit the definition.

J. Hong: The recommendations contained in RCL-OMB at the time of voting went directly against our polity and theology (subordinate standards). The remits should have been voted on first. Also recommendations contained in RCL-OMB are in contradiction to the recently approved remits (Remit B & C), ignoring that there are two valid definitions of marriage and not simply an inclusive one. Is the Principal Clerk not aware of polity, or perhaps it just doesn't matter (serious question)?

D. Jennings: I wish to register my dissent as there were recommendations contained in the omnibus resolution that assumed the passage of the Remits prior to the Remits being addressed by the Court, which presumed an outcome prior to any debate on the Remits. This error was noted in the debates but was not addressed.

D. Krunys: A number of the recommendations included are quite literally putting the cart before the horse. Passing this motion at this time was to implement a change in practice prior to making a change in polity. This seems equivalent to a congregation leaving the denomination now in anticipation of Assembly later providing permission because the process of responding has begun.

Recommendation RCL-011

S. Kwon: This recommendation is contrary to the doctrine at the time at which it was passed. Full inclusion is not in line with our doctrine at the time, and it would have been appropriate to pass it after the discussion on the remits.

Recommendation RCL-014

S.K. Bell: I believe that this recommendation is out of order. It assumes the passage of remits B & C. It is inappropriate and illogical to assume the full inclusion of LGBTQI people in all dimensions of the ministry of the church before considering the questions put forward in the remits.

S. Kwon: This recommendation is contrary to the doctrine at the time at which it was passed. Full inclusion is not in line with our doctrine at the time, and it would have been appropriate to pass it after the discussion on the remits.

Recommendation RCL-015

S.K. Bell: I believe that this recommendation is out of order. It assumes the passage of remits B & C. It is inappropriate and illogical to assume the full inclusion of LGBTQI people in all dimensions of the ministry of the church before considering the questions put forward in the remits.

S. Kwon: This recommendation is contrary to the doctrine at the time at which it was passed. LGBTQI persons in a same-sex relationship would not be permissible by our subordinate standards at the time, and it would have been appropriate to pass it after the discussion on the remits.

Recommendation RCL-016

S.K. Bell: I believe that this recommendation is out of order. It assumes the passage of remits B & C. It is inappropriate and illogical to assume to exclude discipline of LGBTQI people in the church before considering the remits. Further, should the remits fail this motion now closes the door to any discipline or correction should the church reaffirm the current definition of marriage and who is eligible for ministry and ordination. This can create confusion and possible harm for both LGBTQI people who seek ministry positions and calling congregations.

J.T. Hurd: I wish to register and record my dissent from the action of the 146th General Assembly in adopting Recommendation RCL-016 of the report of the Special Committee re Listening (LGBTQI People), on the grounds that the recommendation is not in keeping with the established and current confessional polity of The Presbyterian Church in Canada expressed in the subordinate

standards of the Church which in turn I believe to be founded upon and agreeable to the Scriptures of the Old and New Testament as the written word of God, which both as a commissioner to the Assembly and as an ordained pastor of the Church I am bound to uphold.

S. Kwon: Identifying as LGBTQI in a same-sex marriage is grounds for discipline and censure at the time it was passed. This recommendation should have been considered after the voting on the remits.

Recommendation RCL-019

S. Kwon: This recommendation is contrary to the doctrine at the time at which it was passed. Full inclusion is not in line with our doctrine at the time, and it would have been appropriate to pass it after the discussion on the remits.

FOURTH SEDERUNT

WORSHIP

The preludes for the morning worship were provided by Communauté Chrétienne SILOÉ, Camp Cairn, and St. Timothy's, Toronto. The sermon was delivered by the Rev. Dr. Richard Topping and the service led by the Assembly's liturgist, musician and several commissioners.

ASSEMBLY CONSTITUTED

On Tuesday, June 8, 2021 at 12:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON REMITS

The Assembly called for the report of the Committee on Remits which, as printed below, was introduced by J.R. Bannerman, convener. Presbytery responses to the remits are at p. 583–84.

Recommendation REM-001

J.R. Bannerman moved, duly seconded, that Remit A, 2019 re Book of Forms 108–108.3 re length of term service for elders be approved and that this become the law of the church and that the Book of Forms be amended accordingly. Adopted.

Recommendation REM-002

J.R. Bannerman moved, duly seconded, that Remit B, 2019 re definition of marriage be approved and that this become the law of the church and that the Book of Forms be amended accordingly.

(cont'd below)

ECUMENICAL GUEST

The Moderator welcomed the Rev. Marijke Strong. Ms. Strong is the Executive Secretary of the Regional Synod of Canada of the Reformed Church in America.

S. Kendall introduced Ms. Strong to the Assembly.

Ms. Strong said, "I think the Reformed Church and the Presbyterian Church are really like cousins. We share common roots in the Protestant Reformation, a common commitment to the creeds of the faith, a love of the Sacraments, and a dedication to incarnational ministry. We are also all members of the World Communion of Reformed Churches, joining with others around the globe to work for the restoration of justice and the renewal of all things to God's design. Church life as we knew it has been changing. Many churches as we knew them have been shrinking, but new expressions of church are rising up. The Body of Christ is still alive and well. It just looks and behaves differently that it did 50 or 100 years ago. God is doing a new thing in our midst. Not only through us but in us, too."

The Moderator thanked Ms. Strong for her presence at the Assembly and offered prayer for her and the Reformed Church in America.

COMMITTEE ON REMITS (cont'd from above)

Discussion resumed

Discussion on Recommendation REM-002 resumed.

(cont'd on p. 27)

MODERATOR OF THE 2019 GENERAL ASSEMBLY ADDRESSES THE ASSEMBLY

The Moderator invited the Rev. A. Currie to report to the Assembly.

Against a backdrop of slides depicting events that took place during her term in office, Ms. Currie remarked, “I was the sixth female Moderator, the third Saskatchewan Moderator, and the first Moderator to serve for two years.” In my first year I chose as a priority, ecumenical engagement. I visited several ecumenical shared ministries, preached and lead workshops related to ecumenism, and took up many opportunities to participate in ecumenical gatherings. In light of the 2019 Assembly’s repudiation of the Doctrine of Discovery and reaffirmation of our 1994 Confession regarding our participation in the residential schools system, connecting with our Indigenous ministries was also important to me. In September 2019, my husband and I enjoyed the opportunity to visit the Reformed churches of Hungary and Romania. Visiting our theological colleges was a joyful part of my travels pre-COVID. During the pandemic, I wrote many reflections and recorded numerous video messages for the church as a whole. I virtually visited many more communities than I could have done in person. In the summer of 2020, I invited Presbyterians to “Walk and Pray with the Moderator”. We walked in our own communities and prayed together for all the congregations and ministries of the PCC as well as our ecumenical partners. As the pandemic continued, I offered more opportunities to gather online, hosting Advent, Lent and Easter with the Moderator events. I was honoured to be a pastoral presence and a voice for the denomination through this challenging time.”

The Moderator thanked Ms. Currie for the several amusing gifts she had sent to him and for her service to the church.

ADJOURNMENT

The Moderator adjourned the Assembly with prayer, to reconvene on Tuesday, June 8, 2021 at 4:00 p.m. (EDT), of which public intimation was given.

FIFTH SEDERUNT

ASSEMBLY CONSTITUTED

On Tuesday, June 8, 2021 at 4:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

The Assembly invited M. Sams, convener of the Ecumenical and Interfaith Relations Committee, to address the Assembly. He brought to the court’s attention news of an attack against a Muslim family in London, Ontario. Two recommendations were placed before the Assembly.

Recommendation EIR-ADD 1

A.J.R. Johnston moved, duly seconded, that in light of the recent directed attack against a Muslim family in London, Ontario, leading to the death of four and critical injury of the fifth family member, it is moved that the Moderator of the 2021 General Assembly send a letter of condolence and encouragement to the National Muslim-Christian Liaison Committee: condolence for this attack that is a visible sign of an underlying evil; encouragement for the committee’s ongoing dialogue and work. Adopted.

Recommendation EIR-ADD 2

A.J.R. Johnston moved, duly seconded that, acknowledging that we have not spoken up against all acts of racism, anti-Semitism, Islamophobia, gender-based violence, homophobia and transphobia within and outside of our own church, it is moved that sessions and presbyteries actively and deliberately reach out to local communities of faith, cultural groups and advocacy groups to build a community that is life-giving and liberating for all through dialogue and community work. Adopted.

COMMITTEE ON REMITS (cont'd from p. 25)

Discussion resumed

Discussion on Recommendation REM-002 resumed.

Recommendation REM-002 adopted

Recommendation REM-002 was adopted as follows:

That Remit B, 2019 regarding definition of marriage be approved and that this become the law of the church.

Remit B, 2019 re Definition of Marriage

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.

Vote Count

A record of the vote count on Recommendation REM-002 was requested by two commissioners. Approve 136 Disapprove 76

Dissent

Recommendation REM-002: E.A. Chan and J.A. Soong.

Dissent with Reasons

Recommendation REM-002: R. Bassingthwaighte, S.K. Bell, C.D. Cameron, E.M.W. Charlton, D. Chung, A.M. Cornell, K.I. Cowan, I.B. Cunningham, J.D. de Groot, J.F. Douglas, B.J.W. Ferrier, C.L. Hamilton, H.R. Han, B.A. Hunter, J.T. Hurd, D. Jennings, D. Kallender, R.A.J. Kennedy, J. Khang, J.W. Kim, O.E. Kim, D. Krunys, S. Kwon, A. MacMillan, A.I. Marnoch, B. Mattinson, C. Nam, H.C. O'Reilly, M. Ryu, F. Saleh, A.D. Sutherland. (p. 29)

Recommendation REM-003

J.R. Bannerman moved, duly seconded, that Remit C, 2019 re ordination of LGBTQI persons (married or single) be approved and that this become the law of the church and that the Book of Forms be amended accordingly.

Immediate Vote

S. Kwon moved, duly seconded, that the Assembly take an immediate vote on Recommendation REM-003. Defeated.

(cont'd on p. 28)

INTERNATIONAL GUEST

The Moderator welcomed international partner, the Rev. Dr. Takuze Chitsulo. Dr. Chitsulo is the Principal of Zomba Theological College in Malawi.

The Rev. Dr. Blair Bertrand, The Presbyterian Church in Canada mission staff in Malawi, introduced Dr. Chitsulo to the Assembly.

Dr. Chitsulo brought greetings to the Assembly on behalf of Zomba Theological College in Malawi and Central African Presbyterian Church noted that was able to earn his doctoral degree because The Presbyterian Church in Canada generously supported him through International Ministries. He said of the assistance, "You and I are not strangers, but partners. I come to you as a living connection – someone who has been helped and someone who has had your Moderator (the Rev. Daniel Cho) to our home. We also have partnership with the Women's Missionary Society. When the Executive Director, Sarah Kim, came to Malawi, we talked of a restored building project – a women's hostel that we wanted to finish for our female students. They decided to fund it to completion. That partnership has allowed women to get a theological education. Because of our partnership with the PCC we have one of the best theological libraires in Malawi. The PCC provides consistent grants that allow those who work at the college to keep on doing their good work. For this, we are deeply grateful. Since 2017, the Rev. Dr. Blair Bertrand has been doing a great job as a lecturer and as the director of research and education quality assurance.

Moderator, I give thanks to God for the partnership between the PCC and Zomba Theological College.”

COMMITTEE ON REMITS (cont'd from p. 27)

Discussion resumed

Discussion on Recommendation REM-003 resumed.

Immediate Vote

R.A.F. DeSandoli moved, duly seconded, that the Assembly take an immediate vote on Recommendation REM-003. Adopted.

Recommendation REM-003 adopted

Recommendation REM-003 was adopted as follows:

That Remit C, 2019 re regarding ordination of LGBTQI persons (married or single) be approved and that this become the law of the church.

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

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.

Vote Count

A record of the vote count on Recommendation REM-003 was requested by two commissioners. Approve 130 Disapprove 83

Dissent

Recommendation REM-003: E.A. Chan and J.A. Soong.

Dissent with reasons

Recommendation REM-003: S.K. Bell, C.D. Cameron, D. Chung, A.M. Cornell, K.I. Cowan, J.F. Douglas, B.J.W. Ferrier, C.L. Hamilton, H.R. Han, B.A. Hunter, J.T. Hurd, D. Jennings, J.W. Kim, O.E. Kim, D. Krunys, S. Kwon, W.C. Lee, A. MacMillan, A.I. Marnoch, D. May, C. Nam, H.C. O'Reilly, M. Ryu, F. Saleh, A.D. Sutherland. (p. 33)

Additional Motion

L.B. Skinner moved, duly seconded, that the church investigate the establishment of a separate theological synod for churches which hold to a biblical definition of marriage and other theological matters deemed deeply important to them.

Amendment

A. Kay moved, duly seconded, that the words “a biblical definition of marriage” be struck from the Additional Motion and inserting the words “the definition of marriage prior to the passing of Remit B”. Adopted.

Additional Motion, as amended, read as follows

That the church investigate the establishment of a separate theological synod for churches which hold to the definition of marriage prior to the passing of Remit B and other theological matters deemed deeply important to them.

Immediate Vote

G.M. Ross moved, duly seconded, that the Assembly take an immediate vote on the additional motion. Adopted.

Additional Motion, as amended, defeated

The additional motion, as amended, was defeated.

Dissent with Reasons

Additional Motion: S.K. Bell, E.M.W Charlton, B.J.W. Ferrier, D. Krunys, S. Kwon (p. 36).

(report adopted on p. 57)

ADJOURNMENT

The Moderator adjourned the Assembly with prayer, to reconvene on Wednesday, June 9, 2021 at 12:00 p.m. (EDT), of which public intimation was given.

FIFTH SEDERUNT – DISSENTS

Commissioners asked that their dissent be recorded as follows:

Recommendation REM-002

R. Bassingthwaighe: Remit B contradicts Scripture, as it nowhere describes marriage in any other terms than as being the covenantal commitment between one man and one woman. Remit B contradicts the clear teaching of our Confessional Statement (WCF 24:1). Remit B asserts that two very different definitions of marriage can coexist side-by-side. The Moderator ended debate with speakers waiting to be heard, without a 2/3 majority vote.

S.K. Bell: I cannot support this remit for two reasons. First, I do not believe that the scripture supports the recognition of same-sex romantic relationships. Though I would like to fully embrace same-sex marriage, I cannot find satisfactory Biblical justification for doing so. I humbly recognize that some day the Holy Spirit speaking through the Bible may show me otherwise. God is a God of love and grace, but also of justice, holiness and righteousness. We all fall short of the glory of God and no sin is greater or lesser than another. I do not purport to be any better than my LGBTQI brothers and sisters, but I cannot say that something the Bible says is sin is to be embraced and celebrated. Two contrary definitions of marriage cannot both be compatible with scripture. The second reason for my dissent is that I do not believe that the members of the PCC are ready or capable of living out the spirit of this remit and accepting one another as faithful, Holy Spirit filled, Christ centred, God honouring people. I have seen too much judgement and condemnation from both sides of the issue to believe that we can truly honour one another's freedom of conscience. I believe that for many affirming people this remit is just a step to a goal of full inclusion and the exclusion of those with a traditional view of marriage. Our disagreements go much deeper than sexuality and should be recognized as such.

C.D. Cameron: I dissent from the decision of the Assembly concerning Remit B first of all because of the inherent suggestion that mutually exclusive definitions of something can both be true. Additionally, the remit enshrines, as one definition of marriage, something which runs counter to the Scriptures which we all acknowledge as the canon of all doctrine by which Christ rules our faith and life. This definition also runs counter to the subordinate standards which all commissioners accepted as part of their ordination vows. Support for the Remit enshrined experience over revelation, and perpetuated the condition, already present within the denomination, as attested by the comments of commissioners, in which each does what is right in one's own eyes (Judges 21:25).

E.M.W. Charlton: After listening to the many people give their reasons for and against, and my deep respect for my brothers and sisters in Christ, I hear the pain that this remit will cause by bringing such diverse sides together in a way that is going to perpetuate continued harm to multiple people. I don't think this is a Christ centered way for us to move forward in love. I am worried that this remit will continue to stall the good work that all of our congregations want to do no matter what side we may be on. I also experienced the insincerity that would become our status quo. Another issue that the debate was halted prematurely and out of order not having the prescriptive 2/3's majority needed to go to an immediate vote. The other issue is that we are verging into territory that we have said that we were trying to move away from. This decision creates a system of forcing the will of the majority onto another group of people. This is continuing on colonial reasoning thinking that has caused harm.

D. Chung: I love and believe LGBTQI people should be welcome to worship in our churches, but sadly, I find all are not welcome in the PCC. How can people like myself safely and passionately express our traditional Christian faith in the PCC, rooted in the rich, primary and subordinate standards of the PCC? There is no current way. As an ordained minister, I performed my first wedding years back, with the family, we talked about farm life and Asian beetles. The father of the groom a night before the wedding that I officiated at, hurtfully said to my face, "yeah, and you brought them here!" in response of "Asian beetles" damaging crops. On another occasion, I was

pulled over by police for racial profiling. My congregation agreed but nobody took my cause further. While serving TFE in college field placement, an Elder approached me and said, "David, we'll make you into a presbyterian yet". I already belonged to a Korean PCC church for many years and single headedly, this comment erased my identity. There's no place for myself and others sharing my views to worship freely and safely in our current PCC and there should be a letter of repentance, a structure for re-education/resources, a safe place to share our stories and places to affirm and uphold our traditional views freely, and without discipline and harm. This is not the PCC I once loved and appreciated and I have lost many years of hurt and I've been silenced.

A.M. Cornell: This remit is not supported by scripture. Those who suggest otherwise are interpreting scripture through human eyes, rather than striving to do so through the eyes of Christ, with the Holy Spirit as our guide. The parallel understanding of marriage is faulty logic. If two people are truly filled with the Holy Spirit, then how can each hold different definitions of such a sacred institution? This remit is like the reply from Chief Priests and the scribes when Jesus asked them if John's baptism was from heaven or from man. They couldn't give a straight answer, so Jesus walked away. This remit is the church in Laodicea, neither hot nor cold, so the Lord spat it out. This remit will not achieve its goal, which is to keep the denomination together. It was written as a last-minute compromise – a noble attempt to broker some sort of detente between nations. The LMA listening exercise provided overwhelming evidence of the unbridgeable division. There is a growing desire for gracious dismissal or separate theological courts and many have already departed. Those who want a denomination which stands for full inclusion are not happy either; they will continue to campaign until it happens. The only reasonable action is to vote no and then to get on with answering the several dozen overtures which are calling for separate theological courts – which would allow both sides the freedom to believe and live according to their conscience without interference.

K.I. Cowan: Based on the inspired word of God, I cannot support Remit B and therefore request my dissent be recorded.

I.B. Cunningham: There is a theological chasm within The Presbyterian Church in Canada. It is a chasm not only of the interpretation of the Word of God, but our understanding of sin, of salvation, of discipleship and of God's will for us. Inclusion is only a surface symptom of that divide. On one side of the chasm stands what is apparently a majority of The Presbyterian Church in Canada, on the other side a large minority, including almost every congregation that is not part of the dominant culture within the PCC. This divide cannot be papered over with a mere "freedom of conscience clause". Remits B and C are no solution. The Church must face reality and reconsider how or if we might truly continue as one Church.

J.D. de Groot: I voted my conscience, and with the direction that my congregation asked me to vote on their behalf; we believe in the truth of scripture and fear God more than the world.

J.F. Douglas: The adoption of this REMIT is in conflict with my understanding of scripture.

B.J.W. Ferrier: Neither God nor the Holy Spirit are double minded. Hear, now, what the Spirit of the Lord says to this Church body. "Because you have allowed this to ferment in your midst. Because you have not purged it and focused on Holiness and Righteousness and Truth but have exchanged the Knowledge of God for the wisdom of this world, what I spoke through my servant Paul is now in effect in your midst. Because you have exchanged the knowledge of God for the wisdom of men I have given you over to a depraved mind to do what ought not to be done. You have rejected my judgments which are unto life and chosen to be your own source and, in so doing, have embraced death and corruption. I know who are mine and I know the suffering you will inflict upon them and the chaos that will overtake you and cause your house to be divided such that it cannot stand. For a time you will relish your so-called victory but I am not mocked. A man, a church, reaps what it sows and you have sown to your flesh and from it you will reap destruction. You will rejoice while those whose hearts are mine will weep but your rejoicing will turn to cries of woe as those with whom you have allied yourself, in an attempt to be like the world, turn and trample you under their feet..." (continued in dissent of REM-003).

C.L. Hamilton: I can appreciate that Remit B offers a compromise with regard to the pastoral issue of marriage. However, should a same sex couple approach me and request that I officiate at their marriage, and I refuse based on liberty of conscience, despite my carefully worded and compassionate/loving delivery – such words of refusal could be considered offensive and pave the

way for a charge of discrimination based on sexual orientation due to violation of the Human Rights Code. For this reason, I believe as a Minister of Word and Sacrament that I am vulnerable to such legal action.

H.H.R. Han: I disagree with Remit B and C because they are biblically theologically violated.

B.A. Hunter: I refer to Jesus teaching, Matthew 19:1–12 regarding heterosexual marriage, confirming Genesis 2:23–25, and for those who cannot accept this teaching for whatever reason are to live as eunuchs. This is for the Kingdom of Heaven's sake.

J.T. Hurd: The debate on this remit was arbitrarily ended by the moderator proceeding to take an immediate vote while several commissioners, including the undersigned, were in the queue to speak, and thus prevented from addressing it. Since the adoption of the remit pertained to a matter subject to Barrier Act procedure, any attempt to cut off debate is usually and properly undertaken through a motion to take an immediate vote which requires a two-thirds' majority vote of commissioners at the Assembly, which in this instance was neither sought nor achieved. The remit asserts a definition of marriage not rooted in the Scriptures of the Old and New Testaments as the only infallible rule of faith and manners. The remit affirms a definition of marriage at odds with the confessional position of the church expressed in our subordinate standards — both in the Westminster Confession of Faith and in Living Faith. The remit asserts that two definitions of marriage can co-exist in the church without comprehending the impact of such co-definitions on the very nature of the relationship between Christ and the church, for which, according to Scripture, marriage is said to be an illustration. The remit undercuts the basis of union of The Presbyterian Church in Canada. The remit represents a departure from historic teaching of the holy, catholic Church and therefore may be seen as following a divisive course, contra the vows taken by elders and ministers to seek the peace and unity of Christ throughout the holy catholic Church.

D. Jennings: With the restriction on dissents and their word count (contrary to the Book of Forms), I only have 250 words to express a principled disagreement with Remit B. I dissent first of all because the mutually exclusive definitions of something cannot both be true. More fundamentally, the Remit's acceptance of same-sex marriage is contrary to Scripture and contrary to the subordinate standards which all commissioners accepted as part of their ordination vows. Separately, the Assembly by adopting Remit B causes profound legal risks and damages for those who wish to exercise their liberty of conscience and action without the Assembly accepting responsibility to bear such financial burdens on behalf of the servants of the church who are to be afforded such liberty. Those risks have been identified by constitutional experts Kuhn LLP and Miller Thomson in legal opinions distributed throughout the denomination in November 2019 and, to a lesser extent, the opinion of Supreme Advocacy LLP in May 2021.

D. Kallender: This remit goes against the teachings of scripture. We cannot interpret scripture to mold to what society wants.

R.A.J. Kennedy: I dissent from the decision of the Assembly concerning Remit B first of all because of the inherent suggestion that mutually exclusive definitions of something can both be true. Additionally, the remit enshrines, as one definition of marriage, something which runs counter to the Scriptures which we all acknowledge as the canon of all doctrine by which Christ rules our faith and life. This definition also runs counter to the subordinate standards which all commissioners accepted as part of their ordination vows. Support for the Remit enshrined experience over revelation, and perpetuated the condition, already present within the denomination, as attested by the comments of commissioners, in which each does what is right in one's own eyes (Judges 21:25).

J. Khang: It was said during this assembly that the approval of Remits B and C is but a step towards full inclusion. Full inclusion means the exclusion of Presbyterians who are traditional, biblical, orthodox, who believe in the lordship of Jesus Christ, the supremacy and authority of the Word of God, the exclusivity of Jesus being the way, the truth and the life, and who submit to the stated subordinate standards. It was obvious from the floor of the court that freedom of conscience for those who hold to the traditional view of marriage will not be an option and that this will happen much sooner than later; namely, the complete eradication of any evidence of traditional views from The Presbyterian Church in Canada.

J.W. Kim: I disagree with Remit B and C because they are biblically theologically violated.

O.E. Kim: The Bible clearly says that marriage is a covenant between a man and a woman. As a teaching elder, I cannot preach against the Scriptures. Adding a contradictory definition of marriage will prove that our church fears the secular cultures and trends instead of standing by the biblical truth. Definitely, we are called to love our neighbours and love God as well according to the example of Christ not by our own desire. May God the Creator judge this!

D. Krunys: Two definitions of marriage is a house divided against itself. The debate was an exercise in watching people talking past each other. How we can both say and action is a sin and a blessed expression of who they are is contradictory. Clear doctrine is needed, even if it results in a clear partition within the church.

S. Kwon: I believe that the spirit of the remits is to create space for people who believe in different definitions of marriage. However, without any clarity into the implications and confidence in the “freedom of conscience” as explained by the single legal opinion (due to the existence of multiple legal opinions that disagree with the given one) it is impossible to vote on Remit B. Additionally, the discussion on the floor showed that the remits are NOT a permanent solution, but rather just a first step, or interim measure, on the path to full inclusion, and thus the freedom of conscience is not offered in the spirit of truthfulness. As such, it becomes the first step in the changing of the doctrine to the full inclusion of the LGBTQi to the exclusion of those who hold to the traditional definition of marriage. I strongly dissent to Remit B.

A. MacMillan: Profound Theological and Scriptural dispute with this remit.

A.I. Marnoch: Remits B and C, 2019 attempt to hold together two definitions of marriage that are not parallel but are anti-parallel. They do so with the clause that all parties are granted liberty of conscience and action. I don't see how we can exist as one body with these terms. The definitions of marriage contrast with one another and feelings on both sides are so strong that two crews cannot co-exist with such fundamental differences. I don't think that liberty of conscience and action will be granted in practice. We need to either choose one or the other, split if need be, and find ways to work together as separate bodies but within God's one mission; or, continue the discussion to see if there is another way forward.

B. Mattinson: My dissent is first and foremost for biblical reasons. The Church Doctrine Committee presented to the 2018 General Assembly that, “there is insufficient exegetical, hermeneutical and theological support for a change in the denomination's doctrinal position on human sexuality. The traditional teaching of The Presbyterian Church in Canada is also consistent with that of most of the global church and is the near unanimous view of Christian history...alternative arguments on human sexuality are not sufficient to justify a change in the church's teaching.” (“Sexuality Overtures, Committee on Church Doctrine – 2018”, page 5). A colleague once said, “I know what the Bible says, but...” For me there is no “but”! I take my ordination vows very seriously, including the promise to uphold not only the Scriptures, but also the subordinate standards which this remit contradicts. I realize Remit B endeavours to keep unity, however, this remit would isolate the PCC from the overwhelming majority of global Christianity and ethnic congregations within our denomination. All our African, Arabic speaking, Korean, and Chinese churches (to name a few) will be forced to leave the PCC or compromise their understanding of Scripture. Plus, this remit will cause stress for individual congregations and ministers as they discern which definition they will adhere to, this will create division. One last concern I have, is whether the promise of freedom of conscience and practice included would actually hold up in a court of law.

C. Nam: I disagree with Remit B and C because they are biblically theologically violated.

H.C. O'Reilly: I dissent from the decision to approve REM-003 because I do not believe, listening to the debate, and aware of the general tone of debate and communications on social media leading up to and following the approval of REM-003, that this denomination is able or willing to do what it has agreed to do. Thus the recommendation has been adopted lacking the integrity of will to fulfill it, which is not in keeping with our basic commitments as Christians.

M. Ryu: I don't agree that Remits B and C are biblically or theologically correct.

F. Saleh: I dissent the approval of Remits B because I believe the redefinition of marriage as described in Remit B is clearly contrary to the word of God, which clearly defines marriage as only a relationship between one man and one woman. It is shocking to me that PCC, compromises and accepts to change its long-established orthodox doctrine on marriage on no Biblical foundation and in contradiction to its subordinate standard and previous confessions of faith. My heart is broken that PCC has allowed the new secular perspective of marriage to shape its perspective instead of the word of God. Adopting Remit B will negatively tarnish our calling to the Arabic speaking people who culturally do not accept same sex marriage. It will render our ministry ineffective to the people whom God has positioned us uniquely to reach out and witness to them in Canada (NA), Middle East, and beyond. For me and my church, this too can't be a matter open for compromise. A vote cannot change strong faith convictions. A vote cannot change deep rooted culture. The culture of the majority cannot be forced on the minority. I do not speak just of my own, but I represent the unanimous view of our entire church: pastors, session, and congregation of all ages, including our precious and vibrant youths and young adults (100 or more). I also believe I present the view of most, if not all, of Middle Eastern Presbyterians here in Canada and in the ME.

A.D. Sutherland: Marriage is a sacred relationship, not to be entered into lightly. What marriage is and how has been defined by scripture, and through scripture and faith in the teaching in scripture, the model of marriage is uplifted to be the model for our relationship with Christ. To make a change – while calling it love – and redefine marriage as something other than Christ, our Lord and head, states is to reject the covenant of the marriage the church has been given in Christ. Yet, what is more – if there could be more – this is issue is divisive. To accept or reject this Remit is to invite division, and before this ever came before us an effort to bring the denomination together in unity and mutual support no matter the outcome. We proceeded on a divisive course. Have we violated our ordination vows?

Recommendation REM-003

S.K. Bell: I cannot support this remit for the ordination of people in an active same-sex romantic relationship. I believe in the truth expressed in the 1994 statement on human sexuality that same-sex attraction is not a sin, but when acted upon it is contrary to the teachings of scripture. Ordaining those in active same-sex relationships would condone what the Bible calls sin. Though each of us is plagued by sin in our lives, our ultimate goal should be to recognize it, denounce its hold on our lives and seek to live in the transformation of the gospel. This remit asks of us to condone and even celebrate what God has not blessed. While the remit offers liberty of conscience in theory, I am not confident that this will play out in practice in the PCC. I know already of incidents where call processes have been interfered with even before the remits passed. I believe that there are deep theological divisions within the PCC that have presented themselves through the issues of human sexuality. They need to be recognized and acknowledged. We cannot pretend that we can all get along when the divisions run so deeply. It makes this remit disingenuous when applied to real life in the church.

C.D. Cameron: I dissent of the decision of the Assembly concerning Remit C as it runs counter to the Scriptures which we all acknowledge as the canon of all doctrine by which Christ rules our faith and life. In scriptural terms, it calls darkness “light” and sin “righteousness” (Isaiah 5:20). It ignores Jesus’ own warning that those who ignore God’s instruction and teach others to do the same will be least in the kingdom of heaven (Matthew 5:19); by adopting this Remit, we have voluntarily placed ourselves in the position of least. Additionally, this Remit creates the destructive and divisive condition in which Presbyters are expected to minister and function together when the legitimacy of not only the theological position but, indeed, the ordination of others is in question.

D. Chung: There are very severe legal implications involved that have not been heard or expressed and were in cue to be presented, but never came across the floor. Canadian human rights affairs seem in opposition to freedom of conscience and liberty when it comes to church theological matters and thus, we may have freedom of conscience, but Canadian courts of laws can and will impose their legal powers to the detriment of any holding a traditional view on marriage and ordination.

A.M. Cornell: Liberty and conscience of action only extends to participation in ordinations, installations and inductions. This is inadequate. As worded, this remit would compel a minister

who is affirming to work alongside someone who does not share their views. This will not provide a healthy spiritual environment in our courts.

K.I. Cowan: Based on the inspired word of God, I cannot support Remit C and therefore request my dissent be recorded.

J.F. Douglas: The adoption of Remit C is not in agreement with my understanding of scripture.

B.J.W. Ferrier: Prophetic Word, continued from REM-002 dissent: "...Then you will cry out to me and I will not answer you because you have chosen to be the source of your supply and wisdom. Wisdom will laugh at your downfall. Your downfall will come as a result of the hardness of your heart so that you will not repent. Though your mouth will cry out to me, the pride in your heart will keep you from turning and being healed. To those who are mine I say this, trust in me. Whatever they threaten you with; when they take your buildings and your properties; when they threaten you with financial hardship or removing their protection from you and not supporting you against the machinations of this world, do not worry. Am I not able to save? Do I not have all the wealth of the nations to give you? Am I not seated in Heaven on my Throne, sovereign over all?. Do not fear but submit yourself to me in the Fear of the Lord and in Righteousness. Seek first my Kingdom and I will add to you all that you need to not only survive but to thrive and prosper. The more they threaten you the more my power will be with you to protect and defend you from all that is to come. Remember that my rewards are to those who overcome, not to those who seek to escape." This is what the Lord says to this Body.

C.L. Hamilton: I can appreciate that Remit C offers a compromise with regard to the clergy who are not in support of the Ordination of LGBTQI elders or clergy. However, should I refuse to participate – based on liberty of conscience – despite my carefully worded and compassionate/loving delivery – such action of refusal to participate could be considered offensive and pave the way for a charge of discrimination based on sexual orientation due to violation of the Human Rights Code. For this reason, I believe as a Minister of Word and Sacrament that I am vulnerable to such legal action. I also believe that this recommendation will fracture our denomination leading to irreparable damage. I do not feel that my voice was heard. During this assembly – numerous stories were told of the hurt felt by LGBTQI persons in The Presbyterian Church in Canada but those opposed had no opportunity for their stories to be heard or told.

H.H.R. Han: I disagree with Remit B and C because they are biblically theologically violated.

B.A. Hunter: I believe that scripture is clear on the point that same sex attraction is not a sin; although Jesus does turn things up a notch by teaching that even thinking about committing a sinful act is sin. I can accept the ordination of teaching and ruling elders who identify as gay or lesbian who live a single, celibate life, as Jesus teaches that this is the only acceptable alternative to heterosexual marriage in Matthew 19:1-12. He confirms Genesis 2:23-25. This is for the Kingdom of Heaven's sake. How many years elapsed from Creation to AD 30–33 when Jesus gave us this steadfast teaching? It stood the test of time then, in spite of an ever changing world and society. How many years have elapsed from AD 33 to June 8, 2021? It has now not stood the test of time in the PCC because of secularization of the PCC for the sake of inclusivity in an ever-changing world and society that no longer believes in absolute truth. The PCC has what happened in the day of the Judges, "there was no king on the throne of Israel so the people have done what seems right in their own eyes." The PCC has dethroned the King and has done what seems right in their own eyes by accepting Remits B and C.

J.T. Hurd: The summary of the listening exercise undertaken at the direction of the 145th General Assembly as reported to the 146th General Assembly gives ample evidence that the proposal of Remits B and C, 2019 elicited a decidedly negative response from a vast number of people, calling into serious question the wisdom and usefulness of the remits. The results of the presbyteries' consideration of Remit C, 2019 under the Barrier Act as reported indicated that one-third of presbyteries encompassing an aggregate one-third of presbyters expressed disapproval of the remit. The provisions for liberty of conscience and action stated in the remit are insufficiently grounded in current ecclesiastical and civil law. Mutual accountability and collegiality within presbyteries and the harmony and peace of the Church and its effective witness will be adversely affected as a result of the adoption of this remit.

D. Jennings: With the restriction on dissents and their word count (contrary to the Book of Forms), I only have 250 words to express a profound disagreement with Remit C. I dissent of the decision of the Assembly concerning Remit C as it runs counter to Scripture and takes a divisive course. By limiting liberty of conscience only to ordination, induction, and installation it does not really address how those with principled differences deal with one another in everyday activities within congregations and presbyteries. Also such liberty is only granted to ministers and elders and does not address the needs of members, adherents, congregations, presbyteries, synods, and specialized ministries. Separately, the Assembly by adopting Remit C causes profound legal risks and damages for those who wish to exercise their liberty of conscience and action without the Assembly accepting responsibility to bear such financial burdens on behalf of the servants of the church who are to be afforded such liberty. Those risks have been identified by constitutional experts Kuhn LLP and Miller Thomson in legal opinions distributed throughout the denomination in November 2019 and, to a lesser extent, the opinion of Supreme Advocacy LLP in May 2021.

J.W. Kim: I disagree with Remit B and C because they are biblically theologically violated.

O.E. Kim: I believe that the Bible clearly says “marriage is a covenant between a man and a woman.” On this belief and conscience, ordination of LGBTQ+ is not acceptable for me. I totally accept the idea that everyone should be welcomed regardless of sexual orientation, but we are called to be holy as God the Creator. This leads us an arena of spiritual warfare, fighting against unholiness in patience and hope. Therefore, the suggested ordination will discourage many Christians no more fight for holiness. It’s not gaining but losing the ground of Christian Faith.

D. Krunys: Practice flows out of Doctrine. While we have had reports over the last several years describing different understandings of human sexuality, none of them have been adopted as our doctrine of the church. At this assembly we have decided to change our practice, presumably in the expectation that at some point we will adopt doctrine to make sense of it.

S. Kwon: As someone who holds to the traditional definition of marriage as between one man and one woman, the ordination of elders and ministers who identify as LBGTQI who are married (that is, in a same-sex relationship) would be contrary to my beliefs on marriage. I believe that all are called by the gospel to come to Christ, to lay down our crowns, our desires, our idols and our sins before the cross, that they may be crucified with Christ. This invitation to the good news of Jesus is for all, including LBGTQI individuals, but the required response is also required of all. We must all be transformed into the likeness of Christ as revealed in His Holy Scripture. Acceptance is not the same as affirmation. Affirmation of a person is not the same as the affirmation of that person’s sin. We can accept all without affirming where they fall short of the standard of God. We can affirm God’s call and invitation to receive Him, without affirming that their sin and rebellion against God and His Word (which we ALL do) is in fact righteous and holy. I would in fact accept, participate and advocate for the ordination of an LBGTQI minister or elder who has committed to live a lifestyle in line with traditional biblical views of sexuality. However, those who call good what the Bible says is sin is not something I can assent to.

W.C. Lee: As someone who holds to the traditional definition of marriage as between one man and one woman, the ordination of elders and ministers who identify as LBGTQI who are married (that is, in a same-sex relationship) would be contrary to my beliefs on marriage. I believe that all are called by the gospel to come to Christ, to lay down our crowns our desires, our idols and our sins before the cross, that they may be crucified with Christ. This invitation to the good news of Jesus is for all, including LBGTQI individuals, but the required response is also required of all. We must all be transformed into the likeness of Christ as revealed in His Holy Scripture. Acceptance is not the same as affirmation. Affirmation of a person is not the same as the affirmation of that person’s sin. We can accept all without affirming where they fall short of the standard of God. We can affirm God’s call and invitation to receive Him, without affirming that their sin and rebellion against God and His Word (which we ALL do) is in fact righteous and holy. I would in fact accept, participate and advocate for the ordination of an LBGTQI minister or elder who has committed to live a lifestyle in line with traditional biblical views of sexuality. However, those who call good what the Bible says is sin is not something I can assent to.

A. MacMillan: Profound Theological and Scriptural dispute with this remit.

A.I. Marnoch: Remits B and C, 2019 attempt to hold together two definitions of marriage that are not parallel but are anti-parallel. They do so with the clause that all parties are granted liberty of

conscience and action. I don't see how we can exist as one body with these terms. The definitions of marriage contrast with one another and feelings on both sides are so strong that two crews cannot co-exist with such fundamental differences. I don't think that liberty of conscience and action will be granted in practice. We need to either choose one or the other, split if need be, and find ways to work together as separate bodies but within God's one mission; or, continue the discussion to see if there is another way forward.

D. May: There is much more listening and discernment needed to achieve church unity on this remit.

C. Nam: I disagree with Remit B and C because they are biblically theologically violated.

H.C. O'Reilly: I dissent from the decision to approve REM-003 because I do not believe, listening to the debate, and aware of the general tone of debate and communications on social media leading up to and following the approval of REM-002, that this denomination is able or willing to do what it has agreed to do. Thus, the recommendation has been adopted lacking the integrity of will to fulfill it, which is not in keeping with our basic commitments as Christians.

M. Ryu: I don't agree that Remits B and C are biblically or theologically correct.

F. Saleh: I dissent the approval of Remit C because I believe the ordination as described in Remit C is clearly contrary to the word of God, which clearly defines marriage as only a relationship between one man and one woman. As I already expressed in my dissent to Remit B, it is shocking to me that PCC, compromises and accepts to change its long-established orthodox doctrine on marriage on no Biblical foundation and in contradiction to its subordinate standard and previous confessions of faith. My heart is broken that PCC has allowed the new secular perspective of marriage to shape its perspective instead of the word of God. Additionally, this Remit creates the destructive and divisive condition in which Presbyters are expected to minister and function together when the legitimacy of not only the theological position but, indeed, the ordination of others is in question. This will further contribute to the environment of divisiveness within the denomination, a matter already witnessed and evident in our current deliberations. Further, it will call to question the legitimacy and acceptance of such ordinations by our Middle Easter ethnic population who are of the strong belief this to be in direct contradiction to the word of God. A vote cannot change strong faith convictions. A vote cannot change deep rooted culture. The culture of the majority cannot be forced on the minority.

A.D. Sutherland: Ordination is a decision made by God. Recognizing God's authority over our person is fundamental in our call as ministers and leaders in God's Church. We mistakenly call it 'our call' or place the authority over the vocations of Christian ministry chiefly on our shoulders and jurisdiction. This remit does not a change in God's authority, it simply affronts it. The denomination has sought to openly accept the practices of what the Bible repeatedly and consistently identifies as sinful, to make them not simply permissible, but that they are displayed in those who will be authorities in the church; practices and behaviours the Bible deems sinful are now promoted. What we have done is introduced uncertainty, especially for candidates for ministry. Will their gender identity, sexuality, theological view, or relationships affect the reception of their call, their studies or their acceptance to congregations and missions? How will the church protect the freedom it proposes when Human Rights Commissions are poised to assert against views it deems [not the church] anti-inclusionist, or label homophobic? Will professors of our colleges be afforded such freedoms? Without answering these questions before the passing of these remits, and without ensuring the protection of the vulnerable, we are leading the lambs we are charged to love, feed and care for to a precipice. Further, because we have not sought to bring the church to some unity before these decisions were made, we have gone the course of division, a fracturing of an already fragile church.

Additional Motion

S.K. Bell: I dissent from the decision to deny this motion. Many congregations, pastors and members now find themselves feeling set adrift by the passing of Remits B & C. The majority of non-Anglo church in the PCC are now feeling abandoned. The issues that have faced the church around human sexuality have their roots in deeper theological issues such as the interpretation of scripture, the Lordship of Jesus Christ, the sovereignty of God and our very understanding of the gospel. Because of this, many feel that the theological basis of the PCC has shifted without our consent. Our ordination vows have been broken by the PCC. Like a broken marriage, there is a

need for a gracious separation for the good of both parties. I protest that the Assembly Council broke faith with the 2018 GA by not presenting the report on Gracious Dismissal which made the call for alternative structures more necessary. Denying a way to stay within the PCC and creating a new structure based on theological conviction is one more example of colonialism and control by a dominant group. This is not the way of Jesus. If the church is truly committed to grace for one another, there would be a way made to create a safe place for people of differing theological perspectives to fully follow Jesus and carry out the ministry they feel called to. Defeating this recommendation was wrong as it was not simply a denial of the request, but a denial to even discuss it.

E.M.W Charlton: After hearing the pain that is felt and lived right now and the need for a time of healing, after seeing also the practise of not wanting to listen and saying that there is a desire to listen, after also seeing how the history of The Presbyterian Church in Canada has gone, I believe that it is best to create at least two separate bodies with a shared resources to provide for places of healing, for being able to focus on ministry in our diverse contexts. We need to remember that The Presbyterian Church in Canada is made up of at least four divergent branches of Presbyterianism that at one time felt a need to separate but later felt a need to join back together. This recommendation would have set the ground work to expedite the needed healing and strengthening to be able to one day join together again.

B.J.W. Ferrier: We owe our Korean brothers and sisters in the Han-Ca Presbyteries the courtesy of a clear answer – will we grant their request or not. Their petition on racism confronts our lack of listening or responding to their clear requests over the past 5–6 years. Overtures 1 and 75 ask for immediate action by THIS Assembly. It's time to provide a clear answer in principle for them and others who have respected our process but yearn for this separation. Thus, I dissent that we not at least investigate this matter.

D. Krunys: It is clear our current system is not serving our needs. Many presbyteries are partisan battle grounds. Only on a very few items has that division not been evident at this assembly, leaking over into even which items we will discuss. It becomes clear that 2/3 of the assembly is hoping 1/3 will go away, rather than work on a solution to remain together.

S. Kwon: Numerous people who voted for the remits had stated that the remits were not an ideal goal, but an important stepping stone, or first step towards full inclusion. Therefore there is a need to discuss and investigate theological synods in order to live out the remits and create a polity and structure that reflects the remits. Roberto Sandolini was out of order in accusing those speaking in favour for even bringing up this recommendation, citing fear-mongering. He also did not address the moderator and was speaking directly to those he was accusing. And he was not called out of order. The lack of a desire to think about the practical implications of the remits and create a structure that reflects the remits shows that this is not a genuine desire to remain as one denomination with parallel definitions of marriage, but an interim state until full inclusion and full inclusion only is adopted.

SIXTH SEDERUNT

WORSHIP

The preludes for the morning worship were provided by Camp Kintail; Trinity First, Kenora; Brentwood, Burnaby. The sermon was delivered by the Rev. Dr. Richard Topping and the service led by the Assembly's liturgist, musician and several commissioners.

ASSEMBLY CONSTITUTED

On Wednesday, June 9, 2021 at 12:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

Agenda

Recommendation BUS-023 that the following agenda be approved, was moved by J.I.F. Barrett, duly seconded. Adopted.

Life and Mission Agency Committee (LMA)

- Committee to Nominate Standing Committees (NOM)
- International Affairs Committee (IAF)
- Committee on History (HIS)
- Theological Colleges
- Knox College (KNX)
- St. Andrew’s Hall (SAH)
- The Presbyterian College (PCO)
- Women’s Missionary Society (WMS)
- Committee to Confer with the Moderator/Committee on Terms of Reference (CON)
- Committee on Church Doctrine (CDC)
- Committee on Bills and Overtures (BOV)
- Assembly Council (ASC)
- Clerks of Assembly (CLK)
- Pension and Benefits Board (PAB)
- Reports without recommendations
- Atlantic Mission Society (AMS)
- Maclean Estate Committee (MEC)
- Trust Board (TRB)
- Presbyterian Church Building Corporation (PCB)
- Vancouver School of Theology (VST)
- Ecumenical and Interfaith Relations Committee (EIR)
- Additional motions report by report
- Young Adult Representatives
- Student Representatives
- Business Committee (BUS-019, BUS-020, BUS-021, BUS-024)

(cont'd on p. 56)

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 22)

The Assembly called for the report of the Life and Mission Agency which, as printed on p. 360–551, was introduced by C. Stephenson, convener.

Motion to Reconsider

J.R. Lackie moved, duly seconded, that pursuant to notice of motion (p. 13), that the terms of reference concerning membership for the Life and Mission Agency Committee be reconsidered. Adopted.

Omnibus Recommendation LMA-OMB, that the following recommendations be approved, was moved by A. Currie, duly seconded.

Amendment

J.T. Hurd moved, duly seconded, that the Assembly remove Recommendations LMA-050, LMA-053, and LMA-054 from the Omnibus Recommendation LMA-OMB. Defeated.

Omnibus Recommendation LMA-OMB was adopted, thereby approving the following recommendations:

- | | | |
|--------------------|--------------------|--------------------|
| LMA-001 – (p. 362) | LMA-020 – (p. 432) | LMA-039 – (p. 510) |
| LMA-002 – (p. 411) | LMA-021 – (p. 432) | LMA-040 – (p. 510) |
| LMA-003 – (p. 411) | LMA-022 – (p. 432) | LMA-041 – (p. 514) |
| LMA-004 – (p. 411) | LMA-023 – (p. 436) | LMA-042 – (p. 514) |
| LMA-005 – (p. 411) | LMA-024 – (p. 438) | LMA-043 – (p. 514) |
| LMA-006 – (p. 411) | LMA-025 – (p. 487) | LMA-044 – (p. 519) |
| LMA-007 – (p. 411) | LMA-026 – (p. 488) | LMA-045 – (p. 519) |
| LMA-008 – (p. 411) | LMA-027 – (p. 488) | LMA-046 – (p. 519) |
| LMA-009 – (p. 411) | LMA-028 – (p. 488) | LMA-047 – (p. 519) |
| LMA-010 – (p. 418) | LMA-029 – (p. 488) | LMA-048 – (p. 532) |
| LMA-011 – (p. 418) | LMA-030 – (p. 492) | LMA-049 – (p. 532) |
| LMA-012 – (p. 418) | LMA-031 – (p. 492) | LMA-050 – (p. 543) |
| LMA-013 – (p. 418) | LMA-032 – (p. 501) | LMA-051 – (p. 543) |
| LMA-014 – (p. 418) | LMA-033 – (p. 501) | LMA-052 – (p. 543) |

LMA-015 – (p. 421)
LMA-016 – (p. 424)
LMA-017 – (p. 424)
LMA-018 – (p. 429)
LMA-019 – (p. 429)

LMA-034 – (p. 501)
LMA-035 – (p. 504)
LMA-036 – (p. 504)
LMA-037 – (p. 506)
LMA-038 – (p. 507)

LMA-053 – (p. 543)
LMA-054 – (p. 543)
LMA-055 – (p. 543)

Dissent with Reasons

Recommendation LMA-OMB: E.M.W. Charlton, A.M. Cornell (p. 48)
Recommendation LMA-034: S.K. Bell (p. 48)
Recommendation LMA-050: D. Krunys (p. 48)
Recommendations LMA-050, LMA-053, LMA-054: J.T. Hurd (p. 48)

COMMITTEE ON EDUCATION AND RECEPTION (cont'd from p. 13)

A. Phillips commented on the importance of the work of the Committee on Education and Reception and noted that no comments had been received related to them.

A. Currie moved, duly seconded, that the following Committee on Education and Reception recommendations be approved by consent. Adopted.

LMA-056 – (p. 548)
LMA-057 – (p. 548)
LMA-058 – (p. 548)
LMA-059 – (p. 548)

LMA-060 – (p. 549)
LMA-061 – (p. 549)
LMA-062 – (p. 549)
LMA-063 – (p. 549)

LMA-064 – (p. 549)
LMA-065 – (p. 550)
LMA-066 – (p. 550)
LMA-067 – (p. 550)

(report adopted on p. 57)

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee which, as printed on p. 329–60, was introduced by B. Barbouri, convener.

Omnibus Recommendation IAF-OMB, that the following recommendations be approved, was moved by D.B. Griffiths, duly seconded.

- IAF-001 – Human Migration: overview and vision, and why the church should care
- IAF-002 – Domestic Workers Convention No. 189
- IAF-003 – Human Trafficking
- IAF-004 – Human Trafficking – Learn More
- IAF-005 – National Strategy to Combat Human Trafficking
- IAF-006 – Global Biodiversity
- IAF-007 – Loss of Global Biodiversity
- IAF-008 – Sustainable Stewarding of Resources
- IAF-009 – Convention on Biodiversity Goals
- IAF-010 – Meeting Convention on Biodiversity Goals
- IAF-011 – Climate-Induced Displacement
- IAF-012 – Learn about Causes of Human Migration
- IAF-013 – Palestinian Migration
- IAF-014 – Palestinian Migration
- IAF-015 – Right to Return
- IAF-016 – Right to Return
- IAF-017 – Come and See Visit
- IAF-018 – Social Action Hub
- IAF-019 – Support Reconciliation Initiatives
- IAF-020 – Impact of the Israeli Occupation on Children and Families in Palestine and Israel
- IAF-021 – Humanitarian Crisis
- IAF-022 – Impact of the Israeli Occupation on Children and Families in Palestine and Israel

Amendment

A. Douglas moved, duly seconded, that IAF-021 be removed from the omnibus motion. Defeated.

Amendment

M.W. Fraser moved, duly seconded, that IAF-012, IAF-013, IAF-014, IAF-015, IAF-016, IAF-017, IAF-021, and IAF-022 be removed from the omnibus motion.

(cont'd below)

INTERFAITH GUEST

The Moderator welcomed Imam Muneeb Nasir, Co-chair National Muslim Christian Liaison Committee. He recognized Iman Nasir as a Muslim religious leader, writer and interfaith activist who, among other projects and interests, promotes service, dialogue and understanding among peoples of various cultures and faiths. He assured him of the Assembly’s thoughts and prayers are with him and his community in light of the attack against a Muslim family three days earlier in London, Ontario.

Iman Nasir spoke of the need for respectful dialogue between Muslims and Christians and gave thanks for the commitment to ecumenical and interfaith relations by The Presbyterian Church in Canada. He noted how the COVID-19 pandemic has unmasked the inequities and injustices in our country and the world. He said, “These are issues that we are called upon to provide a moral and religious perspective and to address. The ability to come together and build and share solutions has never been more important than now. Our future lies together understanding the differences that we acknowledge and appreciate in each other. All of us accept the same sacred ideals of the ethical heart of our two religions, love of God and love our neighbour. Our encounters must move beyond a dialogue of ideas to where we engage each other in a dialogue of life and action.”

The Moderator thanked Imam Nasir for his presence at the Assembly and offered prayer.

INTERNATIONAL AFFAIRS COMMITTEE (cont'd from above)

Discussion resumed

Discussion resumed on an amendment to Recommendation IAF-OMB.

Amendment defeated

The amendment was defeated.

Omnibus Recommendation IAF-OMB was adopted, thereby approving the following recommendations:

IAF-001 – (p. 334)	IAF-009 – (p. 344)	IAF-017 – (p. 351)
IAF-002 – (p. 334)	IAF-010 – (p. 344)	IAF-018 – (p. 351)
IAF-003 – (p. 339)	IAF-011 – (p. 346)	IAF-019 – (p. 354)
IAF-004 – (p. 339)	IAF-012 – (p. 346)	IAF-020 – (p. 354)
IAF-005 – (p. 339)	IAF-013 – (p. 350)	IAF-021 – (p. 354)
IAF-006 – (p. 344)	IAF-014 – (p. 350)	IAF-022 – (p. 354)
IAF-007 – (p. 344)	IAF-015 – (p. 351)	
IAF-008 – (p. 344)	IAF-016 – (p. 351)	

Dissent with Reasons

Recommendation IAF-OMB: E.M.W Charlton (p. 48)

Recommendation Nos. IAF-013, IAF-014, IAF-015, IAF-016, IAF-017, IAF-018: B.J.W Ferrier (p. 48)

(report adopted on p. 57)

COMMITTEE TO NOMINATE STANDING COMMITTEES

The Assembly called for the report of the Committee to Nominate Standing Committees which, as printed on p. 552-64, was introduced by J. Dennis, convener.

Omnibus Recommendation NOM-OMB, that the following recommendations be approved, was moved by M.R. Peacock, duly seconded. Adopted.

NOM-001 (p. 564) – Nominations to Standing Committees of the General Assembly – 2021

NOM-002 (p. 564) – (Appreciation for completed terms

2021 STANDING COMMITTEES**ASSEMBLY COUNCIL****9 Church-at-Large Members (3 year term, option for 2nd term)**

Years	Name
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
2017–2023 (II)	Rev. Germaine Lovelace, Malton, ON
2017–2023 (II)	Ms. Barb Sargent, Chatham, ON
2017–2023 (II)	Rev. John R. Wilson, Sault Ste. Marie, ON
2018–2024 (II)	Rev. Bethany McCaffrey, Toronto, ON
2018–2024 (II)	Ms. Ann Patterson, Edmonton, AB
2021–2024 (I)	Rev. Jeffrey M. Murray, Sackville, NB

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

Years	Name and Presbytery
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)
2020–2023 (I)	Ms. Brenda Butler, New Glasgow, NS (Pictou)
2021–2023 (I)	Mr. David Campbell, Toronto, ON (East Toronto)
2021–2023 (I)	Rev. Henry Heung Ryeol Han, Edmonton, AB (Western Han-Ca)
2021–2023 (I)	Rev. John C. Borthwick, Guelph, ON, (Waterloo-Wellington)
2018–2024 (II)	Rev. Jinsook Khang, Vaughan, ON (Eastern Han-Ca)
2018–2024 (II)	Ms. Linda Shaw, Simcoe, ON (Paris)
2021–2024 (I)	Ms. Diane Reader Jones, Burlington, ON (Hamilton)
2021–2024 (I)	Rev. Jennifer L. Cameron, Belleville, ON (Kingston)

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**14 Members and 1 Corresponding Members (3 year term, option for 2nd term)**

Years	Name
2016–2022 (II)	Rev. M. Helen Smith, Toronto, ON
2019–2022 (I)	Rev. Jeremy Bellsmith, Nanaimo, BC
2019–2022 (I)	Rev. Bradford E. Blaikie, Summerside, PE
2019–2022 (I)	Ms. Catherine Cook, Riverview, NB
2019–2022 (I)	Rev. Peggy Kipfer, Thornbury, ON
2017–2023 (II)	Rev. Dr. Nicholas Athanasiadis, Toronto, ON
2017–2023 (II)	Rev. Dr. Blair Bertrand, Ottawa, ON
2018–2023 (II)	Rev. Dr. Heather J. Vais, Thornhill, ON
2016–2023 (II)	Rev. Karla Wubbenhorst, Guelph, ON
2018–2024 (II)	Rev. Wally (Won-Hong) Hong, Niagara Falls, ON (convener)
2018–2024 (II)	Rev. Munhyun Ryu, Vancouver, BC

2021–2024 (I) Dr. David Holland, Kingston, ON
2021–2024 (I) Ms. Huda Kandalaf, Ottawa, ON
2017–2022 (II) cm Mr. Ross Bassingthwaighe, Kelowna, BC

“cm” = corresponding member

Ex-officio – 3 members

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

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

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

Years	Name
2016–2022 (II)	Dr. Richard Allen, Toronto, ON
2019–2022 (I)	Rev. H. Kenneth Stright, Musquodoboit Harbour, NS
2017–2023 (II)	Rev. Matthew Sams, Thornhill, ON (convener)
2020–2023 (I)	Rev. Marianne G. Emig Carr, Brockville, ON
2018–2024 (II)	Rev. Dr. Andrew J.R. Johnston, Kingston, ON
2021–2024 (I)	Ms. Laura-Lee Campbell, Guelph, ON

Ex-officio – 2 members

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

By Correspondence – 6 members

Representative to Canadian Council of Churches
Delegate representative to last Council of Caribbean and North America Area Council of World Communion of Reformed Churches
Delegate representative to last General Council of World Communion of Reformed Churches
Delegate representative to last Assembly of World Council of Churches
Representative from Women’s Missionary Society

HISTORY COMMITTEE

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

Years	Name
2019–2022 (I)	Mr. David Mawhinney, Sackville, NB
2019–2022 (I)	Rev. Janet Taylor, Edmonton, AB
2016–2023 (II)	Mr. Scott MacDonald, Stratford, PE
2020–2023 (I)	Rev. Dr. M. Beth McCutcheon, Toronto, ON
2018–2024 (II)	Rev. Jennifer L. Geddes, Comox, BC
2018–2024 (II)	Rev. Geoffrey M. Ross, Brampton, ON (convener)

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
2019–2022 (I)	Ms. Mary Kyei, Saskatoon, SK
2019–2022 (I)	Ms. Amy Zawitz, Waterloo, ON
2017–2023 (II)	Rev. Boghos Barbouri, Toronto, ON (convener)
2017–2023 (II)	Mr. W. Wayne Barchard, Elmsdale, NS
2021–2024 (I)	Ms. Donna Capper, Simcoe, ON
2021–2024 (I)	Rev. Charmila Ireland, Listowel, 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
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
2015–2022 (II)	Mr. R. Aubrey Hawton, Oro-Medonte, ON
2017–2023 (II)	Rev. Sampson Afoakwah, Montreal West, QC
2017–2023 (II)	Ms. Marion Lade, Comox, BC
2017–2023 (II)	Rev. Allyson A. Macleod, Sutton West, ON
2020–2024 (I)	Rev. Amanda Currie, Regina, SK
2021–2024 (I)	Mr. John Barrett, Charlottetown, PE
2021–2024 (I)	Rev. Young Wan Cho, Victoria, BC
2021–2024 (I)	Ms. Sue Senior, Waterloo, ON

Assembly Council Appointments – 2 members

Two 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
2019–2022 (I)	Ms. Jessica Foy, Hamilton, ON
2021–2022 (I)	vacant
2019–2022 (I)	Mr. Michael Lemiski, Mississauga, ON
2019–2022 (I)	Rev. Mark R. McLennan, Woodstock, ON (convener)
2021–2022 (I)	vacant
2017–2023 (II)	Rev. Dr. Herb F. Gale, Guelph, ON
2020–2023 (I)	Mr. Ian Buchanan, London, ON
2021–2023 (I)	Rev. Ernie A. Naylor, Listowel, ON
2018–2024 (II)	Rev. Neil Ellis, Cobourg, ON
2021–2024 (I)	Ms. Joanne Campbell, Toronto, ON
2021–2024 (I)	Ms. Dawn Charlton, Waterloo, ON
2021–2024 (I)	Rev. Leslie L. Walker, Leamington, ON

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

Years	Name and Synod
2018–2022	Mr. Spencer Hanson, Saskatoon, SK (Saskatchewan)
2018–2022	Rev. Dr. Nancy L. Cocks, Medicine Hat, AB (Alberta and the Northwest)
2018–2022	Ms. Margaret Peacock, Armstrong, BC (British Columbia)
2019–2023	Rev. Dr. Charlene E. Wilson, Sault Ste. Marie, ON (convener) (Central, Northeastern Ontario and Bermuda)
2019–2023	Ms. Jill Rickwood, Brantford, ON (Southwestern Ontario)
2019–2023	Rev. Joyce A. Yanishevski, Thunder Bay, ON (Manitoba and Northwestern Ontario)
2021–2024	Rev. Dr. Marion R. Barclay-McKay, North Sydney, NS (The Atlantic Provinces)
2021–2024	Mr. Gordon Walford, Ottawa, ON (Quebec and Eastern Ontario)
2021–2024	Ms. Leila Paugh, Niagara, ON (Southwestern Ontario)

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

Years	Name
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
2017–2023 (II)	Rev. Corrie Stewart, North River Bridge, NS (convener)
2021–2023 (I)	Ms. Joanne Stewart, Toronto, ON
2018–2023 (I)	Rev. Harry J. Currie, Edmonton, AB
2021–2024 (I)	Dr. Karen Dimock, Ottawa, ON
2021–2024 (I)	Mr. Bruce Templeton, St. John's, NL
2021–2024 (I)	Mr. Donald Walcot, Montreal, QC

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
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
2021–2023	Rev. W. Corrie Stewart, North River Bridge, NS (convener of Pension and Benefits Board)
2021–2027	Rev. R. Ian Shaw, Simcoe, ON
2021–2027	Dr. Elizabeth A. Speers, Toronto, ON

Ex-officio – 3 members

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

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

Years	Name
2016–2022 (II)	Rev. Angie Song, Toronto, ON
2017–2022 (II)	Rev. Janet A. DeWolfe, Toronto, ON
2019–2022 (I)	Ms. Giffy Amofa, Brampton, ON
2019–2022 (I)	Mr. Garth Low, Toronto, ON
2020–2022 (I)	Mr. Justice Agyemang, Mississauga, ON
2017–2023 (II)	Ms. Carol E.F. Jackson, Toronto, ON
2020–2023 (I)	Rev. Dr. Peter D. Coutts, Calgary, AB
2020–2023 (I)	Mr. Robert C. Hayashi, Aurora, ON
2020–2023 (I)	Mr. Mark McElwain, Toronto, ON
2020–2023 (I)	Dr. Kate K McLellan, Rothesay, NB
2018–2024 (II)	Rev. Dr. Richard W. Fee, Toronto, ON
2018–2024 (II)	Rev. Linda Patton-Cowie, Orillia, ON
2018–2024 (II)	Mr. Randal Phillips, Toronto, ON (convener)
2018–2024 (II)	Rev. Jonathan W. Tait, Baxter, ON
2021–2024 (I)	Mr. Michael Nettleton, 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
2016–2022 (II)	Ms. Sharon Dworzak, Laval, QC
2017–2022 (II)	Rev. Charles E. McPherson, Stellerton, NS
2019–2022 (I)	Rev. Katharine Burgess, Quebec City, QC
2019–2022 (I)	Dr. Marilyn Scott, Vaudreuil-Dorion, QC
2017–2023 (II)	Mr. Clayton Bartlett, Albert Bridge, NS (convener)
2017–2023 (II)	Ms. Joan Voegeslan, Montreal, QC
2021–2023 (I)	Rev. Denise Allen-Macartney, Ottawa, ON
2021–2023 (I)	Dr. Robert Bracewell, Montreal, QC
2021–2024 (I)	Mr. Nelson Cheung, Montreal, QC
2021–2024 (I)	Rev. Samar Kandalajt, Kemptville, ON
2021–2024 (I)	Rev. Linda Park, Lindsay, ON
2021–2024 (I)	Rev. Douglas H. Rollwage, Charlottetown, PE

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
2018–2022 (II)	Rev. Ena van Zoeren, Salmon Arm, BC
2019–2022 (I)	Rev. Gwen D.T. Brown, Creston, BC

- 2019–2022 (I) Dr. Victor Ling, Vancouver, BC
- 2019–2022 (I) Mr. Ron Zapp, New Westminster, BC
- 2017–2023 (II) Rev. Dr. M. Jean Morris, Calgary, AB (convener)
- 2017–2023 (II) Mr. Stephen Roche, Thornhill, ON
- 2020–2023 (I) Rev. John J. Paeng, Parksville, BC
- 2021–2023 (I) Joseph Bae, Thornhill, ON
- 2018–2024 (II) Mr. Matthew Walton-Knight, North Vancouver, BC
- 2021–2024 (I) Ms. Mary Rozsa de Coquet, Calgary, AB
- 2021–2024 (I) Mr. Neil Singh, Surrey, BC
- 2021–2024 (I) Mr. Larry Yen, Vancouver, BC

Ex-officio – 3 members

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

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. 324–29, was introduced by G.M. Ross, convener.

Omnibus Recommendation HIS-OMB, that the following recommendations be approved, was moved by G.M. Ross, duly seconded. Adopted.

- HIS-001 – (p. 325)
- HIS-002 – (p. 325)
- HIS-003 – (p. 326)
- HIS-004 – (p. 327)
- HIS-005 – (p. 328)
- HIS-006 – (p. 328)

(report adopted on p. 57)

THEOLOGICAL COLLEGES

The Assembly called for the reports of the Theological Colleges.

GOVERNING BOARD OF KNOX COLLEGE

The report of the Governing Board of Knox College, which, as printed on p. 710–18, was introduced by Mr. Randall Phillips, convener.

Minute of Appreciation

A minute of appreciation, recognizing Dr. Nam Soon Song’s service to Knox College and the church at large in the areas of religious education and intercultural studies, was presented to the General Assembly by the following recommendation:

Recommendation KNX-001 (p. 715) was moved by S. Macdonald, duly seconded. Adopted.

On behalf of the governing board, Mr. Phillips who, upon her retirement, expressed deep appreciation for Dr. Nam Soon Song’s 20 years of service to the college, students, graduates and denomination. Dr. Song expressed her thanks for this recognition through a note read by the Moderator.

Recommendation KNX-002 (p. 718) was moved by S. Macdonald, duly seconded. Adopted.

Dr. Vissers responded to the recommendation of gratitude by saying that it is a great privilege to work with students and that he is very proud of the students he has taught over the years.

Recommendation KNX-003 (p. 718) was moved by S. Macdonald, duly seconded. Adopted.

Recommendation KNX-004 (p. 718) was moved by S. Macdonald, duly seconded. Adopted.

(report adopted on p. 57)

THE BOARD OF ST. ANDREW'S HALL

The report of the Board of St. Andrew's Hall, which, as printed on p. 718-23, was introduced by the Rev. M.J. Morris, member of the Board.

Omnibus Recommendation SAH-OMB, that the following recommendations be approved, was moved by M.J. Morris, duly seconded. Adopted.

SAH-001 (p. 719) – Minute of Appreciation – the Rev. Dr. Robert Paul

SAH-002 (p. 719) – Appointment of Dean of St. Andrew's Hall – the Rev. Dr. Ross Lockhart

The Rev. Dr. Robert Paul was not present to acknowledge the Minute of Appreciation for his service as Dean of St. Andrew's Hall, however his successor, the Rev. Dr. Ross Lockhart expressed thanks for the recommendation of the Board of St. Andrew's Hall and the decision of the Assembly that he take up this office.

Recommendation SAH-003 (p. 723) was moved by M.J. Morris, duly seconded. Adopted.

(report adopted on p. 57)

THE BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE, MONTREAL

The report of the Board of Governors, The Presbyterian College, which, as printed on p. 704–10, was introduced by the Rev. Paul Wu, vice-convenor of the Board of Governors.

Omnibus Recommendation PCO-OMB, that the following recommendations be approved, was moved by K. Burgess, duly seconded. Adopted.

PCO-001 (p. 709) – Appointment of Principal – the Rev. Dr. Roland De Vries

PCO-002 (p. 710) – Minute of Appreciation – the Rev. Dr. Dan Shute

PCO-003 (p. 710) – Minute of Appreciation – the Rev. Dale Woods

The Rev. Roland De Vries expressed thanks to the Board of Governors and the Assembly for being given the privilege of serving, and being part of, this community of friendship, faith, worship and study.

The Rev. Dan Shute offered thanks for the Minute of Appreciation saying it was a privilege to work with students and the college for more than a generation.

The Moderator noted that the Rev. Dr. Dale Woods was not able to be with the Assembly, but he commended Dr. Woods for his exemplary service to the college.

(report adopted on p. 57)

WOMEN'S MISSIONARY SOCIETY

The Assembly called for the report of the Women's Missionary Society which, as printed on p. 727–33, was introduced by C. Reid, president.

Motion to Reconsider

A.S. MacDonald moved, duly seconded that pursuant to notice of motion (p. 13), that the Constitution of the Women's Missionary Society be reconsidered. Adopted.

Recommendation WMS-001 (p. 728) was moved by J.T. Hurd, duly seconded. Adopted.

(report adopted on p. 57)

COMMITTEE TO CONFER WITH THE MODERATOR COMMITTEE ON TERMS OF REFERENCE

A. Currie introduced the work of the Committee to Confer with the Moderator and the Committee on Terms of Reference that has taken place during this Assembly.

(cont'd on p. 51)

ADJOURNMENT

The Moderator adjourned the Assembly with prayer, to reconvene on Wednesday, June 9, 2021 at 4:00 p.m. (EDT), of which public intimation was given.

SIXTH SEDERUNT – DISSENTS

Commissioners asked that their dissent be recorded as follows:

Recommendation LMA-OMB

E.M.W. Charlton: This process has circumvented the agreed upon process of the General Assembly of The Presbyterian Church in Canada. We are doing work that needs to have the time to discussed and worked through as a Church. We are not doing justice to the work that has been done or bringing recognition to the changes that we need to be making and hearing the wider impact of this work on the whole denomination.

A.M. Cornell: One omnibus motion prevented questions and discussion. We rubber stamped responses to overtures and serious social issues which should have been available for open discussion.

Recommendation LMA-034

S.K. Bell: I dissent from this motion as the blessing of same-sex marriage is not in line with the teaching of the Old and New Testaments.

Recommendation LMA-050

D. Krunys: We have confessed the wrongness of claiming to know better. Our best science and thought was once certain it was harmful to live as First Nations did. We were so very wrong. Is it arrogance to presume that now we know the wrongness of how other cultures practise discipline? This feels dangerously like continuing to presume to know better. While this reflects my cultural values, I know it does not for others. For that reason I dissent from this motion.

Recommendations LMA-050, LMA-053 and LMA-054

J.T. Hurd: The study of Scripture undertaken as justification for the conclusions advanced in the recommendations fails to take into consideration the teaching of Hebrews 12:11 “Discipline always seems painful rather than pleasant at the time, but later it yields the peaceful fruit of righteousness to those who have been trained by it.” (NRSV)

Recommendation IAF-OMB

E.M.W Charlton: This process has circumvented the agreed upon process of the General Assembly of The Presbyterian Church in Canada. We are doing work that needs to have the time to discussed and worked through as a Church. We are not doing justice to the work that has been done or bringing recognition to the changes that we need to be making and hearing the wider impact of this work on the whole denomination. Issues regarding balance and the need to hear and speak to all sides is being missed. We are allowing the omnibus recommendations to push through recommendations that people obviously want to speak to and discuss but that is being impeded by a change in polity that I can not find in the Book of Forms.

Recommendation Nos. IAF-013

B.J.W Ferrier: The IAF report writes the history of Israel-Palestine from 1948 with a such a pro-Palestinian perspective that it is anti-Semitic, a label I do not use lightly. One of our calls as Christians is to be ambassadors of reconciliation and we do not facilitate that by presenting a position which paints one party as the sole perpetrator of wrong. All the resources recommended in IAF-013 are pro-Palestinian resources and in no way provide a balanced picture.

Recommendation Nos. IAF-014

B.J.W. Ferrier: The IAF report writes the history of Israel-Palestine from 1948 with a such a pro-Palestinian perspective that it is anti-Semitic, a label I do not use lightly. One of our calls as Christians is to be ambassadors of reconciliation and we do not facilitate that by presenting a position which paints one party as the sole perpetrator of wrong. All the resources recommended in IAF-014 to influence our congregations are pro-Palestinian and in no way provide a balanced picture.

Recommendation Nos. IAF-015

B.J.W. Ferrier: The IAF report writes the history of Israel-Palestine from 1948 with a such a pro-Palestinian perspective that it is anti-Semitic, a label I do not use lightly. One of our calls as Christians is to be ambassadors of reconciliation and we do not facilitate that by presenting a position which paints one party as the sole perpetrator of wrong. I think the Moderator should

write to the Prime Minister to recommend support for Israel at the same time it raises concerns about Palestine, recognizing the self-defence which is legitimate in response to the terrorism of Hamas.

Recommendation Nos. IAF-016

B.J.W. Ferrier: The IAF report writes the history of Israel-Palestine from 1948 with a such a pro-Palestinian perspective that it is anti-Semitic, a label I do not use lightly. One of our calls as Christians is to be ambassadors of reconciliation and we do not facilitate that by presenting a position which paints one party as the sole perpetrator of wrong. I think the Moderator should write a letter to PM supporting Israel in its annexation of occupied territories, recognizing that God himself has granted this land to Israel in perpetuity.

Recommendation Nos. IAF-017

B.J.W. Ferrier: The IAF report writes the history of Israel-Palestine from 1948 with a such a pro-Palestinian perspective that it is anti-Semitic, a label I do not use lightly. One of our calls as Christians is to be ambassadors of reconciliation and we do not facilitate that by presenting a position which paints one party as the sole perpetrator of wrong.

Recommendation Nos. IAF-018

B.J.W Ferrier: The IAF report p. 329–60 writes the history of Israel-Palestine from 1948 with such a pro-Palestinian perspective that it is anti-Semitic, a label I do not use lightly. One of our calls as Christians is to be ambassadors of reconciliation and we do not facilitate that by presenting a position which paints one party as the sole perpetrator of wrong. The resources in Social Action Hub are anti-Israeli and do not give a balanced picture of the situation. How is it that a church that is the wild olive tree, become so completely dismissive of the cultivated olive tree?¹⁷ But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the [j]rich root of the olive tree,¹⁸ do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you.¹⁹ You will say then, “Branches were broken off so that I might be grafted in.”²⁰ Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;²¹ For if God did not spare the natural branches, He will not spare you, either. (Romans 11:17-21)

SEVENTH SEDERUNT

ASSEMBLY CONSTITUTED

On Wednesday, June 9, 2021 at 4:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 264–302, was introduced by W. Hong, convener.

Omnibus Recommendation CDC-OMB, that the following recommendations be approved, was moved by C.J. Fensham, duly seconded.

CDC-001 – Overture No. 8, 2018 re recreational use of marijuana, statement received

CDC-002 – Overture No. 8, 2018 re recreational use of marijuana, statement as reply

CDC-003 – Overture No. 30, 2017 re preamble to ordination and induction of ruling elders and Overture No. 11, 2019 re preamble to ordination and induction of ministers

CDC-004 – Physician Assisted Suicide

CDC-005 – Overture No.3, 2020 re affirming the seriousness and sanctity of ordination vows

CDC-006 – Overture No. 3, 2021 re revising Living Faith in light of contemporary language

Amendment

C.D. Cameron moved, duly seconded that CDC-003 be removed from the omnibus motion. Adopted.

Omnibus Recommendation CDC-OMB, as amended, was adopted, thereby approving the following recommendations:

CDC-001 (p. 292)

CDC-004 (p. 298)

CDC-006 (p. 301)

CDC-002 (p. 292)

CDC-005 (p. 300)

Recommendation CDC-003 (p. 296) was moved by C.J. Fensham, duly seconded. Adopted.

Dissent with Reasons

Recommendation CDC-OMB: E.M.W. Charlton (p. 58)

Recommendation CDC-003: E.M.W. Charlton (p. 58)

(report adopted on p. 57)

COMMITTEE ON BILLS AND OVERTURES (cont'd from p. 22)

Omnibus Recommendation BOV-OMB, that the following recommendations be approved, was moved by V. Kim, duly seconded.

BOV-001 – Alternative Governing Bodies

BOV-002 – Gracious Dismissal

BOV-003 – Overture Nos. 34, 44, 45, 54, 55 re limiting business of the 2021 Assembly

BOV-004 – Overture No. 40, 2021 re amending Book of Forms 48

BOV-005 – Overture No. 41, 2021 re liberty of conscience and indemnity for possible claims

BOV-006 – Overture No. 42, 2021 re registry of ministers and congregations re solemnizing same-sex marriage

BOV-007 – Overture No. 52, 2021 re drug addiction resources and counselling

BOV-008 – Overture No. 76, 2021 re ensuring open and fair discernment at the General Assembly

BOV-009 – Overture No. 77, 2021 re endorsing Remits B and C, 2019

Amendment

B.J.W. Ferrier moved, duly seconded, that BOV-001 be removed from the omnibus motion. Adopted.

Amendment

D. Jennings moved, duly seconded, that BOV-002 be removed from the omnibus motion.

Additional Motion

J.I.F. Bartlett moved, duly seconded, that speakers allotted time be reduced to one minute and 30 seconds.

Immediate Vote

S.G. Currie moved, duly seconded, that the Assembly take an immediate vote on the additional motion. Adopted.

Additional Motion defeated

The additional motion was defeated.

Amendment

Discussion resumed.

Immediate Vote

A. Kay moved, duly seconded, that the Assembly take an immediate vote on the amendment. Adopted.

Amendment adopted

The amendment that BOV-002 be removed from the omnibus motion, was adopted.

Amendment

A.P. Thompson moved, duly seconded, that BOV-006 be removed from the omnibus motion. Defeated.

Amendment

D. Jennings moved, duly seconded, that BOV-005 be removed from the omnibus motion.

Immediate Vote

L. Resende moved, duly seconded, that the Assembly vote immediately on the amendment. Adopted.

Amendment defeated

The amendment was defeated.

Omnibus Recommendation BOV-OMB, as amended, was adopted, thereby approving the following recommendations:

- | | | |
|--------------------|--------------------|--------------------|
| BOV-003 – (p. 248) | BOV-006 – (p. 249) | BOV-009 – (p. 249) |
| BOV-004 – (p. 249) | BOV-007 – (p. 249) | |
| BOV-005 – (p. 249) | BOV-008 – (p. 249) | |

Dissent with Reasons

- Recommendation BOV-OMB: E.M.W. Charlton (p. 58)
- Recommendation BOV-005: S.K. Bell, B.J.W. Ferrier (p. 58)
- Recommendation BOV-006: B.J.W. Ferrier (p. 58)

Recommendation BOV-011 (p. 250) was moved by V. Kim, duly seconded. Adopted

Recommendation BOV-001 (p. 247) was moved by V. Kim, duly seconded.

Amendment

T.J. Kay moved, duly seconded, that the words “and that the Clerks and Assembly Council be directed to bring forward their response and recommendations to the 2022 General Assembly” follow the words “Clerks of Assembly”. Adopted.

Recommendation BOV-001, as amended, was adopted as follows:

That Overture Nos. 22, 23, 24, 25, 29, 31, 33, 38, 46, 48, 50, 51 and 75, 2021 dealing with alternative governing bodies be referred to the Assembly Council in consultation with the Clerks of Assembly and that the Clerks and Assembly Council be directed to bring forward their response and recommendations to the 2022 General Assembly. Adopted.

Dissent with Reasons

- Recommendation BOV-001: S.K. Bell, B.J.W. Ferrier (p. 58)

Recommendation BOV-002 (p. 248) was moved by V. Kim, duly seconded. Adopted.

Dissent with Reasons

- Recommendation BOV-002: S.K. Bell, B.J.W. Ferrier, H.H.R. Han, J.W. Kim, D. Krunys, S. Kwon, C. Nam, M. Ryu, S.W. Webb (p. 59)

Recommendation BOV-010 was previously adopted. (p. 21)

(report adopted on p. 57)

**COMMITTEE TO CONFER WITH THE MODERATOR
COMMITTEE ON TERMS OF REFERENCE** (cont'd from p. 47)

The Assembly called for the report of the Committee to Confer with the Moderator and the Committee on Terms of Reference, which was introduced by A. Currie, convener.

Receive and Consider

A. Currie moved, duly seconded, that the report of the Committee to Confer with the Moderator and the Committee on Terms of Reference be received and considered. Adopted.

Consent Recommendation CON-Consent, that the following recommendations be adopted, was moved by A. Currie, duly seconded. Adopted.

The recommendations adopted by consent are as follows are included in the report below.

- CON-001 – Committee to Advise with the Moderator
- CON-002 – Special Committee re Confession to LGBTQI People
- CON-003 – Special Committee Membership
- CON-004 – Special Committee re Petitions Nos. 1 and 2, 2021
- CON-005 – Special Committee Membership
- CON-006 – Special Commission re Appeal No. 1, 2021 – Terms of Reference
- CON-007 – Special Commission Membership

Committee to Advise with the Moderator 2021–2022

Recommendation CON-001 (Adopted by consent)

That the Committee to Advise with the Moderator be named as follows: Dr. Tori Smit (convener), Mr. Jim Agnew, the Rev. Linda Park, Ms. Christine Samuel, Mr. Jonathan Scott, the Rev. James

Yang, the Rev. S. Kendall (Principal Clerk), Ms. T. Hamilton (secretary), with the Rev. Dr. Wafik Whaba as a resource person.

Special Committee Re Confession to LGBTQI People

Pursuant to the adoption of a Special Committee on Listening (Rainbow Communion) Recommendation RCL-004, the following recommendations are made.

Recommendation CON-002 (adopted by consent)

That the terms of reference for the Special Committee re Confession to LGBTQI people be as follows:

Terms of Reference

1. That the Special Committee be made up of six people including a diversity of voices and members of the LGBTQI community.
2. That the Special Committee appoint a convener from among its members.
3. That the Special Committee review the full report of the Special Committee on Listening (Rainbow Communion).
4. That the Special Committee prepare a confession for harm done to LGBTQI people and report to the 2022 General Assembly.

Special Committee Membership

Recommendation CON-003 (adopted by consent)

That the Special Committee re Confession to LGBTQI people be named as follows: the Rev. Paulette Brown, Ms. Lela Burt, the Rev. Daniel Cho, the Rev. Dr. Charles Fensham, Mr. David Robinson with the Rev. Andrew Holmes as a resource person.

Special Committee Re Petition Nos. 1 and 2, 2021 re Confession to ethnic contingent of denomination

That pursuant to the adoption of Bills and Overtures Recommendation BOV-010 re Petition Nos. 1 and 2, 2021, re Confession to ethnic contingent of denomination.

Recommendation CON-004 (adopted by consent)

That the terms of reference for the Special Committee re Petition Nos. 1 and 2, 2021 be as follows:

Terms of Reference

1. That the Special Committee be made up of nine people, with the majority of members being described as not belonging to the dominant culture in The Presbyterian Church in Canada.
2. That the Special Committee appoint a convener from among its members.
3. That the Special Committee review Petition Nos. 1 and 2, 2021 and meet with representatives of the Presbytery of Eastern Han-Ca and Western Han-Ca, and others as necessary, to examine the concerns expressed in the petitions.
4. That the Special Committee be authorized to call for documents that are deemed necessary to complete this work.
5. That the Special Committee propose a budget for its work to the Assembly Council.
6. That the Special Committee prepare a report to the 2022 General Assembly.

Dissent with Reasons

Recommendation CON-004: S.K. Bell (p. 60)

Special Committee Membership

Recommendation CON-005 (adopted by consent)

That the Special Committee re Petition Nos 1 and 2, 2021 be named as follows: the Rev. Sampson Afoakwah, the Rev. Peter Bush, the Rev. Mary Fontaine, the Rev. Joon Ki Kim, the Rev. Stephen Kwon, the Rev. Linda Park, the Rev. Dr. Daniel Scott, the Rev. Frank Sztatmari, the Rev. Sean Seungho Lee.

Special Commission re Appeal No. 1, 2021

The Session of Valleyview Presbyterian Church against the decision of the Presbytery of Calgary-Macleod.

Recommendation CON-006 (adopted by consent)

That the terms of reference for the Special Commission re Appeal No. 1, 2021 be as follows:

Terms of Reference

1. The commission is established under the authority of Book of Forms 290 having all the powers of the General Assembly within its terms of reference.
2. The appellant shall be made aware that the judgment of the commission is final and must be obeyed (Book of Forms 290.4).
3. The procedures and actions of the commission shall be consistent with the laws of The Presbyterian Church in Canada, in particular, legislation regarding grounds for an appeal (Book of Forms 395) and the principles of procedural fairness.
4. The commission shall be given authority to call for, confirm and examine the judicial record (Book of Forms sections 378 ff) and any other records it deems to be relevant.
5. The commission shall be empowered to review and comment on the process and procedures followed by the Presbytery of Calgary-MacLeod to arrive at its decision.
6. The commission shall be empowered to call before it, by citation, witnesses on behalf of the appellant and the respondent presbytery.
7. The commission shall meet as soon as reasonably possible following the rising of the Assembly and, after its review and judgment, bring the matters 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. Reasonable expenses for the members of the commission to carry out their work shall be reimbursed according to provided guidelines.
9. The commission shall report its action to the 2022 General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Judgment, Pastoral Comment.

Recommendation CON-007 (adopted by consent)

That the Special Commission re Appeal No 1, 2021 be named as follows: Ms. Gina Farnell, Ms. Barbara Ferrier, the Rev. Thomas Kay, the Rev. Derek Krunys and the Rev. Dr. Stuart Macdonald.

(report adopted on p. 57)

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council which, as printed on p. 202–45, was introduced by S. Cameron Evans, convener.

Omnibus Recommendation ASC-OMB, that the following recommendations be approved, was moved by S. Cameron Evans, duly seconded.

ASC-001 – Microfilming of church records

ASC-002 – Financial Statements December 31, 2019, The Presbyterian Church in Canada

ASC-003 – Financial statements December 31, 2019, Pension Fund

ASC-004 – 2021 Budget, homologating approval by Assembly Council

ASC-005 – Overture No. 5, 2019 re Committee to Nominate Terms of Reference

ASC-006 – Overture No. 4, 2020 re Information on Legal Implications of Remits B and C, 2019

ASC-007 – Power to Issue regarding Applications through the Committee on Education and Reception

ASC-008 – Overture No. 9, 2018 re granting vote for young adult representatives

ASC-009 – Right to make and second motions

ASC-010 – Encouraging congregations to elect young people with gifts and calling to the eldership

ASC-011 – Approving the response to Overture No. 9, 2018

ASC-012 – Additional Motion, 2019 and Overture No. 2, 2020 re General Assembly Worship Guidelines

ASC-013 – National Indigenous Ministries Council – Terms of Reference to become a standing committee

ASC-014 – Minimum Stipend for 2021 – 0% Increase

ASC-015 – Financial statements December 31, 2020, The Presbyterian Church in Canada

ASC-016 – Financial statements December 31, 2020, Pension Fund

ASC-017 – 2022 Budget

ASC-018 – Three Year Forecast 2023–2025

ASC-019 – Overture No. 11, 2021 re recording in-person and online weekly attendance

ASC-020 – Permission to defer responses to overtures requesting governance changes in view of Remits B and C, 2019

ASC-021 – Overture No. 8, 2021 re limiting the scope of business for the 2021 General Assembly
 ASC-022 – Committee to Nominate Standing Committees – appointing standing committees membership, 2020–2021

Amendments

D. Jennings moved, duly seconded that ASC-020 be removed from the omnibus motion. Adopted.

Omnibus Recommendation ASC-OMB, as amended, as adopted, thereby approving the following recommendations:

ASC-001 – (p. 208)	ASC-008 – (p. 221)	ASC-015 – (p. 226)
ASC-002 – (p. 212)	ASC-009 – (p. 221)	ASC-016 – (p. 226)
ASC-003 – (p. 212)	ASC-010 – (p. 221)	ASC-017 – (p. 228)
ASC-004 – (p. 214)	ASC-011 – (p. 221)	ASC-018 – (p. 229)
ASC-005 – (p. 216)	ASC-012 – (p. 222)	ASC-019 – (p. 231)
ASC-006 – (p. 216)	ASC-013 – (p. 224)	ASC-021 – (p. 232)
ASC-007 – (p. 219)	ASC-014 – (p. 225)	ASC-022 – (p. 236)

Dissent with Reasons

Recommendation ASC-OMB: S.K. Bell, E.M.W. Charlton (p. 60)

Recommendation ASC-017: D. Krunys (p. 60)

Recommendation ASC-021: D. Krunys (p. 60)

Recommendation ASC-020 (p. 232) was moved by S. Cameron Evans, duly seconded. Adopted.

Dissent with Reasons

Recommendation ASC-020: E.M.W. Charlton, H.H.R. Han, J.W. Kim, D. Krunys, C. Nam, M. Ryu (p. 60)

(report adopted on p. 57)

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly which, as printed on p. 302–21, was introduced by the D.G.A. Muir, Deputy Clerk.

Omnibus Recommendation CLK-OMB, that the following recommendations be approved, was moved by J. Szostak, duly seconded. Adopted.

CLK-001 – (p. 304)	CLK-009 – (p. 314)	CLK-015 – (p. 318)
CLK-002 – (p. 306)	CLK-010 – (p. 314)	CLK-016 – (p. 318)
CLK-003 – (p. 308)	CLK-011 – (p. 315)	CLK-017 – (p. 319)
CLK-004 – (p. 309)	CLK-012 – (p. 316)	CLK-018 – (p. 319)
CLK-007 – (p. 312)	CLK-013 – (p. 316)	CLK-019 – (p. 320)
CLK-008 – (p. 312)	CLK-014 – (p. 317)	CLK-020 – (p. 320)

Dissent with Reasons

Recommendation CLK-001: J.T. Hurd (p. 61)

Recommendation CLK-005 (p. 309) was moved by J. Szostak, duly seconded. Adopted.

Recommendation CLK-006 (p. 310) was moved by J. Szostak, duly seconded.

Amendment

R.N. Faris moved, duly seconded, that Recommendation CLK-006 be amended by removing the word “deleted” and add “revised through a Declaratory Act to read:” (Proposed revisions to Book of Forms 11.2 is underlined)

11.2 The following Declaratory Act was adopted by the 1989 General Assembly and ordered inserted in the Book of Forms (A&P 1981, p. 90; A&P 1989, p. 271, 65) and was revised through an additional Declaratory Act adopted by the 2021 General Assembly: By virtue of their ordination vows, all ministers and elders are obliged to exercise full ministry including, among other things, active participation in the ordination of candidates to the eldership and to the ministry of Word and Sacraments. The one exception is that ministers and elders are granted liberty of conscience and action in active participation in the ordination, induction and installation of candidates to the eldership and to the ministry of Word and Sacraments who are LGBTQI persons (married or

single). (Remit C, 2019 A&P, p. 5) Though presbyteries have no authority to grant permission to disobey church law and doctrine, yet they are enjoined to deal with cases of conscience on any question with pastoral care and understanding for the parties involved, with concern and sensitivity for the peace and unity of the whole church.

Amendment adopted

The amendment was adopted.

Recommendation CLK-006 as amended, was adopted as follows:

That Book of Forms section 11.2 be revised through a Declaratory Act to read:

11.2 The following Declaratory Act was adopted by the 1989 General Assembly and ordered inserted in the Book of Forms (A&P 1981, p. 90; A&P 1989, p. 271, 65) and was revised through an additional Declaratory Act adopted by the 2021 General Assembly: By virtue of their ordination vows, all ministers and elders are obliged to exercise full ministry including, among other things, active participation in the ordination of candidates to the eldership and to the ministry of Word and Sacraments. The one exception is that ministers and elders are granted liberty of conscience and action in active participation in the ordination, induction and installation of candidates to the eldership and to the ministry of Word and Sacraments who are LGBTQI persons (married or single). (Remit C, 2019 – A&P 2019, p. 5) Though presbyteries have no authority to grant permission to disobey church law and doctrine, yet they are enjoined to deal with cases of conscience on any question with pastoral care and understanding for the parties involved, with concern and sensitivity for the peace and unity of the whole church.

(report adopted on p. 57)

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 565–79, was introduced by J.C. Bigelow, convener.

Motion to Reconsider

D.K. May moved, duly seconded that pursuant to notice of motion (p. 13), that the Constitution of the Pension and Benefits Plan be reconsidered. Adopted.

Omnibus Recommendation PAB-OMB, that the following recommendations be approved, was moved by D.K. May, duly seconded.

PAB-001 – Changes in Pension Plan membership status

PAB-002 – Asset Liability Management (ALM) Study

PAB-003 – Overture No. 14, 2019 re pension contribution from ecumenical shared ministry congregations

PAB-004 – Amendments to the Constitution effective January 1, 2022

PAB-005 – Constitution, amendment to section 7.1

PAB-006 – Petition No. 1 2020 re reassessment of pension contributions

PAB-007 – Overture No. 4, 2021 re maternity/paternal leave benefit top-up

PAB-008 – Overture No. 5, 2021 re health and dental plans for clergy couple in congregation

PAB-009 – Overture No. 7, 2021 re clergy pay equity and gender-based discrimination, response to

PAB-010 – Overture No. 7, 2021 re clergy pay equity and gender-based discrimination, data re

PAB-011 – Overture No. 7, 2021 re clergy pay equity and gender-based discrimination, stipendiary inequities

PAB-012 – Overture No. 7, 2021 re clergy pay equity and gender-based discrimination, stipendiary comparisons

Amendment

D.M.K. Stanbury moved, duly seconded that PAB-010, PAB-011, PAB-012 be removed from the omnibus motion. Adopted.

Amendment

A.J.R. Johnston moved, duly seconded, that PAB-007 and PAB-008 be removed from the omnibus motion. Adopted.

Omnibus Recommendation PAB-OMB, as amended, was adopted, thereby approving the following recommendations.

PAB-001 – (p. 567)
PAB-002 – (p. 569)
PAB-003 – (p. 570)

PAB-004 – (p. 571)
PAB-005 – (p. 572)

PAB-006 – (p. 574)
PAB-009 – (p. 578)

Motion to Refer

A.J.R. Johnston moved, duly seconded, that PAB-007 (p. 575) be referred to Ministry and Church Vocations. Adopted.

Motion to Refer

A.J.R. Johnston moved, duly seconded, that PAB-008 (p. 575) be referred to Ministry and Church Vocations. Adopted.

Recommendation PAB-010 (p. 578) was moved by D.K. May, duly seconded.

Amendment

D.M.K. Stanbury moved, duly seconded that Recommendation PAB-010 be amended by deleting “be encouraged to”; adding “on gender” after the word “data”; replacing “within the bounds” with “including, but not limited to, gender, stipend, educational background, years of service, and terms of call”; and adding “and that presbyteries report annually the data on equity to the Assembly Council to assist in the feasibility and achievability needed to conduct stipendiary comparisons.” after the word “exists”. Adopted.

Recommendation PAB-010, as amended, was adopted as follows:

That presbyteries collect and analyze data on gender pay equity including, but not limited to, gender, stipend, educational background, years of service, and terms of call and seek to identify and address any situations where gender discrimination exists; and that presbyteries report annually the data on equity to the Assembly Council to assist in the feasibility and achievability needed to conduct stipendiary comparisons. Adopted.

Recommendation PAB-011 (p. 578) was moved by D.K. May, duly seconded.

Amendment

D.M.K. Stanbury moved, duly seconded that the words “be encouraged to” be removed from Recommendation PAB-011. Adopted.

Recommendation PAB-011, as amended was adopted as follows:

That, to further assist presbyteries in eliminating stipend inequalities based on gender, presbyteries amend their standing orders such that interim moderators disclose and explain to the appropriate presbytery committee what differences exist between the stipend provided to the last incumbent and the guarantee of stipend in the call to the new minister and why such differences may exist.

Recommendation PAB-012 (p. 578) was moved by D.K. May, duly seconded.

Amendment

D.M.K. Stanbury moved, duly seconded that Recommendation PAB-012 be amended by replacing “consider the appropriateness, feasibility and achievability of collecting information in the statistical report needed to conduct stipendiary comparisons” with “in its co-ordinating role, set up a committee with appropriate stakeholders, including a cross-section of female clergy, with the mandate to further understand and respond to gender-based discrimination within the church.” Adopted.

Recommendation PAB-012, as amended, was adopted as follows:

That the Assembly Council, in its coordinating role, set up a committee with appropriate stakeholders including a cross-section of female clergy, with the mandate to further understand and respond to gender-based discrimination within the church. Adopted.

(report adopted on p. 57)

COMMITTEE ON BUSINESS (cont'd from p. 38)

Recommendation BUS-022, that the following reports without recommendations be adopted, was moved by J.I.F. Barrett, duly seconded. Adopted.

Atlantic Mission Society (p. 246)
Maclean Estate Committee (p. 551–52)
Trustee Board (p. 726–27)
Presbyterian Church Building Corporation (p. 579–82)

Vancouver School of Theology (p. 723–26)
Ecumenical and Interfaith Relations Committee (p. 321–24)

(cont'd below)

STUDENT REPRESENTATIVES

The Assembly called for the report of the student representatives. Three students attended the Assembly: Gerald Gallant (Knox College), Enoch Lee, (The Presbyterian College) and Shirley Carleton (Vancouver School of Theology). Two of the students offered verbal reflections to the Assembly. The Moderator expressed thanks to students for their participation in the Assembly.

YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the Young Adult Representatives. By way of a slide presentation, four of the young adult representatives provided a Prayer Report for the Assembly. The prayer was offered in a number of languages and called for unity in a fractured world. The Moderator expressed thanks to the Young Adult Representatives for their participation in the Assembly and wished them God's blessing as they continue their journey of faith.

COMMITTEE ON BUSINESS (cont'd from above)

Recommendation BUS-019, that the Commission of Matters Left Uncared For or Omitted, consisting of the Moderator of the 2021 General Assembly and the Clerks of Assembly, be established until the 2022 General Assembly, was moved by J.I.F. Barrett, duly seconded. Adopted.

Dissent with Reasons

Recommendation BUS-019: S. Kwon (p. 61)

Recommendation BUS-020, that the that the minutes of the first five sederunts be adopted as presented, subject to correction and that the minutes of the remaining sederunts be taken as read and adopted, was moved by J.I.F. Barrett, duly seconded. Adopted.

Recommendation BUS-021 that the following decisions regarding commissioners were approved.

J. P. Fagan (Presbytery of Winnipeg) was removed from the roll.

Regrets from R. R. Paquette (Presbytery of Hamilton) were received.

The following were granted leave to withdraw from:

Sederunt 1 – K.T. Summers (East Toronto)

Sederunt 3 – G. Omolida (Assiniboia), A. Penman (Central Alberta)

Sederunt 4 – G. Omolida (Assiniboia), M.I. Chesnutt (Pictou), J. McWaters (Algoma & North Bay)

Sederunt 5 – H.J.H. Botha (Westminster);

Sederunt 6 and/or 7 – D.D.P. Smith (Prince Edward Island), M.I. Chesnutt (Pictou), J.J. Gordon (West Toronto), G. Omolida (Assiniboia), O (EH) Kim (Grey-Bruce-Maitland), A. Penman (Central Alberta)

Recommendation BUS-024, that the following reports be adopted, was moved by J.I.F. Barrett, duly seconded. Adopted.

Women's Missionary Society (WMS)

Knox College (KNX)

St. Andrew's Hall (SAH)

The Presbyterian College (PCO)

Life and Mission Agency Committee (LMA)

Special Committee on Listening – LGBTQI People (Rainbow Communion) (RCL)

Committee to Nominate Standing Committees (NOM)

International Affairs Committee (IAF)

Committee on Church Doctrine (CDC)

Committee on Church History (HIS)

Committee on Business (BUS)

Committee on Bills and Overtures (BOV)

Committee to Confer with the Moderator (CON)

Assembly Council (ASC)
Clerks of Assembly (CLK)
Committee on Remits (REM)
Pension and Benefits Board (PAB)

Dissent with Reasons

Recommendation BUS-024: A.M. Cornell, J. de Groot (p. 61).

ADJOURNMENT

The business being finished, and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by R.G. Ball, duly seconded and adopted, that the 146th 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 on the fifth day of June, in the year of our Lord, two thousand and twenty-two, at a time and place to be determined."

DISSENTS – SEDERUNT SEVEN

Recommendation CDC-OMB

E.M.W. Charlton: This process has circumvented the agreed upon process of the General Assembly of The Presbyterian Church in Canada. We are doing work that needs to have the time to discussed and worked through as a Church. We are not doing justice to the work that has been done or bringing recognition to the changes that we need to be making and hearing the wider impact of this work on the whole denomination.

Recommendation CDC-003

E.M.W. Charlton: We are losing the standard that which we are to follow. While we are just sending this down for input, I feel that we should sending a document down that is fulsome not be taking away from the importance and weight of the vows that we are to take.

Recommendation BOV-OMB

E.M.W. Charlton: With the creation of this omnibus process has continually limited the work of the General Assembly by tying up the time of the commissioners and taken away from more fulsome and essential discussion and debate.

Recommendation BOV-005

S.K. Bell: I dissent from this decision to not act more immediately on the question of indemnity for those who refuse to conduct same-sex marriages or participate in LGBTQI ordination. When the decision was made to accept remits B and C, those of a minority view were told to 'trust the church'. This decision leaves all those people open to legal action until the Assembly Council can report back to a future Assembly. This is not care or concern. It does not build trust. It should have been guaranteed immediately for the protection of the minority.

B.J.W. Ferrier: We have passed historic changes to our doctrine which creates legal vulnerabilities – particularly for elders, congregations and presbyteries. We are irresponsible as a General Assembly to not even discuss the ramifications and consider the implications. We are negligent in not caring in this way for those in our church family by offering legal indemnity coverage.

Recommendation BOV-006

B.J.W. Ferrier: Creating a registry of which distinguishes between congregations the basis of those who will provide same-sex marriages only further drives a divide within this denomination. The implications of this should at least have been discussed among commissioners.

Recommendation BOV-001

S.K. Bell: I strongly disagree with the decision to put off discussion of these important overtures and refer them to committees that will not bring about any action for another year. The church is in a crisis point with the passing of remits B & C and the possibilities for alternative structures need to be made available as soon as possible so that the denomination is not torn apart or abandoned by those who feel betrayed by the decisions.

B.J.W. Ferrier: We owe our Korean brothers and sisters in the Han-Ca Presbyteries the courtesy of a clear answer – will we grant their request or not. This is a justice issue that relates to our renunciation of our colonial attitudes. Their petition on racism confronts our lack of listening or responding to their clear requests over the past 5–6 years. Overtures 1 and 75 ask for immediate action by THIS Assembly. It's time to provide a clear answer in principle for them and others who have respected our process but yearn for this separation. Assembly Council is clearly overloaded and does not have the capacity to address items referred to it in a timely manner. A special committee with clear terms of reference would be far more effective, as the important work of the church could be spread over the many competent people in the denomination.

Recommendation BOV-002

S.K. Bell: I am very distressed that this motion with regard to Gracious Dismissal was not discussed. This is an essential process to be considered if we are to exemplify the attitude of Christ in our dealings with one another. Gracious Dismissal has been considered since 2015 and there is no excuse that after 6 years we are still not prepared to discuss it. A complete report has been ready since October 2020. To defer this conversation is irresponsible and shows no love or compassion for those who find themselves at odds with the new doctrine of the church. In this way, the refusal to deal with Gracious Dismissal smacks of colonialism as the majority wields financial and legal power over the minority, including most of our non-Anglo congregations. This discussion is long overdue and seems to be a stall tactic to avoid acknowledging the harm done to members and congregations that hold a traditional theological viewpoint.

B.J.W. Ferrier: Overtures regarding Gracious Dismissal have been referred to Assembly Council since 2016 and Assembly has yet to receive recommendations to answer those. Assembly Council has had years to address this issue and we have yet to receive a report, much less recommendations from Assembly Council on these matters. Assembly Council has already had significant time to address overtures on this subject and seems to not have had the bandwidth or the will to address the cry of significant portion of the church. Perhaps Assembly Council is overloaded. It was high time for General Assembly itself to speak to this issue. I urge the church to think more in terms of the Kingdom of God, rather than acting in a self-serving, controlling manner in thinking through ways that we could bless one another, if some feel called by God to pursue other paths or affiliations in doing ministry in Jesus name.

H.H.R. Han: After it was removed from the omnibus agenda, we moved to vote on BOV-002 and ASC-020 right away. The moderator did not even give us a chance to seek recognition or consider a motion that was put up. This is gross injustice.

J.W. Kim: After it was removed from the omnibus agenda, we moved to vote on BOV-002 and ASC-020 right away. The moderator did not even give us a chance to seek recognition or consider a motion that was put up. This is gross injustice.

D. Krunys: The process failed to take place. A motion was visible and ignored. Failure to leave time for good governance because of poorly signed contracts is not acceptable.

S. Kwon: The moderator skipped points of order, questions, AND motions, and went straight to vote without dealing with any of these questions. This is highly out of order. The Assembly chose to pull it out of the omnibus recommendation in ORDER to discuss it, and while there were no one speaking for or against it, additional motions and questions were not given ample consideration.

C. Nam: After it was removed from the omnibus agenda, we moved to vote on BOV-002 and ASC-020 right away. The moderator did not even give us a chance to seek recognition or consider a motion that was put up.

M. Ryu: The Moderator did not give us opportunity to seek recognition or consider a motion.

S.W. Webb: I want to admit that at the end of the fifth sederunt I was quite upset but had a problem trying to figure out why. It wasn't the outcome of votes, it wasn't that the theology and practice of the Church I have given my life to serving changed at the casting of a few votes. There was something else that ran deeper. In sharing my prayer with God it became clearer. It was that the church I served was about to be split. I am not sure it was exactly 30 seconds after the vote on Remit C that the next motion was made but it was almost immediate that the church showed the fear of not following the continual illumination of the Holy Spirit. I realize that these debates

having been taking place for some time, but we are back here again today. This is where my anxiety was coming from. Are we so convinced that the Church cannot be reformed that we move forward in fear instead of Joy. We may yet need to make changes to what and how we do things but can we try to work together as a united body of Christ as we allow the Holy Spirit to lead us on from here.

Recommendation CON-004

S.K. Bell: While I appreciate many of the terms of this committee, I dissent from the timeline. The petitions specifically asked for immediate response this year at this GA and that voice has been ignored. Too often we have pushed aside the voices of our cultural minorities in the church and acted paternalistically to their concerns and prophetic voices. To put off this response once again makes us guilty of condescension. I am grieved.

Recommendation ASC-OMB

S.K. Bell: I strongly dissent from the omnibus bill as there are many items in this list that if we are to be responsible to the whole church, we MUST discuss. We should not be passing a budget of millions of dollars without any discussion. This applies to so many other recommendations. It makes a farce of the General Assembly. I feel that this is a failure of our process as we have not been following our own polity.

E.M.W. Charlton: With the creation of this omnibus process has continually limited the work of the General Assembly by tying up the time of the commissioners and taken away from more fulsome and essential discussion and debate. The Presbyterian Church in Canada's General Assembly is more than just a handful of issues. We are called to help with the life of the Church, of the Congregations, Presbyteries, Synods, Camps, and people. We have so much more work that needs to be done. I have missed the opportunity to hear the fulsome debate from all of my siblings in Christ.

Recommendation ASC-017

D. Krunys: In 2019 our church held \$91 million in investments, \$103 million in 2019, and \$119 million in 2020 – a \$28 million increase in retained earnings. Are we a bank? This over years when congregations laid off musicians, administrators, and at times severed ties due to financial constraints. We have been adding to our reserves and asking congregations to try and give more. We could expend from only our earning to cover the entirety of our budget, and have left over to support struggling congregations. This is outrageous.

Recommendation ASC-021

D. Krunys: Assembly Council was warned by several Presbyteries that time to discuss all matters with any diligence would be problematic. Proceeding with a plan to experiment with an on-line forum over 3 days of meeting was ill advised to say the least. Given the possibility nothing would be deferred, sufficient time to deal with the business properly should have been built into the proposed agenda. Finding a third of commissioners silenced for weighty matters, while slowing down to discuss items with near 100% support was a failure in planning.

Recommendation ASC-020

E.M.W. Charlton: I have concerns that we are continually rushing through this Assembly instead of working through the issues at hand. Assembly Council was tasked with bringing recommendations to the General Assembly, but we also as the General Assembly need to be dealing with the work of the Assembly. We have been commissioned to be here yet I feel like we are being rushed through to the other end. The program PC-Biz that is supposed to help, has been a hinderance that seems to have led to confusion.

H.H.R. Han: After it was removed from the omnibus agenda, we moved to vote on BOV-002 and ASC-020 right away. The moderator did not even give us a chance to seek recognition or consider a motion that was put up. This is gross injustice.

J.W. Kim: After it was removed from the omnibus agenda, we moved to vote on BOV-002 and ASC-020 right away. The moderator did not even give us a chance to seek recognition or consider a motion that was put up. This is gross injustice.

D. Krunys: We seem to have decided we will not bother hearing even one amendment prior to voting. This is not the Presbyterian church I love. Successive amendments to slightly alter the same effect are one thing. Not even hearing one is another.

C. Nam: After it was removed from the omnibus agenda, we moved to vote on BOV-002 and ASC-020 right away. The moderator did not even give us a chance to seek recognition or consider a motion that was put up.

M. Ryu: The Moderator did not give us opportunity to seek recognition or consider a motion.

Recommendation CLK-001

J.T. Hurd: The assertion in the report of the Clerks of Assembly offered in support of recommendation CLK-001 proposing the deletion of section 8.1 of The Book of Forms stating that “The first sentence of section 91 declares a principle that must be applied to all other questions about dissent. Only those who vote on a question are entitled to a recorded dissent.” is in error. It is not true. The historical polity of both the Church of Scotland and the Free Church of Scotland as the antecedents to our polity clearly state otherwise. “Any member of court” may dissent (So states “Forms of Procedure in the Church Courts of Scotland, 1838) and “A member who ... absent with...cause, or...attending a meeting of an inferior Court...may afterwards have...dissent...recorded.” (Manual of Practice and Procedure in the United Free Church of Scotland, 1927). (This latter quotation is from a copy of same gifted by Stuart Parker to T. Wardlaw Taylor, Clerk of Assembly, The Presbyterian Church in Canada, inscribed Oct. 1926 prior to his draft of the 1933 edition of The Book of Forms.) An amendment to CLK-001 proposing that section 8.1 remain unchanged and instead the former section 12.1 be restored was submitted to the court but not called by the moderator for consideration. The right to dissent is foundational to our polity and the adoption of the report of the clerks of Assembly fails to ensure it is accurately and robustly respected.

Recommendation BUS-019

S. Kwon: The General Assembly should have been afforded the time to consider all business with the appropriate care and consideration as is our responsibility as the highest court in the PCC.

Recommendation BUS-024

A.M. Cornell: I had two carefully prepared motions which were not introduced to the court. One was researched written several weeks in advance. Both are time sensitive and cannot wait to be introduced to the 2022 Assembly by overture, as suggested by the clerk.

J. de Groot: The work of this Assembly is not finished therefore in good conscience I cannot agree to this motion.

Motion to Adjourn

A.M. Cornell: Too many items of business were left undone. Assembly Council should have prepared for the possibility that an extension might have been necessary.

B.J.W. Ferrier: Not nearly enough time was allotted to a General Assembly which was attempting to handle two year's business in two short sederunts per day. It was irresponsible to set up a context that was bound to gloss over issues of tremendous importance to the denomination. Since we were online, the denomination was spared expense of transporting, housing and feeding commissioners, it was absolutely appropriate to plan from the outset at least two additional days of meetings. As such the court was adjourned prematurely. It is disrespectful of commissioners' extensive preparation time that so much business of the court was left to be sent off to committee rather than being dealt with by commissioners. Clearly Assembly Council is overloaded, given that they have met more frequently since Covid began, and yet have been unable to provide answers on matters it was charged to address since 2015 (Gracious Dismissal) and 2018 (theologically separate structures). So it was irresponsible to not structure GA to provide the time to do the business before us.

J.T. Hurd: To the motion to adjourn this the 146th General Assembly, I wish to register and record my dissent for the reasons that this Assembly has not completed its work, and has resolved to adjourn without making adequate provision for its completion, and further has failed to give opportunity for the presentation of commissioners' overtures duly submitted, has not addressed many motions prepared and advanced by commissioners, which failure has led to disregard for the polity and procedure of the church.

D. Krunys: While I am pleased we dealt with an issue of substance, providing sufficient time to openly speak to it for the first time in years, I am disheartened that a decision was made to then gloss over other substantial business though a predetermined limit to our times of meetings. If we

were unable to properly consider the business of the court, it should have been deferred, not rushed through without any substantial discussion. My dissent is related to how this end point has damaged the proper and lawful oversight of the affairs of the church.

S. Kwon: This General Assembly has been an incredible failure in the process. It was not an Assembly which furthered unity or trust. The online platform, the virtual assembly, the process, the timing and schedule, has served to handicap the business of the church. This is not the way the highest court of the church should conduct its business.

POSTLUDE

Concluding postludes were provided by Calvin, Toronto and Briarwood, Beaconsfield.

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 146th General Assembly:

Thanks be to God, for the Rev. Amanda Currie's commitment to the ministry of The Presbyterian Church in Canada and her willingness to serve for two years as Moderator of the General Assembly.

With the cancellation of the 2020 General Assembly there could be no election of a Moderator by that Assembly. The Rev. Currie continued in office under the rubric of Book of Forms 285:

The Moderator of each General Assembly is, until the next Assembly sits, ex officio (by virtue of office held) a member of all agencies, boards or committees.

All members of the Committee to Advise with the Moderator agreed to continue to serve for a second year. We met regularly with the Moderator to receive updates on her activities, consider invitations, plan and confirm itinerary, and provide support as we were able.

Amanda has emphasized the importance of ecumenism and interfaith relationships for the church and has been able to address those themes on a number of occasions. She preached on ecumenical themes in numerous congregations and presented a workshop on interchurch families and ecumenism in several locations including the Prairie Centre for Ecumenism in Saskatoon and Creeff Hills Conference Centre. In September 2019, she participated in celebrations marking the 75th Anniversary of the Canadian Council of Churches (CCC) and at Pentecost 2020, she preached the English-language homily at a ground-breaking online worship service hosted by the CCC. In May 2020, the Moderator participated in the Prayer Rally of 100 Huntley Street and in November she led prayers at the For the Love of Creation initiative. Amanda was present for two annual meetings of church leaders hosted by the Canadian Council of Churches.

Amanda was also privileged to visit several ministries with Indigenous Peoples and to spend time with the National Indigenous Ministries Council. She was graciously welcomed and learned so much from the communities at Place of Hope Church, Winnipeg Inner City Ministries, Anamiewigummig Fellowship Centre in Kenora and Hummingbird Ministries in Vancouver.

The Moderator and her spouse, Nicholas Jesson, were privileged to visit the Reformed Churches in Hungary and Romania in September 2019. Organized by the Rev. Dr. Glynis Williams, the trip also included the Rev. Cherie Inksetter, Ms. Joyce Stares, Ms. Joan Heagle and Ms. Sandra Hamlyn. Highlights of the trip included visiting Lorantffy Zsuzsanna Reformed High School in Oradea, Romania; Samuel House, a social ministry that provides food care, homework help and support for poor children living in rural villages in Romania; Roma ministries in both rural and urban areas; the Kalunba Refugee Integration Program in Budapest; as well as visits with Reformed pastors, ecumenical officers, denominational staff and bishops. There was a spirit of friendship and unity in Christ as joys and concerns were shared, along with worship and prayers for our common ministry.

From June 2019 to April 2020, the Moderator travelled extensively across Canada. With the onset of the pandemic in March 2020, the Moderator was not able to travel and was required to cancel a number of events that had been planned. However, Amanda was committed to "be present" to the church in whatever ways were possible. Energetic, creative and sensitive to the pastoral needs of people across the church, Amanda sought ways to respond. She offered to be virtually present at events, worship services, meetings of presbyteries and synods and theological colleges. She sent video greetings, as well as letters of encouragement and congratulations for many occasions in the lives of congregations and individuals. There were times when the Moderator was able to preach in a number of services, in different places, on the same day! Throughout her term, Amanda attended meetings of the Assembly Council, Life and Mission Agency, PWS&D, Ecumenical and Interfaith Relations and International Affairs via video conference.

The summer of 2020 launched Talk, Walk and Pray with the Moderator. Amanda walked 10–11 kilometres a day and followed a prayer schedule that included prayer for the various ministries of The Presbyterian Church in Canada, as well as our ecumenical partners. Many walked with her and gathered, from time to time, for conversation, support and reflection. The Moderator also had

conversations with a few individuals that were posted on The Presbyterian Church in Canada website.

The Moderator has provided information, encouragement and faithful reflection through articles in *Presbyterian Connections*, posts on social media, messages and prayers offering comfort and Christian witness in light of events across Canada and the world such as the mass shooting in Nova Scotia, Anti-Black Racism, Back-to-school and Orange Shirt day. Along with Advent, Christmas, Pentecost and Easter reflections, the Moderator hosted gatherings via Zoom that gathered Presbyterians from across the country for reflection and prayer in Advent, Lent and Easter. She also wrote three pastoral letters to the members of The Presbyterian Church in Canada. The first, addressed matters of sexuality including the remits coming out of General Assembly and encourages unity. The second letter, published early in April 2020, addressed the realities of the COVID-19 outbreak and called us as Christians to hope, prayer and leading by example in the midst of the crisis. The third letter, published in March 2021, was a reminder for the church to keep the promise of the denomination to repent from harm done to LGBTQI people.

We give thanks for the support and encouragement of Nicholas Jesson, Amanda's spouse. He has been a steadfast presence for Amanda as she served the church as Moderator. We pray God's blessing on his work as the Ecumenical Officer in the Roman Catholic Archdiocese of Regina.

The Committee to Advise also wishes to express gratitude for the patience, support and leadership of the session and congregation of First Church, Regina where Amanda serves as minister. We give thanks for their willingness to share their minister's gifts with the whole denomination. Amanda was upheld by their prayers and the care they showed her throughout her extended term as Moderator. The support of the Rev. Bob Wilson in providing pastoral care and pulpit supply over the course of two years was vital and very much appreciated.

We give thanks to God for the ministry of the Rev. Amanda Currie as Moderator of the 145th General Assembly of The Presbyterian Church in Canada. She served with compassion and intention in a time when the church faced many challenges and losses. Amanda demonstrated her love for Christ and the church through her service as Moderator and has been a source of faith, hope and love.

Recommendation ADV-001 (adopted, p. 12)

That the appreciation and gratitude of the Assembly be extended to the Rev. Amanda Currie for her two-year leadership as Moderator of the 2019 General Assembly.

Recommendation ADV-002 (adopted, p. 12)

That the gratitude of the Assembly be expressed to the congregation of First Church, Regina, Saskatchewan, for their support, prayers and encouragement for their minister, the Rev. Amanda Currie.

Recommendation ADV-003 (adopted, p. 12)

That the thanks of the Assembly be extended to congregations, individuals, presbyteries, synods, organizations, international, ecumenical and inter-faith partners who warmly welcomed and graciously offered hospitality to the Rev. Amanda Currie.

Recommendation ADV-004 (adopted, p. 12)

That the thanks of the Assembly be extended to Mr. Nicholas Jesson, husband of the Rev. Currie, for his encouragement and prayerful support.

NOMINATION FOR MODERATOR OF THE 146TH GENERAL ASSEMBLY

Regulation Regarding 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 ballots providing for a single vote with the nominee determined as the candidate who has the most votes, to a preferential system in which "the counting proceeds until one nomination receives an overall majority, with the low nominee being dropped and their votes distributed according to the preference indicated on the ballot." (A&P 1973, p. 407)

Nomination for Moderator of the 146th General Assembly

In accordance with the procedure determined by the General Assembly, the Committee to Advise with the Moderator nominates the Rev. Dr. Daniel D. Scott as Moderator of the 146th General Assembly.

Jean Morris
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 146th General Assembly:

The Assembly Council report to the 2021 General Assembly consists of three parts. An initial report was prepared for the 2020 General Assembly and posted as an interim report on the website in May of 2020 once the Council made the decision to cancel the 2020 General Assembly. An edited version of that interim report is the first part of this report. The second part of this report is an additional interim report that was posted in August 2020 updating the church on the work of the Assembly Council to that date. The final section of this report was prepared in April 2021. Since the last Assembly in 2019, the Assembly Council has met an unprecedented 12 times, and its Executive has met 20 times. Given the extraordinary circumstances the church was facing through the pandemic, the Assembly Council paid close attention to the ministry and mission of The Presbyterian Church in Canada and the service provided by the staff in the national office. Actions taken by the Assembly Council that would normally have required a General Assembly Decision are proposed for homologation (approval after the fact) by the General Assembly in either this report or the Business Committee report.

PART ONE

Prepared May 2020 (edited May 2021)

With the unprecedented impact of COVID-19, the Assembly Council fully tested its designated role of being a coordinating body and a prophetic one. Ultimately, we report to and are responsible to the General Assembly. Between meetings of the General Assembly, we oversee 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. In March 2020, the government-mandated physical distancing requirements led us to use technology to enable our meeting and, trusting the guidance of the Spirit, we made the difficult decision of canceling the meeting of the 2020 General Assembly.

But much work had occurred before that and is continuing. We are thankful for the faithful management and staff in the national office who, while dealing with the challenges of working from home, have continued to make resources and programming available in innovative ways for ministers, congregations and various ministries across Canada.

The Assembly Council is accountable for ensuring a realistic and balanced budget and, under the authority of the General Assembly, has final responsibility for financial matters. We are thankful for the generosity of congregations and individuals across the country whose contributions support the work of The Presbyterian Church in Canada. In recent years, the budget was only balanced through transfers from financial reserves. Because of providential donations, bequests and investments in 2019, the approved transfer of funds was not needed. The Council is grateful to Mr. Oliver Ng, CFO, his staff and the Finance Committee for their careful oversight.

The Council continues to use the strategic plan, with its focus on visionary leadership, empowering resources and relational connections to structure our order of business and guide our work at meetings. A team has been conducting the three-year review of the plan. They have considered survey results that indicated the plan needs to be more concise and accessible, while also acknowledging the different needs of congregations, courts and committees. The plan can be a useful tool for the church in determining programming and ministry.

We have welcomed the co-conveners of the Rainbow Communion at recent meetings to share updates on their work. In November 2019, they outlined their hope that funds could be made

available to assist in providing staffing, programs and counselling to redress harm through and by the church. The Assembly Council is considering provisional financial arrangements for these purposes. As well, the Life and Mission Agency has identified short-term staffing to follow up on the identified work and are exploring beyond that.

There were other overtures and reports that the Assembly Council was to discuss at our March meeting and while we continue to meet by zoom to address some issues, there are items that will take further time and meetings.

I give thanks for all the members of the Council who have supported the inventive means necessary to fulfill our role. Conscious of the polity of our church and ensuring that ministry remains our priority, the members continue to give their time and talents. As well, the Assembly Council looks to the entire national office team for their expertise, ideas and continuous efforts. I give thanks for the General Assembly Office staff whose faith-filled support continues to see us through these challenging times.

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 can be found at presbyterian.ca/strategic-plan.

With the 2019 Assembly, the strategic plan had been in use for three years. A survey was conducted in accordance with the three-year review as called for by the 2016 Assembly. A number of suggestions and tentative conclusions were drawn from the survey results and the discussions at the Assembly Council.

The Assembly Council has noted that there is a variety of levels of engagement with the strategic plan at different levels of the church. There is a recognition that not all points apply to church courts and there could be a benefit to making clear the various ways that the courts might work together on certain areas of the plan or facilitate/provide resources for others.

There is a consensus emerging that it is important to keep the strategic plan in front of the church and to encourage its use and review. The Assembly Council is looking at preparing a shorter

version which simplifies the language of the original plan without removing a great deal of content. This step alone will likely not address some of the needs, concerns and comments raised in the surveys. Council is also considering session discussion resources, highlighting ways the plan is being implemented through mediums like the *Presbyterian Connection* and also a revised presentation of the plan which lays out the points of the plan in a way which highlights the differences between local, regional and national church ministry and resources but also demonstrates how these three levels might work together and support each other.

RESPONDING TO CONCERNS SURROUNDING COVID-19

The restrictions and concerns related to COVID-19 have led all Canadians to shift and refocus their work in often radical ways. Since the beginning of the outbreak the Assembly Council has been apprised of how the management and staff at the national office are pivoting in their work and continuing to serve the church. A summary of the actions that were taken, particularly in the early stages of the restrictions (March–May 2020) is as follows:

STAFFING

Office Building Closed

On March 24, 2020, the Ontario government announced that in order to slow down the spread of the coronavirus, all non-essential businesses in the province must be closed for two weeks. Our office was closed starting from March 25. The closure of non-essential business was extended twice.

Preparing for Office Re-opening

The national office Health and Safety Committee developed COVID-19 pandemic preparedness and response protocols. These measures have been in line with government health and safety regulations to protect the well-being of employees and ensure a safe workplace when we are permitted to return to the office.

All Departments Functioning

All national staff worked from home. Regular check-ins took place to make sure staff had what they need to carry on with their work and adjust to new responsibilities.

The staff in Financial Services met on a remote basis weekly. Information Technology staff supported the network remotely from home. The Management Team met twice a week and provided updates to staff every Monday and Friday.

The General Assembly Office and Archives staff likewise stayed in close contact through email and weekly Zoom meetings. Phone messages and email were responded to promptly.

In addition to participating in weekly Life and Mission Agency staff meetings on Monday afternoons, each department met at least once a week and kept connected by email and online meetings. All Life and Mission Agency staff continue to receive their phone messages as emails so they can easily respond to calls or forward messages to a more appropriate responder. While much has changed about where we work, an emphasis has been on ensuring that as much as possible the work continues as usual (e.g., grants requests are received, considered and fulfilled as usual).

Mail, Deposits and other Financial Services Activity

With the closure of non-essential businesses for two weeks last spring, the management asked Canada Post to hold the mail in the post office. As the closure was extended Canada Post was asked to resume delivery of the mail. On the week of April 20, 2020 three weeks of mail was processed. The general secretaries continue to receive mail that belongs to their department and deal with it as appropriate. Staff from Financial Services still take turns entering the office to process financial transactions. Invoices are being paid through Electronic Funds Transfers. Cheques are deposited every Friday. Payroll is being processed as usual.

PROGRAM

Communications and Website

Beginning on March 5, 2020, new resources were created and then added to the website to respond to questions about how to contend with COVID-19 related matters. The landing page of The Presbyterian Church in Canada's webpage was reconfigured to make access to resources for the ministries of the church during the pandemic easier. Mailing was shifted from physical to online delivery. The creation of the on-line resource portal in the last year has served the church well as resources are easily accessed.

Support for Congregations and other Ministries of the Church

Worship advice for special services was given, liturgy resources were written and webinars, etc. were provided to help worship leaders learn more about on-line worship. An index of congregations that stream their services was created and posted on the webpage.

Resources that address safety issues and best practices were provided and regularly updated along with links to where Government of Canada health guidelines could be found.

An emergency congregational loan program was created, and the requests addressed weekly. The coaching program was extended to all ministers in the church. New grants to support creative initiatives envisioned by congregations to reach beyond the congregation were provided. Additional financial support was provided to ministries with Indigenous peoples that offer meals.

The Stewardship and Planned Giving department provided live support to help ministries put electronic giving apps on their webpages or to sign up for the Pre-Authorized Remittance program. Links to provincial and federal government programs of financial support were posted on the webpage. Additionally, information and interpretive papers were written and live help was given to support ministries as they navigated government financial support programs.

Legal advice was sought and provided to ministries (especially camps) about human resources matters.

Access to Zoom accounts, training and support was provided to the courts and congregations of the church.

Staff met with groups (e.g., camp staff, Indigenous ministry leaders, etc.) to determine immediate needs, offer support and provide information.

International Ministries repatriated eight people in April 2020 and supported them during the required 14-day quarantine.

PWS&D launched an appeal to gather funds to help international partners access PPEs.

Each congregation and the clerk of each presbytery/synod of the church was called by a member of staff to hear how things were for the congregation and exchanged information that might have been helpful for creative ministry.

Crieff Hills

On March 18, 2020, the convener of the Maclean Estate Committee (Crieff Hills) sent an emergency request to management asking for emergency support for Crieff Hills. This has resulted in a loan through the Lending Funds.

POLITY

General Assembly Implications

Working with the Assembly Council and its Executive, the General Assembly Office prepared a document for the whole church that outlined the implications of cancelling the General Assembly. That document was placed on the website and included procedures for affirming the continuation of the current Moderator and the advisory committee, cancelling the election of the 2020 Moderator, appointing standing committees of the Assembly to serve until the next General Assembly, producing interim reports and study materials from standing committees and setting the time and place for the 2021 and 2022 General Assemblies.

Communication with Clerks of Presbytery and Synod

Each clerk of presbytery and synod was contacted through personal phone calls and email to discuss any polity matters before their court and how they might be facilitated during a non-contact period. This also served as a personal check-in and a means of gathering questions and concerns for response at the national level.

Standing Committee Membership and Reports

Interim reports from standing committees were posted on the website starting May 8, 2020, at presbyterian.ca/ga2020 and continued until all standing committee interim reports were posted. In addition to this, any standing committee with study and report documents intended for the church were asked if they would like them posted for feedback as they continued to work on reports from last and this year.

Preparation of 'A&P' Year Book for 2020

The General Assembly Office produced a 'Year Book' containing our usual statistics, 2019 financial statements, address lists and contact information. This is available in pdf format and print on demand on a cost recovery basis.

Support for Digital Decision Making and Meetings

In collaboration with the Life and Mission Agency, the General Assembly Office has been providing technical and polity support for making decisions to facilitate the ongoing ministry of the church. This has included advice to search committees, sessions, calls, ordinations, inductions and worship. Within the polity of our church, new and flexible ways are being found and encouraged to put ministry first.

FINANCE

Analysis of Cash on Hand and Application for Line of Credit

Before the pandemic, whenever we needed cash, we could redeem our investments. Given that the markets had dropped significantly and we did not know when the markets would recover, a line of credit was negotiated with our bank. In the event that cash is needed and selling our investments at a loss is not desirable, a special group authorized by the Finance Committee will decide whether we should temporarily borrow from the Line of Credit.

Investments: Pension and Consolidated Funds

A small group composed of members of the Investment Advisory Committee and members of the Trustee Board was formed to assess the current market situation. The group communicated on a weekly basis and dealt with issues resulting from the pandemic, such as liquidity, cash flow and assets mix of the Consolidated Portfolio and the Pension Fund.

Pension and Benefits Accommodation for Payments

The national office was conscious of issues related to the pandemic and we understood that the current climate was creating hardships and difficulties for congregations to remit payments on time. We were able to provide leniency for payment deadlines and were also willing to work with congregations to arrange payment plans once things stabilized. We have been monitoring this situation closely and will communicate any other decisions as they are made available.

2020 Financial Projections and 2021 Budget

The management worked on a 2020 projection and supported the Finance Committee in the preparation of a revised 2021 budget that was considered by the Assembly Council toward the end of 2020.

ASSEMBLY COUNCIL EXECUTIVE

Living in God's Mission Today

As the Executive arranges agendas for the Council, it seeks to include Bible study and other theological reflections. The Assembly Council was very pleased to welcome the Rev. Dr. Charles Fensham to our November 2019 meeting to lead us in a study of *Living in God's Mission Today*, a document commended to the church by the 2019 General Assembly from the Committee on Church Doctrine. Members were very engaged in the material and this, along with other

theological and biblical studies undertaken by the Council, helps to keep its work grounded in our rich faith tradition and current trends in its interpretation and application.

Search for Principal, Presbyterian College, Montreal

The Executive received a request for the approval of the position description for the Principal of Presbyterian College and to circularize presbyteries for nominations. After reviewing the documentation, permission was granted and the Rev. Dr. J.C. Smit was named as the Assembly Council representative on that search committee.

Search for Dean, St. Andrew's Hall, Vancouver

The Executive also received a request for the approval of the position description for the Dean of St. Andrew's Hall and to circularize presbyteries for nominations. After reviewing the documentation, permission was granted and the Rev. Geof Jay was named as the Assembly Council representative on that search committee.

ARCHIVES AND RECORDS COMMITTEE

The regular daily work in the Archives and Records Centre involves: ongoing cataloguing, creation of detailed finding aid inventories for records collections, assisting church/general public researchers, preservation management of the records collections, records management advice for national office staff and church courts, completing involved research requests (historical and contemporary) and invoicing, creation of educational resources for managing church records, updating the Archives website, ongoing professional development and managing the national office records centre.

Membership

The members are: the Rev. Teresa Charlton, Convener (Vernon, British Columbia), Ms. Marilyn Repchuck (Brantford, Ontario), Ms. Elizabeth Millar (Sackville, New Brunswick), the Rev. Ann Blane (Bobcaygeon, Ontario), the Rev. Geoff Ross, Committee on History (ex-officio), the Rev. Stephen Kendall, Principal Clerk (ex-officio), Ms. Kim Arnold, Archivist/Records Administrator (ex-officio) and Mr. Bob Anger, Assistant Archivist (ex-officio).

Volunteers

We are fortunate to have the Rev. Dr. Robert Anderson volunteering a half day each week. He works on indexing articles from the *Presbyterian College Journal*. We are also grateful to Ms. Donna Murphy who volunteered from March 2018 to August 2019. As an experienced archivist, she was able to do both cataloguing and database work which further enabled the ease of access to our records. The summer 2019 contract archivist, Ms. Melissa Nelson, who is completing her graduate degree, volunteered in the Archives since January 2020. Her project focused on requests that specifically relate to family history.

Student Independent Study Course

Ms. Melissa Nelson completed her fall-term independent study project in December 2019. Her project involved cataloguing and digitizing approximately 40 audio cassettes of the Archives audio visual holdings. These cassettes contain oral history interviews that were conducted between the 1980s and early 2000s and represent the wider church.

Oral History

The Archives staff continue to receive recordings for the oral history collection in the Archives. We are grateful to Ms. Marilyn Repchuck and others who have interviewed and provided these recordings for the Archives. We continue to expand this program by locating others who can conduct inter views in all geographical regions across the country – and thus the Archives obtains the life story of a larger swath of Presbyterians.

Microfilming

In 2019–2020, the Archives staff arranged for microfilming the records from: Ashfield Church, Ashfield, Ontario; Knox Church, Oshawa, Ontario; Knox Church, Holstein, Ontario; Knox Church, Normanby, Ontario; Amos Church, Dromore, Ontario and St. Paul's Church, Glammis, Ontario. Archives staff continues to encourage the microfilming and scanning of congregational records (most important are session minutes and church registers) to create a back-up copy of the

vital church records (session minutes and church registers) for added preservation insurance. The microfilming/scanning company used is Data Repro Com located in Toronto.

The staff recently designed a colourful flyer and distributed it in the PCPak as a helpful reminder for congregations to arrange for the microfilming and/or digitizing of their records through the Archives. This simple sheet has garnered a good response in terms of receiving a number of enquiries from congregations asking for guidance on the care of their church records and inquiring about getting records microfilmed.

Recommendation ASC-001 (adopted, p. 54)

That congregations be urged to have their session minutes and church registers (marriages, baptisms, deaths/burials) microfilmed and/or digitized through the Archives office in order to ensure a preservation copy is created for these vital records.

Step Into Your Archives

The Archives newsletter features interesting stories from the records held in the Archives offers some instructional pieces related to church records management. The archivists aim to produce two issues each year, which are distributed in the PCPak, available at the Archives display table at various church events and posted on the Archives website.

Records Management for Presbytery Clerks Resource

In response to requests from presbytery clerks, a new resource, *Records Retention and Disposition Schedule for Presbytery Records*, was drafted and distributed to the clerks for comment. From these comments, a final version will be created and will be ready for distribution.

Archives Website Image Protection

The staff consulted with Mr. James Laurenson, the church's Website Coordinator, regarding the possibility of restricting the downloading of photos on the Archives website. It is now no longer possible for a researcher to download photos by simply right clicking on the image. An alert message appears if a person tries to capture the image. There is a caption at the bottom of all exhibit pages stating that if anyone would like a copy of an image they view on the website, they are to contact the Archives.

Future Web Exhibit

Archives staff plan to ensure that a web exhibit highlighting the history of select women missionaries and deaconesses is created in the near future.

Church History Class

Each year, Prof. Stuart Macdonald very kindly asks the Archives staff to give his students a primer on the Archives as part of the curriculum for his church history class. Ultimately, the students work on a term paper which requires them to make use of archival (primary) documents. In this way, the students come to the Archives where they can become more familiar with the history of the denomination and related breadth of collections available for research.

Presbytery of Kamloops Retreat

The convener of the Archives and Records Committee, the Rev. Dr. Teresa Charlton, invited one of the archivists to her presbytery (Presbytery of Kamloops) to be the guest speaker at their fall retreat. The Assistant Archivist travelled to Vernon, British Columbia in late October 2019, to speak on the topic of "Sharing Our History: Making Connections through Storytelling". Sessions included relaying stories from the early history of The Presbyterian Church in Canada, a show and tell of historical items from the Archives and a discussion about projects and ideas that congregations could do based on their history and how this could facilitate closer connections to their local communities.

Records Management Seminar

The staff offered a casual in-house style seminar on records management for staff at the national office. It is expected these sessions will be provided as needed with staff changes and/or need for a records management primer refresh.

Digitizing Records

The staff reviewed the list of 8mm and 16mm film and U-matic tapes held in the Archives and identified some for digitizing. As it is not possible to do this digitization in-house, Digital Treasures, a company in Toronto, was chosen for this task. The staff will work to make this newly digitized resource better known to the national office staff as some might like to use old film footage in their own promotional/educational resources. Archives staff may feature some of these historical video clips on the Archives websites. In general, the availability of this alternate media from the Archives presents some exciting educational opportunities for the benefit of the whole church.

Records Management Shredding

One important aspect of the staff's responsibility is managing the Records Centre at Wynford Drive and providing records management advice to staff. The centre is immediately behind the Archives facility and holds recent paper records. Each spring, the Shred-It company completes a large amount of shredding of the records. The records designated for shredding have served their overall informational purpose and so are not needed permanently. The Archives staff confirms with the office area supervisors what records series are deemed to be of permanent importance, taking into account the financial, legal, historical and general informational significance of the records. Records of permanent importance ultimately come to the Archives.

George Leslie Mackay Family Documents

George Leslie Mackay's granddaughter, Margaret Mackay (now over 100 years old), moved out of her apartment. With this move some records relating to her father (George William Mackay) and grandfather's (George Leslie Mackay) work in Taiwan were identified and transferred to the Archives. This follows a larger collection of Mackay materials donated in 2014. We have witnessed the popularity of this topical historical collection with numerous researchers.

Crieff Hills Seminar Series

The Archives staff were to have participated in the spring seminar series for church administrators at Crieff in May 2020 on the topic of managing congregational archives. Such events offer a wonderful opportunity to network and educate, allowing us to share information management knowledge with those interested and assigned this type of church work. This event was cancelled due to COVID-19.

BENEVOLENCE COMMITTEE (2020 Report, p. 234 for the 2021 updated report)

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 \$6,792,173. This year, 2019 brought a 6.7% increase in the net value of the funds from December 31, 2018 to December 31, 2019. From the income of these funds, approximately 18 persons received monthly support in 2019 totaling about \$93,860. 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 seven persons totaling some \$28,600.

Retired servants of the church and surviving spouses who are experiencing financial need are encouraged to contact the Principal Clerk in the General Assembly Office to discuss whether they might qualify for a monthly income supplement. An application form is available from him. Additionally, there are times when a servant of the church experiences a one-time financial need. These cases may also be brought to the Principal Clerk on a confidential basis.

The Benevolence Committee also distributes the income from the Bremner Memorial Fund, established in 2009 through the generosity of Ronald and Muriel Bremner, in memory of Ron's parents, longtime faithful Presbyterians, J. Murray and Catharine Bremner.

Bursary Funds

There are 31 bursary funds with a total capital of \$2,512,147. This is 7.1% lower than the total available capital from December 31, 2018. Approximately \$80,000 of income from these funds was awarded to some 40 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, \$22,500 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 Church, Ottawa, Ontario 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).

This year the committee raised the rate of the foundational gift by \$50 with the result that for the coming year, all eligible ministers will receive a foundational gift of \$800 per annum. Likewise, all eligible children receive foundational gifts of \$800 per annum. The number of recipients fluctuates during the year; however, in the period between October 1, 2019 and December 31, 2019, 32 ministers received gifts with additional gifts distributed for the support of 63 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. Because of the generosity of the church and the health of the fund it was possible to provide additional Christmas gifts this year to eligible ministers and their families.

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.

The Assembly Council gratefully acknowledges contributions made to the fund by congregations and individuals; their generosity makes it possible to continue the work initiated by Mr. Paterson.

CHURCH ARCHITECTURE

The Church Architecture Committee serves The Presbyterian Church in Canada by reviewing plans for new buildings as well as additions or significant renovations to existing buildings. The committee offers impartial comments on drawings as a way of helping congregations achieve safe, efficient and attractive facilities. Once satisfied, the committee sends its approval to the pastoral

charge and the relevant presbytery. If Presbyterian Church in Canada 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 Church Architecture Committee is made up of architects, laypeople and three ex officio national office staff.

During the past year, the committee received three submissions. Two were for renovations that included the installation of elevators to improve accessibility. The third submission was for a major renovation of a church that would incorporate, within its footprint, residential and public use alongside space for the ongoing worship and mission of the congregation. 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. In November of 2019, the Assembly Council established this resource as a policy to be used in all cases of amalgamations and dissolutions.

FINANCE COMMITTEE (2020 report, p. 226 for 2021 reporting)

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. 2019 was a very blessed year, congregations and individuals gave over \$8.3 million to support the work of The Presbyterian Church in Canada. In addition, over \$1.5 million was left in bequests to support various ministries. Our investment portfolio returned in excess of 17% and we distributed all the realized gains when we switched investment managers. This raised the investment income by about 2.5 times compared to a normal year. As a result, the approved transfer of \$1.5 million was not needed. We even managed to achieve a surplus of \$868,000.

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.

HIGHLIGHTS FROM THE 2019 STATEMENT OF FINANCIAL POSITION

Cash – \$4.2 million (2018 – \$1.8 million)

We received a generous donation of \$2 million almost right at year end.

Loans – \$1.8 million (2018 – \$2.0 million)

During the year, three new loans were issued with a total value of \$224,000 while nine loans were paid off. There are currently 39 loans outstanding. The Lending Fund loans are effectively interest free to congregations if paid off within twelve years.

Investments – \$103.6 million (2018 – \$91.7 million)

The Consolidated Portfolio (CP) experienced strong return at 17.5%, surpassing its benchmark of 15.6% by 1.9%. There are now 115 participants including congregations, presbyteries and colleges that have invested their funds in the CP with a total market value of \$84.6 million. The portfolio is 65% equity and 35% fixed income.

Gift Annuities – \$2.2 million (2018 – \$2.1 million)

We now have 116 individual annuity contracts with Presbyterians across Canada. In 2019, there were four new annuity contracts with a value of \$226,000. Ten annuitants passed away and left a total gift remainder of \$438,000.

Fund Balances – \$112.2 million (2018 – \$96.8 million)

There are three funds that make up the balance: the Operating Fund (\$1.4 million), the Restricted Fund (\$64.9 million) and the Endowment Fund (\$45.9 million). Total distribution from the Restricted Fund was \$8.7 million, which was \$1.2 million lower than 2018.

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

Total revenue for 2019 was \$9.3 million, up by \$2.3 million when compared to 2018. The primary factor was a generous donation from an individual. Investment income was 2.5 times higher than a normal year. Offsetting these was a drop of \$198,000 from Presbyterians Sharing congregations.

Expenditures

Total expenditures for 2019 were \$8.4 million, which was \$317,000 lower than budgeted and almost the same as 2018.

PRESBYTERIANS SHARING CONGREGATIONS

Presbyterians Sharing has seen a decline in income from congregations in recent years. There are several reasons for this, including declining number of congregations, smaller congregations, increasing expenses. The commitment of Presbyterians to doing mission and ministry together, expressed through their gifts, is impressive. In 2019 58% of congregations were able to maintain or increase their gifts to Presbyterians Sharing while 42% saw declines in their gifts.

Out of 825 active congregations:

- 281 congregations (34%) gave MORE (\$322,353 more)
- 197 congregations (24%) gave the SAME
- 347 congregations (42%) gave LESS (\$546,137 less)

Note: Eight congregations which were inactive at the end of 2019 gave \$35,441.69.

BEQUESTS

\$1,580,000 was received from 16 estates; of which, \$181,000 was undesignated. \$1,371,000 million was donated to PWS&D.

FINANCIAL STATEMENTS DECEMBER 31, 2019

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 ASC-002 (adopted, p. 54)

That the audited financial statements of The Presbyterian Church in Canada for the fiscal year ended December 31, 2019 be received for information.

Recommendation ASC-003 (adopted, p. 54)

That the audited financial statements of The Presbyterian Church in Canada – Pension Fund for the fiscal year ended December 31, 2019 be received for information.

2021 BUDGET

Based on the Bank of Canada’s Monetary Policy Report dated January 22, 2020, the bank is expecting the Canadian economy to grow at 1.3% in the first quarter of 2020 and a pickup to about 2% after that.

The majority of the operating budget of The Presbyterian Church in Canada comes from donations to Presbyterians Sharing from congregations and individuals. This provides an opportunity for congregations as well as individuals to participate in the mission and ministry of our church across the country and around the world.

The church has been blessed with various funds that have accumulated over the years. In aggregate, the funds have grown from \$68 million in 2000 to over \$100 million at the end of 2019. Most of this growth was due to appreciation of the market value. While some of these funds 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.

These funds also generate considerable income on an ongoing basis and are therefore sustainable as sources of revenue for the operating budget for many years to come. The dissolved congregations fund (The Presbyterian Church in Canada portion) is an example of this. It currently stands at \$10.5 million and over the past five years has earned an average of \$333,875 per year. The Presbyterians Sharing Legacy Fund is also available to assist with the operating budget. This fund receives undesignated bequests and the money is used for the work of the church based on priorities established by the Assembly Council.

In recent years, Presbyterians Sharing from congregations has been declining. In order to avoid drastic reductions in the programs of the church which we do together denominationally, the difference between revenue and expenditures in the operating budget has been supplemented through the use of various funds. In the past three years, around \$1.4 million to \$1.7 million has been approved for transfer from various funds into operations, representing 17% to 19% of the operating budget.

In 2021, the revenue estimate for Presbyterians Sharing from congregations has been dropped by \$200,000 compared to the 2020 budget. This is partially offset by an increase of \$100,000 for Presbyterians Sharing from individuals. In order to not increase inter-fund transfers significantly, the budgeted expenditures will need to be reduced by 1.3% or \$111,000. Grants to colleges will reduce in proportion to the decrease in Presbyterians Sharing. (They are set at 10% of the actual Presbyterians Sharing from congregations based on the latest available figure). All salaries will absorb a cost of living adjustment in the salary line of 2.0% or around \$77,000.

Given increases in some of the fixed costs in the budget (e.g. maintaining the national office building, an extra 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 that 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 General Assembly and implemented by the Life and Mission Agency) can continue to be funded.

The Management Team will make every effort to carry on the programs of the church while spending scarce resources prudently. In case there is a large drop in Presbyterians Sharing, the current \$1.3 million surplus in the Operating Fund can absorb some deficit. Depending on the amount of reduction, further budget reduction may be necessary for future years.

	2019 Actual	2020 Budget	2021 Budget
RECEIPTS	\$	\$	\$
Presbyterians Sharing Congregations	6,131,801	6,300,000	6,100,000
Individual Presbyterians Sharing	2,235,061	150,000	250,000
Income from Investments	802,789	310,000	300,000
Income from Estates	9,835	10,000	10,000
WMS Contributions	70,000	35,000	0
AMS Contributions	31,621	40,000	45,000

Income from Other Sources	(4,725)	81,000	83,000
Bequest Revenue	20,850	50,000	50,000
Total receipts	9,297,232	6,976,000	6,838,000

EXPENDITURES	\$	\$	\$
General Assembly Office	992,805	1,014,000	1,014,000
Life and Mission Agency	5,351,322	5,586,493	5,495,320
Support Services	1,384,460	1,442,500	1,442,500
Colleges	700,000	633,007	613,180
Total expenditures	8,428,587	8,676,000	8,565,000

College Grants

Grants to colleges are set at 10% of the most recently completed year (2019) of Presbyterians Sharing revenue from congregations. The grant for 2021 will therefore be \$613,180.

Interfund Transfers	2019	2020	2021
Breakdown of Transfers Restricted to Operating	Actual	Budget	Budget
	\$	\$	\$
Transfer from Restricted Fund	0	1,400,000	1,400,000
Transfer from Presbyterians Sharing Legacy Fund	0	300,000	300,000
	0	1,700,000	1,700,000

The Assembly Council approved the 2021 budget provisionally and in view of the pandemic asked the Finance Committee to bring a revised 2021 budget to the November meeting of Assembly Council. The revised 2021 budget is at page 228.

Recommendation ASC-004 (adopted, p. 54)

That the action of the Assembly Council in approving the 2021 budget, including revisions, be homologated.

THREE YEAR FORECAST 2022–2024

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 line up with a level of expenditures and transfers from restricted funds that are sustainable over a three to five-year period.

	2022	2023	2024
	\$	\$	\$
Presbyterians Sharing Congregations	6,000,000	5,900,000	5,800,000
Presbyterians Sharing Individuals	250,000	250,000	250,000
Income from Investments	300,000	300,000	300,000
Income from Estates	10,000	10,000	10,000
AMS Contributions	40,000	40,000	40,000
Income from Other Sources	85,000	90,000	90,000
Bequest Revenue	50,000	50,000	50,000
Total Receipts	6,735,000	6,640,000	6,540,000
Total All Expenditures	8,435,000	8,340,000	8,240,000
Net expenditures in excess of receipts	(1,700,000)	(1,700,000)	(1,700,000)
Opening balance Operating Fund	1,338,917	1,338,917	1,338,917
Transfer from Restricted Fund	1,700,000	1,700,000	1,700,000
Closing balance Operating Fund	1,338,917	1,338,917	1,338,917
Breakdown of Transfers Restricted to Operating			
Transfer from Restricted Fund	1,400,000	1,400,000	1,400,000
Transfer from Presbyterians Sharing Legacy Fund	300,000	300,000	300,000
	1,700,000	1,700,000	1,700,000

In addition to a revised budget, revised forecasts were also prepared. The Assembly Council approved the 2022 to 2024 forecast, and on p. 229 presents a 2023–2025 forecast for the information of the Assembly.

MANAGEMENT TEAM

The Management Team is comprised of the Rev. Stephen Kendall, Mr. Oliver Ng and the Rev. Ian Ross-McDonald. They meet regularly to discuss issues related to staffing, policies and all other matters that emerge or that are assigned to them.

Theological Education Liaison Group

The Heads of Colleges and a representative from each college board meet together with the Management Team twice a year to discuss matters of mutual concern and responsibility. We met most recently by zoom hosted by the Rev. Dr. Bob Paul of St. Andrew's Hall on February 24, 2020. This gathering is a helpful point of connection. The group tries to visit each of the college sites once every two years and plans to hold our November 2020 meeting in Montreal.

Human Resources

The Assembly Council oversees the development of human resources policies for staff at the national office, that are, in turn, implemented by management. This year, the Management Team assisted in a thorough review of the Human Resources Policy Handbook that relates to staff at the national office.

In January 2020 a human resources seminar was arranged for senior staff and led by Ms. Kathy Smit and Ms. Lorraine Ervine, human resources professionals who serve on the Assembly Council's Human Resources Policy Committee. The focus of the day was on preparing position descriptions and the pay banding process.

COVID-19

The Management Team has been handling the radical pivot to new ways of working as a national staff during COVID-19 restrictions. The office was closed in the middle of March 2020 and staff are working from home. A summary of the national office responses to COVID-19 can be found at the beginning of this report (see p. 204). The national office Health and Safety Committee has been charged with ensuring that when the time comes to return to the office, it will continue to be a safe workplace.

OVERTURES AND OTHER REFERRALS TO ASSEMBLY COUNCIL

Additional responses to overtures are found also in parts two (p. 218) and three (p. 225) of this report.

OVERTURE NO. 5, 2019 (A&P 2019, p. 511)

Re: Committee to Nominate Terms of Reference

Overture No. 5, 2019 requests that the Assembly dissolve the current Committee to Nominate Standing Committees from its current status as a standing committee of the General Assembly and return to a previous process whereby a unique committee was established at each Assembly to work at the Assembly to present a slate of nominations for the various standing committees of the church.

The framers of the overture are concerned that a perception of bias may be present in the current system which they do not believe was present in the past.

The General Assembly in 2012 approved changes to the structure and workings of the Committee to Nominate Standing Committees with the adoption of Book of Forms 288.1 and the Terms of Reference (A&P 2010, p. 361–62, 41).

The Committee to Nominate proposes nominations for membership on each of the General Assembly's standing committees. It coordinates the call for and reception of nominations and assists the church in finding members who can serve at the national level on committees where their gifts and skills are most needed and can best be used. It meets through the year to gather nominations from synods, presbyteries, sessions and committees. Having the opportunity to review the nomination profiles and for discussion allows the committee to best match the needs

of the church with the gifts and skills of those nominated. Without this additional time, the committee expects that it would have to rely more on name recognition, which is not likely to create greater balance or reduce individual bias. The committee also follows up to ensure, insofar as possible, that a balanced slate can be presented to the Assembly and made available ahead of the Assembly in the Book of Reports.

The Committee to Nominate Standing Committees consists of nine members of The Presbyterian Church in Canada, appointed for a three-year non-renewable term, nominated by the eight synods from within their bounds, with one synod, every three years in rotation, nominating one extra member to make up the full complement of nine. Each synod membership team alternates between clergy and non-clergy (see Book of Forms 288.1). Furthermore, the selection of the committee's membership by the synods reduces the influence of any single court of the church.

Prior to 2012, a selection of commissioners was asked to come a day early to the Assembly and work in what was often a rushed and high-pressure situation to prepare a slate from the available nominations. There was little opportunity to follow up with committees and individuals in order to match the needs of a committee with the skills of the nominees. Commissioners were only able to see a proposed slate after the Assembly had already commenced.

The Assembly Council and the Committee to Nominate Standing Committees believe a return to the previous structure would neither be beneficial for this committee's work nor effective in reducing bias.

Recommendation ASC-005 (adopted, p. 54)

That the prayer of Overture No. 5, 2019 re Committee to Nominate terms of reference be answered in the terms above.

OTHER OVERTURES AND REFERRALS

In view of the fact that the Assembly Council was unable to meet in person for its usual March meeting prior to the preparation of this interim report, a number of overtures and reports were not able to be considered. The Assembly Council felt that these items warranted careful consideration at future meetings. This will take place during the year so that reports can be ready for the 2021 General Assembly. The text of the following overtures can be found in Referred Overtures – 2020 beginning on p. 733.

OVERTURE NO. 9, 2018 (A&P 2018, p. 492, 231, 15)

Re: Granting vote for young adult representatives

From the session of St. Giles (St. Catharines, Ontario) and transmitted with approval by the presbytery of Niagara.

(See response at p. 219–21)

ADDITIONAL MOTION (A&P 2019, p. 53)

From the 2019 General Assembly and

OVERTURE NO. 2, 2020 (p. 733)

Re: General Assembly worship guidelines

From the Presbytery of Kamloops

(See response at p. 221–22)

OVERTURE NO. 4, 2020 (p. 734–35)

Re: Information on legal implications of Remits B and C, 2019

From the Presbytery of Algoma North Bay.

In preparing a response to this overture, the Assembly Council asked the Executive to seek an independent legal opinion specifically related to the implications of Remits B and C, 2019. That legal opinion is scheduled to be received at the May, 2021 meeting of Assembly Council, and it will not be known whether a response can flow from the deliberations of Assembly Council prior to the 2021 General Assembly. A thorough and thoughtful review may mean that a response will only be available after the 2021 General Assembly.

Recommendation ASC-006 (adopted, p. 54)

That the Assembly Council be granted permission to respond to Overture No. 4, 2020 re information on legal implications of Remits B and C, 2019 to a future Assembly.

OVERTURE NO. 9, 2020 (p. 736–37)

Re: New governance model following remit decisions

From the Session of Grace, Orleans and transmitted without comment by the Presbytery of Ottawa. (See response at p. 231–32)

OVERTURE NO. 10, 2020 (p. 738)

Re: A place for congregations and ministers with traditional Biblical understanding

From the Session of Grace, West Hill, Toronto, transmitted with the approval of the Presbytery of Pickering. (See response at p. 231–32)

NATIONAL INDIGENOUS MINISTRIES COUNCIL (A&P 2019, p. 34)

Re: Terms of reference to become a standing committee

From the 2019 General Assembly. (See response at p. 223–25)

CLERKS OF ASSEMBLY REPORT AND RECOMMENDATION REGARDING CONGREGATIONS CONSIDERING LEAVING THE PRESBYTERIAN CHURCH IN CANADA

This report and recommendation were referred to Assembly Council (A&P 2018, p. 254, 36), which in turn established a working group (the Gracious Dismissal Committee) to review and prepare a response for consideration by Assembly Council. A progress report was considered by Assembly Council (no recommendations considered) at the November 2019 meeting. (See p. 231–32 for more information.)

OTHER ASSEMBLY COUNCIL MATTERS

CONFLICT OF INTEREST

Each Assembly Council meeting begins with an acknowledgement of the Traditional Territory where we are meeting and a time of worship. As our meeting enters a stage of decision-making (normally through a consensus-building process), each member is asked to review our conflict of interest policy and indicate whether they believe they might stand to benefit disproportionately to other members as a result of any decision that might be taken. This is one of the elements of good governance that the Assembly Council seeks to live.

GENERAL ASSEMBLY DESIGN TEAM

A General Assembly Design Team has been working with the staff in the General Assembly Office to facilitate the operation, schedule and worship life of the General Assembly. The Assembly Council is grateful to the members of this team: the Rev. Dr. Patricia Dutcher-Walls, the Rev. Hugh Donnelly, Mr. Tristan Gorrie, Ms. Patty Farris, the Rev. Dr. Kristine O'Brien and the Rev. Jeffrey Murray. Thanks are also due to past members Ms. Nancy Harvey and the Rev. Jane Swatridge.

RAINBOW COMMUNION

The Assembly Council has been pleased to welcome the co-conveners of the Rainbow Communion, the Rev. Dr. Bob Faris and Ms. Sue Senior once each year to provide an update on the work of the committee and engage in discussion about the current and future initiatives the committee hopes will be embraced by the church.

POLICY FOR THE AMALGAMATION OR DISSOLUTION OF CONGREGATIONS

For several years now Guidelines for the Amalgamation or Dissolution of Congregations have been available to assist presbyteries and congregations faced with this reality. The Assembly Council adopted these guidelines as a policy and made them available on the website. This policy will assist in bringing clarity to the process and conditions related to amalgamations and dissolutions.

INDIAN RESIDENTIAL SCHOOLS SETTLEMENT AGREEMENT

It is likely that the legal obligations for the church under the Indian Residential Schools Settlement Agreement will conclude in 2020 or early 2021. Over 99.8% of the individual claims have been through the adjudication process as of spring 2020. In April of 2021 the settlement of claims under

the agreement was completed. The final report of the Independent Assessment process, which oversaw these settlements, was received by the Principal Clerk in April 2021 and an electronic copy can be found at iap-pei.ca/media/information/publication/pdf/FinalReport/IAP-FR-2021-03-11-eng.pdf.

The Rev. Stephen Kendall, Ms. Carragh Erhardt and Ms. Katharine Sisk have been representing The Presbyterian Church in Canada at the All-Party Table that has been focusing on implementing the Calls to Action from the Truth and Reconciliation Commission of Canada (TRC) that relate to the parties to the agreement. The Table hopes that a Covenant of Reconciliation (Call to Action 46) will be ready to be launched in 2021. It is five and one half years since the final report of the TRC. The Table will provide an opportunity for not only the parties but other organizations that were not part of the settlement agreement to make a visible commitment to reconciliation. At that point, it is expected that the Table will shift in its focus and become a forum for mutual accountability as organizations continue to carry out these commitments.

LIFE AND MISSION AGENCY

The Life and Mission Agency is represented on the Assembly Council by its General Secretary and convener. Two members of the Council also serve on the Life and Mission Agency Committee. The committee keeps the Assembly Council informed of its evolving mission and ministry programs and activities and cooperates with the Assembly Council in the many areas where the work of the committees overlap.

APPRECIATION TO MEMBERS OF COUNCIL

The Assembly Council is grateful to God for the commitment, energy, prayer and thoughtfulness of those who serve this church on its committees, agencies and councils. Normally there are a number of members whose terms end annually. This year, in light of the cancellation of the 2020 General Assembly all but one member will continue to serve on the Council.

The Rev. Daniel Forget from the Presbytery of Quebec served in the presbytery category for three years. We are thankful for his contribution to the Council and the Finance Committee.

Three members will commence their second three-year term: the Rev. Germaine Lovelace, Ms. Barb Sargent and the Rev. John Wilson.

The Council is grateful that the following members are willing to serve for one more year: the Rev. Hugh Donnelly, Ms. Carol Stymiest and Ms. Cheryl Weeks.

PART TWO

Prepared August 2020

Since the first interim report, prepared in May 2020, the Assembly Council met on July 2, July 28 and August 25, by video conference. These shorter, more frequent meetings have allowed the Council to move forward with the business previously planned for the March 2020 in-person meeting (that was cancelled due to COVID-19), to respond to emerging items, and monitor regularly the response of the church to these extraordinary times. This second interim report presents the decisions arrived at in these three meetings.

FINANCE COMMITTEE

2021 BUDGET

As reported in the first interim report, given the uncertain financial situation due to the COVID-19 restrictions, the Assembly Council provisionally approved the 2021 budget and asked the Finance Committee to monitor the situation and bring a revised budget to the November 2020 meeting of the Assembly Council. The finances of the church are being carefully monitored by both the Management Team and the Finance Committee. Work is underway on revisions to the 2021 budget. The revised 2021 budget as approved by Council is found at p. 228.

Funding request for Rainbow Communion follow up

Following the visit of the co-conveners of the Rainbow Communion to the November 2019 meeting of the Assembly Council, the Council asked the Management Team and the Finance

Committee to make a proposal regarding possible funding in anticipation of recommendations they may bring to the 2020 Assembly, with financial implications.

At the November meeting, the co-conveners suggested that up to \$200,000 per year would be required for five years to facilitate their hope that staff, program and counselling be available to assist in redressing harms done in the past.

The Assembly Council approved a fund transfer of between \$50,000 and \$70,000 per year (reviewed each year) for up to four years starting in 2021 from undesignated bequests and the Presbyterians Sharing Legacy Fund, as required. This funding, in addition to anticipating work related to the final report of the committee, will also enable the Life and Mission Agency to begin work on some of the recommendations from the Rainbow Communion that have already been approved by the Assembly. For example, the church has been asked to learn more about homophobia and transphobia. This will enable educational materials to be prepared and resourcing to be offered to interested congregations. In addition to this, the residual undesignated bequests for 2018 of about \$40,000 were designated to this work.

Program and Staffing

The Life and Mission Agency was pleased to announce that Ms. Carragh Erhardt was engaged as the Program Coordinator, Sexuality and Inclusion on a contract to follow up on the work. Ongoing needs will be assessed at the conclusion of this contract.

In addition to the need for staffing and program support, the Rainbow Communion expects there will be a need for counselling for those who have experienced harm through and by the church. While the exact amount needed cannot be known, the Rainbow Communion estimates the need to be as high as \$100,000 per year for five years.

Currently the benevolence funds of the church have balances that could facilitate up to this amount and the Assembly Council, in consultation with the Benevolence Committee, has authorized the use of available benevolent funds for this use, again, with an annual review in place.

OVERTURES AND OTHER REFERRALS TO ASSEMBLY COUNCIL

POWER TO ISSUE REGARDING APPLICATIONS THROUGH THE COMMITTEE ON EDUCATION AND RECEPTION

One of the consequences of cancellation of the 2020 General Assembly is that recommendations related to candidates entering the ministry of The Presbyterian Church in Canada from other denominations were not able to be considered. To enable both congregations and candidates to move forward in the process, the Assembly Council authorized the Life and Mission Agency Committee to approve the necessary and time sensitive recommendations of the Committee on Education and Reception, with any actions to be homologated by the next General Assembly.

Recommendation ASC-007 (adopted, p. 54)

That the action of the Assembly Council in granting power to issue to the Life and Mission Agency Committee to approve the necessary and time sensitive recommendations of the Committee on Education and Reception be homologated.

OVERTURE NO. 9, 2018 (A&P 2018, p. 492, 231, 15)

Re: Granting vote for young adult representatives 2020

Overture No. 9, 2018 was submitted by the Session of St. Giles (St. Catharines, Ontario) and transmitted with approval by the Presbytery of Niagara. The overture requests that the standing orders of the General Assembly be amended so that young adult representatives (YARs) at each and every General Assembly have a full vote. A working group comprised of representatives from the Assembly Council and the Life and Mission Agency Committee was created to respond to the overture. An interim report was submitted in 2019. (A&P 2019, p. 216–17, 33)

In preparing a response to the overture, the working group surveyed former YARs and former leaders of the YAR program who participated in the program over the last few years. Additionally, the working group consulted with some youth ministry workers in the denomination, clerks of presbyteries and the Clerks of Assembly. Information was sought about similar programs in other denominations in order to learn about their practices (e.g., the Christian Reformed Church in North

America, the Church of Scotland, the United Church of Canada and the Uniting Church in Australia).

Young people active in The Presbyterian Church in Canada have attended General Assembly in some official capacity since 1969. Initially, young adults were invited to observe the Assembly. Over time, the role of young adults has evolved and expanded and today they are no longer observers but representatives with considerable but limited prerogatives. 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. Beginning in 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 vote taken by commissioners and they inform the commissioners where the youth in the Assembly stand on an issue. Advisory votes are not binding on the commissioners and the final responsibility for any decision remains with the commissioners who are drawn from the ordained teaching and ruling elders of the church.

The working group affirms the importance of the YAR program and the valuable contribution YARs make to the worship, fellowship and discernment of the General Assembly. Additionally, the working group found a number of the points made by the framers of the overture compelling. Therefore, the working group was interested in considering new ways for the YARs to participate in General Assembly.

First, the overture rightly observes that wisdom is not a gift exclusively found among older adults. The working group further notes with gratitude that age is not a barrier in The Presbyterian Church in Canada restricting or excluding any full member of a congregation from being nominated or ordained as an elder. As a result, younger voices are now heard in sessions and presbyteries as decisions are made about how the gospel is lived out through worship, pastoral care, service and education. Some young elders have been commissioned by presbyteries to attend General Assembly and they have contributed in significant and positive ways; this is a practice the working committee feels should be encouraged.

Second, the framers of the overture express a desire for young adults to feel that they have a voice in the decision making processes of our church, especially as the church will ultimately rest in the hands of those in younger generations. The working group agrees and further believes that voices of all ages should be heard as part of the decision making of the church for many reasons. When we consulted former YARs about this overture they were evenly divided about whether they believed that it would be wise for the YARs to have a regular vote. However, when asked whether they would prefer to gain the right to have a regular vote versus maintaining the prerogative to demonstrate an advisory vote, former YARs were overwhelmingly in favour of preserving the right to demonstrate to commissioners an advisory vote. It was generally believed that advisory votes were clear, powerful and plain demonstrations to commissioners about where young adults stood on an issue. Further, they believed that their voices could be lost at the Assembly if they could not give an advisory vote and their votes were counted among those of commissioners.

The working group also reviewed the polity of The Presbyterian Church in Canada in preparing a response to Overture No. 9, 2019. Three important features of the church’s polity of special note are discussed below.

First, an important feature of our polity is that the courts of the church (beyond the session) are comprised of an equal number of ruling elders and teaching elders. The Book of Forms 278.1 states that “The General Assembly shall consist of one-sixth of the total number of ministers and members of the Order of Diaconal Ministries whose names are on the constituent rolls of the presbyteries of the church and an equal number of elders. (Declaratory Act: A&P 1992, p. 275, 31; see sections 258ff).” Granting the prayer of the overture would alter the balance of elders and ministers commissioned to the Assembly.

Second, the responsibility for voting at General Assembly is granted to those who have been discerned by the community to be called for service in Christ’s church, qualified for their office, taken vows concerning their faith and leadership responsibilities, been ordained to their office and commissioned by presbyteries to participate in the Assembly’s discernment. In this system, commissioners are under the authority of a court of the church and responsible to it. If the prayer

of the overture was granted, some commissioners who had not taken important vows in the church and were not under the authority of any body of the church or responsible for the leadership of the church and implementation of the law and doctrine of the church would have full participation in the decisions of the Assembly.

Third, the overture proposes that age be the deciding factor by which some commissioners would be granted a vote. The church discerns and confirms by ordination those called to serve as teaching or ruling elders based on the call of Christ and their gifts, skill and ability not on the basis of age. The working group believes that in the same way that age is not a barrier to being called to the eldership, age should not be the sole criteria for granting the right to vote to some commissioners.

Proposal

The working group sees the wisdom of increasing the participation of the YARs in the General Assembly's discernment. At the same time, the working group believes that it is wise and preferable at this time for the General Assembly to maintain the current practice of having an equal number of teaching and ruling elders, of having people accountable to a court who have been discerned for leadership, not using age as a criteria by which a select group of commissioners are granted the right to vote and preserving the YAR advisory vote as the YARs prefer.

The working group proposes that the General Assembly maintain the practice of YARs having the prerogative to provide an advisory vote and extend the ways YARs can participate in the Assembly by granting them new privileges to propose motions and second motions. This proposal both preserves important features of the church's polity and provides YARs with an additional and robust way of engaging in the church's work.

Recommendation ASC-008 (adopted, p. 54)

That Young Adult Representatives have the right to request to provide an advisory vote at the meetings of the General Assembly.

Recommendation ASC-009 (adopted, p. 54)

That Young Adult Representatives have the right to make and second motions for consideration by the General Assembly.

Recommendation ASC-010 (adopted, p. 54)

That congregations be encouraged to elect as elders, young people with gifts and a calling to leadership in the church so that the voice of youth can be heard in the decision making in all the courts of the church.

Recommendation ASC-011 (adopted, p. 54)

That the above be the response to Overture No. 9, 2018 re granting vote for young adult representatives.

ADDITIONAL MOTION (A&P 2019, p. 53) AND OVERTURE NO. 2, 2020 (p. 733)

Re: General Assembly worship guidelines

Worship at the General Assembly is a shared responsibility between the General Assembly Office, local presbytery members and, since 2016, a General Assembly Design Team appointed by the Assembly Council. Members of the Design Team are appointed from across the country and represent a variety of experiences, approaches to worship and theological perspectives. Working cooperatively with the General Assembly office staff, they seek to provide exactly the kind of worship requested in the overture.

Upon receipt of the additional motion and overture, the Assembly Council asked the Design Team to prepare a response for consideration and also lead a review by the Assembly Council of worship at the General Assembly.

In preparing this response, the Design Team carefully reviewed the feedback forms from the General Assembly and, in particular, the sections dealing with worship. While a strong majority of commissioners indicated appreciation for the worship at the General Assembly, there were some who felt that the worship was somehow slanted toward encouraging 'inclusion' in a year when the Assembly was seeking carefully to discern a direction on that very subject. The Design Team did not plan worship in a way that was intended to show any bias related to controversial topics being discussed at the Assembly but understands that the concerns were real.

During the three-year cycle of holding the Assembly in one location, the Design Team used the three points of the strategic plan for arranging worship and developing the theme. Each theological thematic was associated with one of the members of the Trinity in each year so that the theme and the worship that grew from the theme lifted up the Trinity during the 3-year cycle:

- 2018: Relational Experiences – (Jesus) With Glad and Generous Hearts, based upon Acts 2:46
- 2019: Empowering Others – (Holy Spirit) Receive the Holy Spirit, based upon John 20:22
- 2020: Visionary Leadership – (God) Do not fear, I am with you, based upon Isaiah 43:5 (In view of the cancelling of the 2020 General Assembly, this will now be the theme for 2021.)

In planning for the past two Assemblies, the General Assembly Design Team worked to create worship which would glorify God through all its elements. The Design Team used several guiding principles in their planning of worship. The team made a decision to begin and end each sederunt with worship, so that the business of the General Assembly was “bracketed” by the praise of the Lord. An effort was made to have worship leaders who would represent some of the diversity across the denomination. In a similar manner to the practice of local arrangements committees in the past, the team brainstormed potential preachers, starting with an initial long list of strong preachers who represent the breadth of the church that was then narrowed down to a short list. The team invited the preachers many months before the General Assembly and provided them with the scripture text and theme for worship. The team made no suggestions regarding the content of the sermon nor gave any direction about addressing topics before the Assembly. At the Assembly, a variety of commissioners were asked to participate in reading the liturgy during worship. (One challenge that the Design Team faced was that one of the preachers had to decline for personal reasons shortly before the General Assembly.) Preparing for worship, the musicians carefully chose a variety of music, traditional and new, with the goals that commissioners might both sing some old favourites and learn some new songs they might share with their congregations when they returned home.

At the November 2019 Assembly Council meeting, members were invited to discuss the General Assembly worship and provided feedback to the team.

The Design Team opted to shift the approach for worship at the General Assembly, seeking, as in past years, to create worship that would lead the Assembly in praise, prayer, Word and song that would glorify God.

Seeking to draw from the rich and creative resources of the Reformed Tradition, the team invited the Rev. Dr. Richard Topping, Principal of Vancouver School of Theology and Professor of Studies in the Reformed Tradition, to be the Assembly preacher throughout the week. This gives the opportunity for the Assembly and Richard to engage deeply in scripture as the worship unfolds through the week. The team was also pleased that the Rev. Glen Soderholm, minister of Two Rivers in Guelph and the Rev. Janet Ryu-Chan, minister of Morningside High Park, Toronto, accepted the invitation to be Assembly music leader and liturgist respectively. Along with two members of the Design Team, this worship group will work together, enlisting the help of others, to provide what we believe will be thoughtful and meaningful worship, lifting up God, the Father, Son and Holy Spirit.

With the cancellation of the 2020 General Assembly each of the worship leaders was contacted about their willingness to postpone their participation to the next Assembly, and all agreed. The Design Team will revisit the plan for the next General Assembly in order to make sure that these worship principles are used in whatever circumstances the Assembly is able to meet. Since the timing for lifting the pandemic restrictions on meetings is not currently known, the Design Team will also be meeting to assist the Assembly Council with plans for the next Assembly, whatever form it needs to take.

The Assembly Council, through its General Assembly Design Team, will continue to take commissioner feedback seriously each year as it shapes the Assembly worship in the future.

Recommendation ASC-012 (adopted, p. 54)

That the Additional Motion re Assembly worship and the prayer of Overture No. 2, 2020 re General Assembly worship guidelines be answered by the above response.

OTHER ASSEMBLY COUNCIL MATTERS

NATIONAL INDIGENOUS MINISTRIES COUNCIL – TERMS OF REFERENCE TO BECOME A STANDING COMMITTEE

The Presbyterian Church in Canada in 1994 offered Our Confession to God and to Indigenous Peoples regarding the legacy of Residential Schools. In 2019, on the 25th anniversary, this Confession was reaffirmed and the Doctrine of Discovery, along with colonial attitudes that to this day lead to injustices for Indigenous Peoples, was repudiated.

The establishment of this Council as a standing committee of the General Assembly is one way that The Presbyterian Church in Canada seeks to continue to live out Our Confession. In doing so, we will listen to the voices of Indigenous Peoples in our church and take steps toward self-determination related to Indigenous ministries.

The church is reminded that it still has much to do on the journey of healing and reconciliation. May the Creator bless us as we continue this ministry together.

The church further acknowledges that the ministries of our church take place on the traditional territories of many Indigenous Peoples, who have been, and continue to be, stewards of Turtle Island. We are all treaty people and pray that the land and the treaties will be honoured in spirit and in law, and that the rights of Indigenous Peoples will be upheld.

Accountability

Grounded in self-determination and the United Nations Declaration on the Rights of Indigenous Peoples, the National Indigenous Ministries Council focuses on Indigenous Peoples, strengthening relationships with the church, promoting Indigenous ministries and Indigenous justice. As a Council, this body is accountable to Indigenous Peoples within the church and shall be guided by the wisdom of their elders, and as a standing committee, this body is accountable to the General Assembly and will report to it annually.

Responsibilities

1. To speak prophetically by bringing issues of importance related to Indigenous Peoples and ministries to the church's attention.
2. To identify, enable and support Indigenous individuals for ministry within The Presbyterian Church in Canada.
3. To direct funds for ministries with Indigenous Peoples generated by:
 1. grants from Canadian Ministries: the Council will make recommendations through the Associate Secretary, Canadian Ministries,
 2. \$200,000 annual amount from the General Assembly operating budget (A&P 2019, p. 34) see below the funding policy on their use as determined by the National Indigenous Ministries Council (June 2019),
 3. amounts generated from the Indigenous Ministries Fund (determined solely by the Council).
4. To encourage the church to support Indigenous ministries by:
 - working in cooperation with the presbyteries, encouraging them to actively support local Indigenous ministries.
 - working with other General Assembly committees, colleges and the courts of the church to continue developing relationships with Indigenous Peoples.
 - challenging/encouraging Presbyterians (individuals, congregations and church courts) to take initiative to support Indigenous ministries.
5. To guide the various Indigenous ministries within the church by:
 - supporting current ministries,
 - planning for new initiatives/ministries,
 - ensuring staff in each ministry are educated, oriented and sensitive to Indigenous cultures, spiritualities and languages, and are aware of the effects of inter-generational trauma and colonialism,
 - encouraging each ministry to have at least one Indigenous staff member.

6. To work with the church to promote respect and understanding between Indigenous and non-Indigenous Peoples.
7. To assist, encourage and challenge the church to live out healing and reconciliation through such means as responding to the Calls to Action of the Truth and Reconciliation Commission of Canada, the Calls for Justice from the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, and the United Nations Declaration on the Rights of Indigenous Peoples.
8. To encourage Presbyterians to acknowledge, understand and appreciate Indigenous spirituality.

Membership

Members will be Indigenous People when possible. The membership will consist of:

- One representative from each of the Indigenous ministries and directors or ministers from each of the Indigenous ministries.
- Two representatives from the church at large who have a working knowledge of Indigenous culture, rights and spiritualities and with a preference for Indigenous People, appointed through the Committee to Nominate Standing Committees for up to two three-year terms.

The Council may appoint resource people to assist with its work.

Decision-making

In order to respect Indigenous tradition, all decisions made by the Council will normally be by consensus.

Executive Committee

The Council may elect an Executive from among its membership consisting of four Indigenous members who may each serve two three-year terms and (serving as support) the Associate Secretary for Justice Ministries. The convener will be named by the Executive.

Funding Policy

1. The Council will meet at least once per year with the Associate Secretary for Canadian Ministries in order to discuss and make recommendations regarding Life and Mission Agency grants related to Indigenous Ministries.
2. The guidelines for the disbursement of \$200,000 from the General Assembly operating budget, as agreed by the National Indigenous Ministries Council prior to the establishment as a standing committee:
 - The grant will be divided equally among the Indigenous ministries (of which there are currently eight with Place of Hope and Winnipeg Inner City Mission counting as one):
 - each ministry will decide how to use their allocated amount,
 - each ministry will report to the National Indigenous Ministries Council on how the funds are used; the National Indigenous Ministries Council shall in turn report to General Assembly.

The National Indigenous Ministries Council will share the stories of the ministries with the wider church.

3. Funds generated and amount generated from the Indigenous Ministries Fund are similarly apportioned as above in point 2.
4. Funds from both the General Assembly operation budget and the Indigenous Ministries Fund may be apportioned from time to time as decided by the National Indigenous Ministries Council.

Recommendation ASC-013 (adopted, p. 54)

That the National Indigenous Ministries Council become a General Assembly standing committee and the above terms of reference be approved.

Working Group

The members of the working group were: Ms. Yvonne Bearbull (representative of the NIMC), the Rev. Mary Fontaine, the Rev. Germaine Lovelace, the Rev. Margaret Mullin, the Rev. Linda Patton Cowie and Ms. Carol Stymiest (convener) and staff support of Dr. Allyson Carr, Ms. Terrie-Lee Hamilton and the Rev. Stephen Kendall.

NATIONAL OFFICE PROPERTY COMMITTEE

Terms of reference for a National Office Property Committee were approved that establishes a skills-based group to assist the Management Team and the Assembly Council deal both with the possible sale or lease of the current 50 Wynford national office site and a possible move of the national office to 300 Bloor Street West. Regarding the latter, a Memorandum of Understanding (MOU) was approved that commits the Assembly Council to work toward the terms of a lease but does not bind the church until a lease is confirmed. In advance of approving the MOU, both the committee and the Assembly Council considered the implications of COVID-19 on office space and office needs into the future. The 300 Bloor Street West development, which is led by Bloor Street United Church, is on the site of what was a Presbyterian Church in Canada property prior to union in 1925. The current vision is that the national offices of The Presbyterian Church in Canada, the Anglican Church of Canada and the United Church of Canada would share the office property and various services while maintaining independent spaces, work and identities. In addition to anticipating considerable financial benefit, being able to work in certain areas more closely with ecumenical colleagues would be advantageous. The project is scheduled for completion not before 2025.

The National Office Property Committee is currently made up of Mr. Len Chapman, Mr. Thomas Guillot, Mr. Peter Kinch, the Rev. Bethany McCaffrey, the Rev. Dr. Bob Smith, Ms. Cindy Stephenson (convener), with the support of the Management Team.

MINIMUM STIPEND FOR 2021 – 0% INCREASE

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) In view of the financial stress being felt both by congregations and the denomination, the Assembly Council approved a 0% increase in the minimum stipend grid for 2021. This will apply also to all staff at the national office. Congregations and presbyteries are free to consider adjustments to the stipends and allowances.

Because this action represents a departure from the policy established in 2017, the following recommendation is made.

Recommendation ASC-014 (adopted, p. 54)

That the Action of the Assembly Council in setting the minimum stipend increase for 2021 at 0% be homologated.

MINIMUM STIPEND FOR 2022

The minimum stipend percentage increase for 2022 will be set according to the 2007 policy and reported to the church in June 2021 when available (see p. 238).

PART THREE**Prepared April 2021**

Over the past year, COVID-19 has created a very different world for congregations and national staff. Accepted practices have been tested and we have had to adapt how we worship and meet. As reported earlier, the Assembly Council has been meeting almost monthly to deal with the issues brought before us. The challenges of convening by Zoom have had us reconsider how we conduct our business; to reaffirm how the presence of the Holy Spirit leads us in our work, the Assembly Council approved a ‘Covenantal Pledge for Our Work Together’ to guide us in meetings.

The diversity of perspectives amongst the members of the Assembly Council reflects that of the church across Canada and was present in all our discussions on the multifaceted subjects we addressed.

Again, I express my appreciation for the gifts and commitment of the members of the Assembly Council and the tireless work of the entire national office with special thanks to the Assembly Office staff whose expertise and talents, supported by their faith, has been an ongoing blessing.

FINANCE COMMITTEE

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.

During the pandemic, churches around the country closed their doors due to lockdown procedures imposed by the government. A lot of congregations managed to worship online. The federal government implemented the Canada Emergency Wage Subsidy (CEWS) and other financial programs to support businesses and charities. Many congregations benefited from the subsidies. The stock markets saw significant pullback during the early part of the pandemic but surged higher in the final quarter of the year.

Despite the pandemic, congregations and individuals gave over \$5.6 million to support the work of The Presbyterian Church in Canada. In addition, over \$1.8 million 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 Assembly Council reviews and approves the audited financial statements of The Presbyterian Church in Canada. These can be found in the resource section of PC-Biz.

Recommendation ASC-015 (adopted, p. 54)

That the financial statements for The Presbyterian Church in Canada for the year ended December 31, 2020 be received for information.

The Assembly Council also reviews and approves the audited financial statements of The Presbyterian Church in Canada – Pension Fund. A timing issue in the finalizing of the audit of these statements make the following recommendation necessary. The statements that are posted will be labeled ‘draft’ or ‘final’ in due course. These can be found in the resource section of PC-Biz.

Recommendation ASC-016 (adopted, p. 54)

That the financial statements for The Presbyterian Church in Canada – Pension Fund for the year ended December 31, 2020 be posted on PC-Biz for information upon final approval by Assembly Council.

HIGHLIGHTS FROM THE 2020 STATEMENT OF FINANCIAL POSITION

Cash – \$3.6 million (2019 – \$4.3 million)

We received a large volume of contributions towards the end of the year.

Loans – \$2.4 million (2019 – \$1.8 million)

Ten new loans were issued with a total value of \$770,000 while three loans were paid off. There are currently 47 loans outstanding. The Lending Fund loans are effectively interest free to congregations if paid off within twelve years.

Investments – \$119.9 million (2019 – \$103.6 million)

The Consolidated Portfolio (CP) posted a strong return of 16.6%, surpassing its benchmark of 11.6% by 5.0%. There are now 120 participants including congregations, presbyteries and colleges that have invested their funds in the CP with a total market value of \$97.8 million. The portfolio is 65% equity and 35% fixed income.

Gift Annuities – \$2.0 million (2019 – \$2.2 million)

We now have 113 individual annuity contracts with Presbyterians across Canada. In 2020, there was one new annuity contract with a value of \$10,000. Three annuitants passed away and left a total gift remainder of \$36,000.

Fund Balances – \$128.2 million (2019 – \$112.2 million)

There are three funds that make up the balance: the Operating Fund (\$1.5 million), the Restricted Fund (\$75.7 million) and the Endowment Fund (\$51.0 million). Total distribution from the Restricted Fund was \$7.6 million, which was \$1.1 million lower than 2019.

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

Total revenue for 2020 was \$7.2 million; down by \$2.1 million when compared to 2019. Last year, there was a generous donation from an individual of \$2.0 million. Presbyterians Sharing from congregations was \$682,000 lower than 2019. We received over \$900,000 from the CEWS.

Expenditures

Total expenditures for 2020 were \$8.1 million, which were \$368,000 lower than 2019 and \$615,000 lower than budgeted.

Presbyterians Sharing – Congregations

Presbyterians Sharing has seen a decline in income from congregations in recent years. There are several reasons for this, including declining number of congregations, smaller congregations, increasing expenses. The commitment of Presbyterians to do mission and ministry together, expressed through their gifts, is impressive. In 2020, 46% of congregations were able to maintain or increase their gifts to Presbyterians Sharing while 54% saw declines in their gifts.

Out of 796 congregations:

- 228 congregations (29%) gave MORE
- 140 congregations (17%) maintained their gifts
- 427 congregations (54%) gave LESS gifts

BEQUESTS

\$1,897,000 was received from 17 estates. \$810,000 was undesignated. \$982,000 was donated to PWS&D.

2022 BUDGET

The 2022 Budget is a post-pandemic budget. It is under the assumption that people can mostly return to normal gathering and worshiping in churches in 2022. While Presbyterians Sharing has been in decline for some time, it is also the case that the overall financial health of the denomination to support the General Assembly budget is quite healthy due to investment income, rental income and other revenues that support the church's ministries and programs.

The church has been blessed with various funds that have accumulated over the years. In aggregate, the funds have grown to over \$126 million at the end of 2020. Most of this growth was due to appreciation of the market value. While some of these funds 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.

These funds also generate considerable income on an ongoing basis and are therefore sustainable as sources of revenue for the operating budget for many years to come. The Dissolved Congregations Fund is an example of this. It currently stands at \$12.3 million and over the past five years has earned an average of \$416,253 per year. The Presbyterians Sharing Legacy Fund is also available to assist with the operating budget. This fund receives undesignated bequests and the money is used for the work of the church based on priority established by the Assembly Council.

In order to avoid unnecessary reductions in the programs of the church, which we do together denominationally, the difference between revenue and expenditures in the operating budget has

been supplemented through the use of various funds. In 2019, plans were approved to transfer some of the reserve funds to the operating budget. However, no transfers were required or made that year. In 2020, plans were approved to transfer \$1.7 million from the reserve funds, only \$1 million was required.

In 2022, the revenue estimate for Presbyterians Sharing from congregations is set to increase by 9.3% compared to the pandemic revised budget of 2021. This is \$100,000 lower than pre-pandemic levels. Revenue from individual donations is set to increase by \$100,000. This is in keeping with recent trends that have been experienced. In order to not increase transfers significantly, the expenditure budget will need to be reduced by 1.5% or \$130,000. This reduction will be shared proportionately between departments. Grants to colleges are set at 10% of the actual Presbyterians Sharing from congregations based on the latest available figure. All departments will absorb a cost of living adjustment in the salary line of 1.5% or around \$52,750.

At the November 2020 Assembly Council meeting, management agreed to evaluate and possibly revise the 2022 budget in July of 2021 if a reduction in total revenue is sustained for two quarters after year-end. The Management Team will continue to monitor the pandemic situation and respond to ongoing financial realities making the necessary adjustments that are conventionally made, (e.g., assessing staffing levels, adjusting programs and suggesting changes to committee expenses) in an effort to carry on the programs of the church while spending scarce resources prudently.

2022 BUDGET

	2020	2021	2022
	<u>Actual</u>	<u>R-Budget</u>	<u>Budget</u>
RECEIPTS			
Presbyterians Sharing – Congregations	5,449,736	5,490,000	6,000,000
Presbyterians Sharing – Individuals	200,343	150,000	250,000
Income from Investments	416,632	300,000	300,000
Income from Estates	9,640	10,000	10,000
WMS Contributions	35,000	0	0
AMS Contributions	38,939	45,000	40,000
Income from Other Sources	178,547	83,000	83,000
Bequest Revenue	0	50,000	50,000
CEWS	941,898	300,000	0
Total receipts	7,270,735	6,428,000	6,733,000
	2020	2021	2022
EXPENDITURES	<u>Actual</u>	<u>R-Budget</u>	<u>Budget</u>
General Assembly Office	727,336	1,014,000	1,006,192
Life and Mission Agency	5,389,073	5,495,320	5,452,443
Support Services	1,311,459	1,442,500	1,431,392
Colleges	633,007	613,180	544,973
Total expenditures	8,060,875	8,565,000	8,435,000

College Grants

Grants to colleges are set at 10% of the most recently completed year (2020) of Presbyterians Sharing revenue from congregations. The grant for 2022 will therefore be \$544,973.

Interfund Transfers Breakdown of Transfers Restricted to Operating	2019 Actual \$	2020 Budget \$	2021 Budget \$
Transfer from Restricted Fund	0	1,400,000	1,400,000
Transfer from Presbyterians Sharing Legacy Fund	1,000,000	300,000	300,000
	1,000,000	1,700,000	1,700,000

Recommendation ASC-017 (adopted, p. 54)
That the 2022 budget be approved.

THREE YEAR FORECAST 2023–2025

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 line up with a level of expenditures and transfers from restricted funds that are sustainable over a three to five-year period.

	2023	2024	2025
	\$	\$	\$
Presbyterians Sharing – Congregations	5,900,000	5,800,000	5,700,000
Presbyterians Sharing – Individuals	250,000	250,000	250,000
Income from Investments	300,000	300,000	300,000
Income from Estates	10,000	10,000	10,000
AMS Contributions	40,000	40,000	40,000
Income from Other Sources	90,000	90,000	90,000
Bequest Revenue	50,000	50,000	50,000
Total Receipts	6,640,000	6,540,000	6,440,000
Total All Expenditures	8,340,000	8,240,000	8,140,000
Net expenditures in excess of receipts	(1,700,000)	(1,700,000)	(1,700,000)
Opening balance Operating Fund	1,136,772	1,136,772	1,136,772
Transfer from Restricted Fund	1,700,000	1,700,000	1,700,000
Closing balance Operating Fund	1,136,772	1,136,772	1,136,772
Breakdown of Transfers - Restricted to Operating			
Transfer from Restricted Fund	1,400,000	1,400,000	1,400,000
Transfer from Presbyterians Sharing Legacy Fund	300,000	300,000	300,000
	1,700,000	1,700,000	1,700,000

Recommendation ASC-018 (adopted, p. 54)
That the 2023 to 2025 forecast be received for information.

2020 Undesignated Bequests

In 2020, \$810,065 in undesignated bequests were received. Based on established policy, the amount were distributed as follows:

25% to Pension Solvency	\$202,516
Next \$250,000 PS Legacy	250,000
10% to colleges	35,755
Life and Mission Agency Priority Fund	<u>143,020</u>
Remaining	\$178,774

The remaining \$178,774 was distributed by Assembly Council, according to the Undesignated Bequest Policy. These funds were distributed to three funds that had incurred negative balances in the past year: The Rainbow Communion Committee Fund, the Sexuality and Inclusion program fund and the Constituent Management Software Development Fund.

OVERTURES REFERRED TO ASSEMBLY COUNCIL

OVERTURE NO. 11, 2021 (p. 745–46)

Re: Recording in-person and online weekly attendance

In February 2021, Question 10 in the 2020 statistical report (weekly attendance) was expanded by adding questions 10 a), 10 b), 10 c) and 10 d) under a section called Estimated Weekly Attendance. The description of how to estimate average weekly (interpreted as “normal”) attendance was edited to include online participation. This change was made in response to a suggestion from a congregation and prayerfully considered by the General Assembly Office, Canadian Ministries, Ministry and Church Vocations, Stewardship and Planned Giving, and Communications, who considered feedback and anecdotes from congregations received when calling them during the

pandemic. This change needed to be done quickly in order to be included in the 2020 statistical reports.

For 2020, the term “average weekly attendance” was altered to read “normal weekly attendance”, because “average” is a mathematical term that can be skewed when many congregations had weeks or months with no worship services. As recent statistical guides have not had guidelines on how to calculate average weekly attendance, it was thought that the intention of the questions was to indicate how many people normally attended weekly worship over the year.

When it comes to online worship attendance, the platform used affects how unique views can be interpreted. For example, a family might watch a live-streamed or recorded service together on one screen. For a more participatory Zoom-type service, they might watch it on their own devices. Recorded services allow people to participate in worship at different times, so it is reasonable to count unique views over a specified period of time. Recognizing these complexities, yet wanting to keep things relatively simple, it was decided to ask congregations to translate the number of unique views on whatever platform they are using into number of participants using their knowledge of the congregation, the platform, unique views/openings of recordings over a one-week period and any feedback they might have had from people participating. While this will, of necessity, be an estimated number, it gives an idea of whether worship participation increased or decreased from their perspective.

The revised reporting recognizes that in 2020, even when buildings opened, some people continued to participate online due to COVID-19 and other reasons. Questions 10 a) to 10 d) were ordered so that 10 d) can be dropped for 2021 (because there was no pre-COVID time in 2021). Since buildings closed again in 2021, 10 c) will be kept on the form for at least 2021. We hope the report will eventually only need 10 a) and b) to give a broader picture of how people are participating in Presbyterian worship.

Due to space limitations in the Acts and Proceedings, the total figure will continue to be reported, however, the figures for online versus in-person attendance will be reported on the website.

Revised Question

Estimated Weekly Worship Attendance

- 10. Normal weekly worship attendance including children
- 10 [a] In person (when building open with COVID-19 restrictions) _____
- 10 [b] Online (when building open with COVID-19 restrictions) _____
- 10 [c] Online (when building closed) _____
- 10 [d] Online (pre-COVID-19) _____

Directions in the Guide

10) Estimated Weekly Worship Attendance: We know 2020 was a year that changed the definition of worship attendance for many. In this section, as best you can, estimate your normal weekly attendance for Sunday worship over this past year. Consider both online (live-streaming, Zoom, YouTube, Facebook Live, pre-recorded services, etc.) and in-person participation. Think about whether attendance went up or down overall, compared to previous years.

To estimate the number of online participants, use your knowledge of your congregation, the number of people who would participate in worship when the building was open, unique views/opens of recordings over a one-week period and any feedback you had.

For example, based on your knowledge and feedback, you might calculate your online views like this:

One Sunday, you know there were 54 unique views of the service. You polled the congregation and 96 people said they participated online. There were four families with four participants each (16 people, 4 views) +, 30 couples (60 people, 30 views) + 20 singles (20 people, 20 views. $96 \text{ people} / 54 \text{ unique views} = 1.7 \text{ participants per unique view}$. You would then use this multiplier to interpret the number of people participating from the number of unique views. If people used their own devices (for example a Zoom service), the number of participants will be closer to one participant per unique view. While the multipliers are

be subjective, they can give us a rough idea of participants. Use the same multiplier for (b), (c) and (d).

Recommendation ASC-019 (adopted, p. 54)

That the prayer of Overture No. 11, 2021 re recording weekly attendance be granted, noting that the statistical report was revised in 2020 to collect data on online and in-person worship attendance and that this will remain in place for reporting in the future.

CLERKS OF ASSEMBLY REC. NOS. 1 AND 2, 2018 (A&P 2018, p. 250–54, 36)

Re: Congregations wishing to leave the denomination

OVERTURE NOS. 9 and 10, 2020; 1, 9, 10, 20 and 21, 2021 (p. 736–40, 744–45, 750–51)

Re: Establishing court systems based on theology

The Assembly Council has received a number of overtures and referrals and determined that further time is necessary to prepare responses.

Overture No. 9, 2020 re new governance model following remit decisions

Overture No. 10, 2020 re a place for congregations and ministers with traditional Biblical understanding

Overture No. 1, 2021 re establishing a partner denomination

Overture No. 9, 2021 re congregations wishing to separate from the denomination

Overture No. 10, 2021 re establishing theologically autonomous courts

Overture No. 20, 2021 re establishing theologically autonomous synod

Overture No. 21, 2021 re establishing theologically autonomous synod

The above overtures, referred to the Assembly Council, can be categorized as requests for the General Assembly to establish a court system whose bounds are formed on the basis of theology (one relates to granting permission for congregations to separate from the denomination).

In addition to these overtures is the matter of ‘Gracious Dismissal’ contained within a referral of the 2018 Clerks of Assembly report on congregations wishing to leave the denomination (A&P 2018, p. 250–54, 36).

The Assembly Council has spent considerable time discussing some of these matters and established a subcommittee to work on the referral of the Clerks of Assembly report. When the work of that subcommittee was complete, and with the report circulated in advance to members of Assembly Council, the Assembly Council decided to not receive the report until at least after General Assembly has made a determination on Remits B and C, 2019. This decision was not taken lightly, and it is right to say that there was a divided mind within the Assembly Council on that decision.

Following that decision, the Assembly Council decided to take the same approach with respect to all overtures related to either congregations that might wish to leave the denomination and requests for consideration of alternate models of governance that might follow a decision on the remits. The Assembly Council wishes to make it clear to the church that they understand the anxiety and conflict that is being experienced in the church related to the remits on same-sex marriage and the place of LGBTQI individuals within the church, and the Council will be ready, even if it is a challenging task, to address all related overtures and referrals it receives.

The Assembly Council is also aware that the Clerks of Assembly have received similar overtures. Plus, there are also a number of similar overtures that were not referred at the time this report was written. The Committee on Bills and Overtures of the 2021 General Assembly will propose recommendations about their referral.

The Assembly Council recognizes that these are complex matters that touch on many areas in the life of our church and are foundational to the governance of the denomination. Therefore, the Assembly Council anticipates that a careful process of collaboration will need to be developed to address all these overtures.

Recognizing that many of these overtures are based on anticipation of what the church may decide regarding the remits related to sexuality, marriage and ordination that are currently before the church, the Assembly Council recommends deferring consideration until after the General Assembly has made a final decision on Remits B and C, 2019.

Recommendation ASC-020 (adopted, p. 54)

That the Assembly Council be permitted to respond to overtures requesting the establishment of courts and structures on the basis of theology and the referral of the 2018 Clerks of Assembly report on congregations that might wish to leave the denomination to a future Assembly, after a decision has been made on Remits B and C, 2019.

OVERTURE NO. 8, 2021 (p. 744)

Re Limiting the scope of business for the 2021 General Assembly

The prayer of this overture suggests that an online General Assembly might not be an effective forum for commissioner discussion and therefore asks that the 2021 General Assembly limit its business to non-contentious matters. Furthermore, it makes the specific request that the final consideration of Remits B and C, 2019, regarding the definition of marriage and the ordination of LGBTQI persons (married or single), be postponed to a future General Assembly when commissioners are able to discuss these matters in person.

The Assembly Council agrees that the first online Assembly will likely pose challenges and that the scope of business should be limited. The Council has been working with its General Assembly Design Team on the overall timing and schedule for the Assembly and also have been receiving regular reports from staff in the General Assembly Office and the Clerks of Assembly on the progress of plans. The Assembly Council agrees with the principle articulated by the Clerks of Assembly that that commissioners alone should determine how the limitations on business will be made.

The Council notes that the Clerks of Assembly normally suggest an order of business to the Committee on Business and the Assembly’s commissioners approve the agenda for each sederunt. Our church has never had a process for restricting what business is considered by an Assembly, apart from the will of the commissioners expressed on the floor of the Assembly. For this reason, the Clerks of Assembly believe that the commissioners should be the ones who determine what business should be dealt with in 2021. In order to give commissioners an efficient means to exercise this determination, an online commissioner poll will be developed as a first step towards establishing how the Assembly will manage which business and recommendations it will consider this year, and which will wait.

Once the reports of all standing committees with their recommendations are available to commissioners, they will be asked to read the reports and recommendations carefully and by use of the online poll, indicate which of the recommendations they believe are straightforward and should be approved without debate, deferred to a future Assembly or discussed before the vote is taken.

Prior to the Assembly, results of the poll will be used to shape three omnibus recommendations. Commissioner preferences will be tallied recommendation by recommendation. For any given recommendation, the results must receive at least 50% of respondent preferences for it to be put in a category. If 50% concurrence is not reached, the recommendation will be proposed to be considered with discussion at this Assembly.

The recommendations to the General Assembly resulting from this process will look like this:

- Recommendation: that the following recommendations be approved: [list]
- Recommendation: that the following recommendations be deferred to a future Assembly: [list]
- Recommendation: that the following recommendations be received and considered and that the Committee on Business schedule their consideration: [list]

The Council notes also that these three recommendations will be sent to commissioners in advance of the Assembly for their perusal. At the Assembly, these motions will be made, subject to amendment by majority vote. Once adopted, the Assembly would be clear on the business the commissioners have chosen to consider in 2021.

Recommendation ASC-021 (adopted, p. 54)

That the prayer of Overture No. 8, 2021 re limiting the scope of business for the 2021 General Assembly, be answered in the above terms.

OTHER BUSINESS OF THE ASSEMBLY COUNCIL

ARCHIVES AND RECORDS COMMITTEE

The regular work in the Archives and Records Centre involves ongoing cataloguing, creation of detailed finding aid inventories for records collections, assisting church and general public researchers, preservation management of the records collections, records management advice for national office staff and church courts, completing involved research requests (historical and contemporary) and invoicing, creation of educational resources for managing church records, updating the Archives website and ongoing professional development and managing the national office records centre.

Membership

Members of the committee are: the Rev. Dr. Teresa Charlton, convener (Vernon, British Columbia), Ms. Marilyn Repchuck (Mount Forest, Ontario), Ms. Elizabeth Millar (Sackville, New Brunswick), the Rev. Ann Blane (Bobcaygeon, Ontario), the Rev. Geoff Ross, Committee on History (ex-officio), the Rev. Stephen Kendall, Principal Clerk (ex-officio), Ms. Kim Arnold, Archivist/Records Administrator (ex-officio) and Mr. Bob Anger, Assistant Archivist (ex-officio).

March 2020 to August 2020

The Archivist and the Assistant Archivist worked from their homes. Work accomplished during this period included: responding to telephone and email enquiries, collating policies and procedures for the Archives office, attending professional webinars, preparing the *Step Into Your Archives* newsletter, preparing future resources, participating in the national office phone calling to ministers updating the presbytery finding aid, working on digital images of India mission work and church records of St. Andrew's Church, Quebec. The Assistant Archivist, as a member of the Health and Safety Committee, worked on COVID-19 policies and procedures for the national office.

September 2020 to March 2021

The Archivist returned to the national office to work. All service resumed but researchers were not permitted in the office.

Leave for Assistant Archivist

At the end of the summer, the Assistant Archivist requested a nine month leave of absence beginning in September 2020 in order to be with his children as they attended school remotely.

Contract Employee

Newly retired Archivist for the Anglican Church General Synod, Nancy Hurn, has been hired on a two day a week basis for the coming months. She is organizing and cataloguing the Reference Collection inputting details into the computer –for ease of access to that information.

Acts and Proceedings

The Acts and Proceedings have now been digitized from 1875 to the present year. The Canadian Research Knowledge network (CRKN) in Ottawa was contracted for this project. It is hoped that the digital version will become fully available on the church website in future months.

Microfilming/Scanning

This committee continues to urge congregations to microfilm and/or digitize their key church records.

Step Into Your Archives Newsletter

Given the PCPak mailing has been discontinued, this newsletter will likely become a digital resource available on the Archives website. The newsletter is designed to provides insight into record collections in Archives and offers tips on good recordkeeping.

Article for Presbyterian Connection

The Archivist is writing a piece that introduces the role of the Archives in the church for the newspaper. Many readers may not necessarily be familiar with the work and holdings in the Archives so it is hoped that this piece will be of broad interest and benefit.

Slide Collection

The Archivist is examining the large collection of slides in the graphics collection and is appraising them for their historical and informational value. Some purging is being done to create the best quality and most comprehensive collection of images in the Archives.

Presbytery Collection

This project involved organizing the presbytery copy of minutes received over the past few years. The Archives office appreciates being included on the presbytery mailing lists so that it receives these minutes regularly. In this way, the Archives can serve as a central repository for the minutes across the country.

Index for Photos in Church Histories

Some years ago, an index to the photos of ministers found in the vast number of congregational histories held in the Archives was created. It has remained on cards in the card catalogue. The Archivist is inputting the index data into the computer. This a project will allow for increased automation and faster access to the frequently requested photographs of ministers.

Requests for Information

The Archives receives and responds to a regular number of requests weekly. These requests touch on a variety of topics ranging from genealogical to general church history. There is a charge \$20 per hour plus HST for any requests from the general public. There is no charge for requests that originate from a church court relating to church matters.

Additional projects for 2021

Looking at the coming months, the Archivist will also address cataloguing congregational records. There has been an increase in the receipt of these records as a result of congregational dissolutions.

The Disaster Preparedness Plan for the Archives and Records Centre requires some updating. This manual will be reviewed by the Archives and suitable changes will be drafted.

BENEVOLENCE COMMITTEE (2021 Report)

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 \$7,531,232. The year 2020 brought a 10.9% increase in the net value of the funds. From the income of these funds, on average 18 persons received monthly support in 2020 totaling about \$88,000. 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 seven persons totaling some \$11,000.

Retired servants of the church and surviving spouses who are experiencing financial need are encouraged to contact the Principal Clerk in the General 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, long-time faithful Presbyterians J. Murray and Catharine Bremner.

Bursary Funds

There are 31 bursary funds with a total capital of \$2,795,800. This is 11.5% higher than the net total available capital from the previous year. Approximately \$80,000 of income from these funds was awarded to some 40 candidates for the ministry of Word and Sacraments of The Presbyterian Church in Canada. For the 2021–2022 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 General 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, \$22,500 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).

Last year the committee raised the rate of the foundational gift by \$50 and has chosen to maintain that amount with the result that for the coming year, all eligible ministers will receive a foundational gift of \$800 per annum. Likewise, all eligible children receive foundational gifts of \$800 per annum. The number of recipients fluctuates during the year; however, in the period between October 1, 2020 and December 31, 2020, 26 ministers received gifts with additional gifts distributed for the support of 48 children. In addition, 10 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. Because of the generosity of the church and the health of the fund it was possible to provide an additional Christmas gifts this year to eligible ministers and their families.

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.

CANCELLATION OF THE 2020 GENERAL ASSEMBLY

With the cancellation of the 2020 General Assembly, the Assembly Council put into place a number of provisions to encourage regular reporting to the church and the continuation of the work of the standing committees. Interim reports from all standing committees were posted to the website in May of 2020 and many of those reports form the basis of reporting to the 2021 General Assembly. Recommendations approving the action of the Assembly Council in both the cancelling of the 2020 General Assembly and the calling of an online 2021 General Assembly are found in the Business Committee report.

COMMITTEE TO NOMINATE STANDING COMMITTEES – APPOINTING STANDING COMMITTEE MEMBERSHIP, 2020–2021

The Assembly Council and the Clerks of Assembly asked the Committee to Nominate Standing Committees to extend the terms of members of standing committees who were willing, by one

year to enable the committees to function with the least disruption possible during the pandemic. Happily, almost every member of a standing committee opted to serve this extra year. The Assembly Council very much appreciates this commitment to serving The Presbyterian Church in Canada. (See Committee to Nominate Standing Committees, p. 552–64, for the list of members.)

Recommendation ASC-022 (adopted, p. 54)

That the extension of terms for members of Standing Committees of the General Assembly, and the actions of the Committee to Nominate Standing Committees to fill any vacancies since the 2019 General Assembly be homologated.

HUMAN RESOURCES POLICY HANDBOOK FOR STAFF AT THE NATIONAL OFFICE

A multi-year project to update the Human Resources Policy Handbook saw its completion in 2020 with the approval of the revised edition. The Assembly Council is grateful to Anne Phillips, convener of the Human Resources Committee, and its entire membership for this very important work.

SUB-COMMITTEE ON GRACIOUS DISMISSAL

The Assembly Council appointed a sub-committee made up of Barbara Sargent, David Jennings and Linda Shaw to provide advice to the Assembly Council on the Assembly referral of the 2018 Clerks of Assembly report regarding congregations wishing to consider leaving The Presbyterian Church in Canada with their property. The sub-committee provided a progress report in November 2019 and what they considered a final report in October of 2020. This final report was circulated in advance to all members of Assembly Council, and when it was scheduled to be considered by Assembly Council, the following motion was approved:

that the report of the Gracious Dismissal Committee not be received until at least after the General Assembly has dealt with Remits B and C, 2019.

Once the church makes a decision on Remits B and C, 2019, the Assembly Council will consider receiving and acting on this report, and a number of other overtures that ask for alternatives in the governance of The Presbyterian Church in Canada (see Overtures – 2021, p. 739ff) to accommodate those concerned about the outcome of the decisions on those remits.

The Assembly Council is very much aware of the theological divergence, conflict and anxiety within the church related to decisions about sexuality and are prepared to prayerfully address the various related overtures that have been referred to them from the church in the coming months and years (see Overtures – 2020 and 2021, p. 733–39, 739–800).

TRUTH AND RECONCILIATION COMMISSION OF CANADA CALLS TO ACTION

The Assembly Council continues to monitor and support the facilitation of Calls to Action that relate to the churches.

In January of 2021 the Council welcomed Katharine Sisk, from Justice Ministries, to present the background and the development of the Covenant of Reconciliation (Call to Action No. 46). The Covenant is intended to provide an opportunity to extend the commitment to Reconciliation between Indigenous and Non-Indigenous people in Canada beyond the parties to the Settlement Agreement and to other groups and individuals throughout the country. She spoke about the parties involved in its development and the consultation process both within and beyond our denomination. The Covenant of Reconciliation is a moral not a legal document and it will help our church continue our journey of reconciliation.

In April 2021 the Assembly Council welcomed an invitation from the Life and Mission Agency to meet together to discuss how The Presbyterian Church in Canada might seriously engage in implementing Call to Action No. 48:

We call upon the church parties to the Settlement Agreement...to formally adopt and comply with the principles, norms and standards of the United Nations Declaration on the Rights of Indigenous Peoples.

The 2019 General Assembly adopted the UN declaration, and this is follow-up work to that decision. This will be important and challenging work for the church in the years ahead.

PENSION ARREARS WORKING GROUP

In response to a request from the Pension and Benefits Board for assistance in the collection of outstanding Pension contributions due from a few congregations, the Assembly Council named a Pension Arrears Working Group with the following terms of reference, convened by Peter Kinch. The Assembly Council will present its findings and suggestions to the church after the General Assembly once it has had a chance to receive and review the final report of the working group.

Objectives

1. Review the sources in church polity and practices and Canadian law of obligations of the congregations to pay assessments.
 - Explore possible strategies for collecting Pension Plan Congregational Assessments (PPCA) arrears (around \$156,184 as at December 9, 2020).
 - Clarify roles of the Pension and Benefits Board and the role of the Assembly Council (AC) with respect to PPCA arrears.
 - Recommend to the Assembly Council possible actions to collect the PPCA arrears.
2. Recommend to the Assembly Council possible actions to ensure future PPCA are paid on-time and prevent future arrears.
3. Report to the Assembly Council on a regular basis.

Accountability

The Working Group is accountable to the Assembly Council.

Responsibility

1. To develop workable strategies, according to our polity or practices and according to pension regulations.
2. To develop strategies to prevent future PPCA arrears.
3. Upon request of the Assembly Council, to assist in the implementation of such strategies.

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 all members, since they have served an addition year in view of the cancellation of the 2020 General Assembly. Particular thanks is noted for those members whose terms expire with this General Assembly: the Rev. T. Hugh Donnelly, Mr. Brent B. Ellis, the Rev. Jinsook Khang, the Rev. Bethany McCaffrey, Ms. Ann Paterson, Ms. Linda Shaw, the Rev. Jay Song, Ms. Carol Stymiest, the Rev. Dr. David W. Sutherland, Ms. Cheryl Weeks.

Sandra Cameron Evans
Convener

Stephen Kendall
Secretary

THE PRESBYTERIAN CHURCH IN CANADA

2022 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

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

Categories: (see Note 1)	Category I	Category II	Category III
Basic Stipend 2021: (see Notes 2 & 3) the increment has been adjusted and COLA of 1.3% has been applied to the minimum stipend grid (see Note 1)	39,554	37,262	34,976
Basic Stipend 2022: (see Notes 2 & 3)	40,068	37,746	35,431
Increment: (see Note 4)	916	844	766

MINIMUM STIPEND

Starting Stipend 2022	40,068	37,746	35,431
After 1st increment	40,984	38,590	36,197
After 2nd increment	41,900	39,434	36,963
After 3rd increment	42,816	40,278	37,729
After 4th increment	43,732	41,122	38,495
After 5th increment	44,648	41,966	39,261
After 6th increment	45,564	42,810	40,027
After 7th increment	46,480	43,654	40,793
After 8th increment	47,396	44,498	41,559

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

Health & Dental Insurance: (see Note 6) Applicable to each category.
(working 50% or more of normal hours of work)

Continuing Education	600	600	600
	2 weeks	2 weeks	2 weeks

OTHER

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

Student on annual appointment: (see Note 7) \$29,651 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: \$185 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) \$75,840 per annum effective January 1, 2022. Effective January 1, 2022 the members contribution level is 8.0% 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, 2020

RECEIPTS	2020	2021	2022
	<u>Actual</u>	<u>Budget</u>	<u>Budget</u>
	\$	\$	\$
Presbyterians Sharing	5,449,736	5,490,000	6,000,000
Individual Presbyterians Sharing	200,343	150,000	250,000
Income from Investments	416,632	300,000	300,000
Income from Estates	9,640	10,000	10,000
WMS Contributions	35,000	0	0
AMS Contributions	38,939	45,000	40,000
Income from Other Sources	178,547	83,000	83,000
Bequest Revenue	0	50,000	50,000
CEWS	941,898	300,000	0
Total Receipts	7,270,735	6,428,000	6,733,000
GENERAL ASSEMBLY/ASSEMBLY COUNCIL			
General Assembly	96,353	295,000	292,728
Assembly Council/Committees	11,681	51,500	51,103
Assembly Council/Secretary's Office	617,757	651,500	646,483
Archives	1,545	16,000	15,878
Total General Assembly/Assembly Council	727,336	1,014,000	1,006,192
LIFE AND MISSION AGENCY			
Program Support and Administration	2,295,100	2,012,118	
Ministry and Church Vocations	26,882	90,328	
Stewardship and Planned Giving	30,996	135,891	
Justice Ministries	55,015	80,531	
Regional Resourcing	399,709	488,000	
International Ministries	814,140	911,916	
Communications	124,872	82,485	
Canadian Ministries	1,442,359	1,494,051	
Indigenous Ministries	200,000	200,000	
Total Life and Mission Agency	5,389,073	5,495,320	5,452,443
SUPPORT SERVICES			
Administration	799,141	850,500	850,000
Building Maintenance	265,138	330,000	319,392
Missionary Residence	(19,763)	0	0
Financial Services	171,464	180,000	180,000
Printing and Distribution	95,479	82,000	82,000
Sub-Total	1,311,459	1,442,500	1,431,392
Approved by GA – Colleges	633,007	613,180	544,973
Total Support Services	1,944,466	2,055,680	1,976,365
TOTAL NET EXPENDITURES	8,060,875	8,565,000	8,435,000
NET EXPENDITURES IN EXCESS OF RECEIPTS	(790,140)	(2,137,000)	(1,702,000)
Opening Balance Operating Fund	1,365,912	1,575,772	1,138,772
Net Transfer from Restricted Fund	1,000,000	1,700,000	1,700,000
Closing Balance Operating Fund	1,575,772	1,138,772	1,136,772
Breakdown of Transfers from Restricted to Operating			
Transfer from Restricted Fund	0	1,400,000	1,400,000
Transfer from Presbyterians Sharing Legacy Fund	1,000,000	300,000	300,000
	1,000,000	1,700,000	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.

2022 College Grant Distribution

Knox College	Presbyterian College	St. Andrew's Hall
66%	22%	12%
359,682	119,894	65,397

THE PRESBYTERIAN CHURCH IN CANADA
Forecast of Receipts & Expenditures
For the period 2023 to 2025

RECEIPTS	2023	2024	2025
	\$	\$	\$
Presbyterians Sharing	5,900,000	5,800,000	5,700,000
Individual Presbyterians Sharing	250,000	250,000	250,000
Income from Investments	300,000	300,000	300,000
Income from Estates	10,000	10,000	10,000
AMS Contributions	40,000	40,000	40,000
Income from Other Sources	90,000	90,000	90,000
Bequest Revenue	50,000	50,000	50,000
Total Receipts	6,640,000	6,540,000	6,440,000
TOTAL ALL EXPENDITURES	8,340,000	8,240,000	8,140,000
NET EXPENDITURES IN EXCESS OF RECEIPTS	(1,700,000)	(1,700,000)	(1,700,000)
Opening Balance Operating Fund	1,136,772	1,136,772	1,136,772
Transfer from Restricted Fund	1,700,000	1,700,000	1,700,000
Closing Balance Operating Fund	1,136,772	1,136,772	1,136,772
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
	1,700,000	1,700,000	1,700,000

THE PRESBYTERIAN CHURCH IN CANADA
Condensed Financial Information
As At December 31, 2020

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, 2020

	Operating Fund	Restricted Funds	Endowment Funds	2020 Total	2019 Total
	\$	\$	\$	\$	\$
Assets					
Current assets					
Cash	1,800,263	379,128	1,413,921	3,593,312	4,281,276
Accounts receivable	73,347	3,692,645	31,002	3,796,994	2,993,764
Prepaid expenses and sundry assets	25,959	-	3,331	29,289	100,593
Loans/mortgages receivable – current	-	217,084	-	217,084	181,861
Executive staff mortgages receivable current	-	7,257	-	7,257	6,582
	1,899,569	4,296,114	1,448,254	7,643,936	7,564,076

Investments	-	71,064,460	48,885,283	119,949,743	103,612,881
Loans/mortgages receivable	-	2,171,875	-	2,171,875	1,654,585
Executive staff mortgages receivable	-	589,144	-	589,144	596,362
Capital assets	-	462,723	940,648	1,403,371	1,451,488
Properties held for congregational use	-	1,786,346	-	1,786,346	1,782,665
Other assets	-	-	12,582	12,582	12,000
	-	76,074,548	49,838,513	125,913,061	109,109,981
	1,899,569	80,370,662	51,286,767	133,556,997	116,674,057
Liabilities and Fund Balances					
Current liabilities					
Accounts payable and accruals	363,916	2,732,565	246,748	3,343,229	2,283,851
Gift annuities payable – current	-	153,904	-	153,904	173,173
	363,916	2,886,469	246,748	3,497,133	2,457,024
Gift annuities payable	-	1,820,612	-	1,820,612	2,030,781
	363,916	4,707,081	246,748	5,317,745	4,487,805
Fund balances	1,535,653	75,663,581	51,040,018	128,239,252	112,186,252
	1,899,569	80,370,662	51,286,766	133,556,997	116,674,057

**The Presbyterian Church in Canada
Statement of Revenues and Expenses and Changes in Fund Balances
For the year ended December 31, 2020**

	Operating Fund	Restricted Funds	Endowment Funds	2020 Total	2019 Total
	\$	\$	\$	\$	\$
Revenues					
Contributions					
Presbyterians Sharing – congregations	5,449,736			5,449,736	6,131,801
Presbyterians Sharing – individuals	200,343			200,343	2,235,061
Contributions for the work of L&M Agency					
Women’s Missionary Society	35,000			35,000	70,000
Atlantic Mission Society	38,939			38,939	31,621
Presbyterian World Service & Development	-	2,399,588		2,399,588	3,073,719
Donations, bequests and gifts	9,640	2,775,893	397,615	3,183,148	2,944,470
Proceeds from dissolved congregations	-	2,934,059		2,934,059	2,200,454
	5,733,658	8,109,540	397,615	14,240,813	16,687,126
Other revenues					
Income from investments	416,632	10,833,607	4,932,180	16,182,419	15,147,219
Government grants (CEWS)	901,779	40,119		941,898	
Income from other sources	178,547	3,429	309,259	491,235	888,203
	7,230,616	18,986,695	5,639,054	31,856,365	32,722,548
Expenses					
Operating agencies					
General Assembly and its Council	727,336	-	-	727,336	992,805
Life & Mission Agency	5,389,073	-	-	5,389,073	5,351,322
Support Services	1,311,459	-	-	1,311,449	1,384,465
	7,427,868	-	-	7,427,868	7,728,592
Distributions and other					
Fund distributions	-	7,162,970	430,494	7,593,464	8,740,495
Grants to colleges	633,007	-	-	633,007	700,000
Amortization of capital assets	-	61,516	87,510	149,026	142,625
	8,060,875	7,224,486	518,004	15,803,365	17,311,712
Excess (deficiency) of revenues over expenses for the year	(830,259)	11,762,209	5,121,050	16,053,000	15,410,836
Balance – Beginning of year					
Interfund transfers	1,365,912	64,926,912	45,893,428	112,186,252	96,775,416
Transfer pre-approved for operational use	1,000,000	(1,025,540)	25,540	-	-
Balance – End of year	1,535,653	75,663,581	51,040,018	128,239,252	112,186,252

**The Presbyterian Church in Canada – J.B. Maclean Bequest Fund
Statement of Financial Position as at December 31, 2020**

	Operating Fund	Board Restricted Funds	McTavish Fund	2020 Total	2019 Total
	\$	\$	\$	\$	\$
Assets					
Current					
Cash and investment certificates	199,978	142,713	20,428	363,119	231,654
Accounts receivable	10,661	-	-	10,661	33,637
Inventory	1,366	-	-	1,366	500
Prepaid expenses and deposits	3,331	-	-	3,331	3,331
Due from Operating Fund	-	87,461	-	87,461	87,461
	<u>215,336</u>	<u>230,174</u>	<u>20,428</u>	<u>465,938</u>	<u>356,583</u>
Portfolio Investments	2,553,818	-	-	2,553,818	2,413,321
Property and Equipment	940,648	-	-	940,648	1,028,158
	<u>3,709,802</u>	<u>230,174</u>	<u>20,428</u>	<u>3,960,404</u>	<u>3,798,062</u>
Liabilities					
Current					
Accounts payable and accrued liabilities	36,159	-	-	36,159	35,564
Deferred revenue	80,248	-	-	80,248	88,357
Promissory note payable	50,000	-	-	50,000	-
Obligation owing to other funds	87,461	-	-	87,461	-
Bank loan payable	60,000	-	-	60,000	87,461
	<u>313,868</u>	<u>-</u>	<u>-</u>	<u>313,868</u>	<u>211,382</u>
Fund balances	3,395,934	230,174	20,428	3,646,536	3,586,680
	<u>3,709,802</u>	<u>230,174</u>	<u>20,428</u>	<u>3,960,404</u>	<u>3,798,062</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, 2020**

	Operating Fund	Board Restricted Funds	McTavish Fund	2020 Total	2019 Total
	\$	\$	\$	\$	\$
Revenues					
Revenue from Conference Centre	266,886	-	-	266,886	821,712
Investment income	942	116,639	-	117,581	219,690
Unrealized portfolio gains (losses)	245,523	-	-	245,523	141,622
Other revenues	39,668	102,924	-	142,592	77,625
	<u>553,019</u>	<u>219,563</u>	<u>-</u>	<u>772,582</u>	<u>1,260,649</u>
Expenditures					
Operating expenses	528,873	-	-	528,873	829,591
Other	52,316	44,027	-	96,343	46,202
	<u>581,189</u>	<u>44,027</u>	<u>-</u>	<u>625,216</u>	<u>875,793</u>
Excess (deficiency) of revenues over expenditures	(28,170)	175,536	-	147,366	384,856
Amortization/capitalization	87,510	-	-	87,510	85,935
Excess (deficiency) of revenues over expenditures	(115,680)	175,536	-	59,856	298,921
Inter-fund transfers	91,285	(69,277)	(22,008)	-	-
Fund balance, beginning of year	3,420,329	123,915	42,436	3,586,680	3,287,759
Fund balance, end of year	<u>3,395,934</u>	<u>230,174</u>	<u>20,428</u>	<u>3,646,536</u>	<u>3,586,680</u>

**The Presbyterian Church in Canada – Pension Fund
Statement of Net Assets Available for Plan Benefits
As at December 31, 2020**

	2020	2019
Assets	\$	\$
Cash	7,160,340	4,239,459
Investments	313,391,784	300,704,179
Contributions and other receivables	525,668	425,108
Accrued interest and dividends receivable	184,252	201,003
	<u>321,262,044</u>	<u>305,569,749</u>
Liabilities		
Accounts payable and accrued liabilities	282,585	212,708
Net Assets Available for Plan Benefits	<u><u>320,979,459</u></u>	<u><u>305,357,041</u></u>

**The Presbyterian Church in Canada – Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
for the year ended December 31, 2020**

	2020	2019
	\$	\$
Increase in Assets		
Contributions		
Employer – annual normal costs	1,939,438	1,683,561
Employer – special payments	4,727,658	4,721,976
Plan members	3,636,447	3,695,622
Interest and dividend income	9,382,902	9,049,329
Net realized and unrealized gains on investments	395,999	2,444,030
Change in unrealized gains on investments	14,881,084	33,814,890
Other income	15,530	47,249
	<u>34,979,058</u>	<u>55,456,657</u>
Decrease in Assets		
Benefit payments to retirees	14,509,113	14,064,761
Termination refunds	2,256,297	1,858,438
Administrative expenses	2,591,230	2,311,627
	<u>19,356,640</u>	<u>18,234,826</u>
Increase in net assets available for plan benefits during the year	15,622,418	37,221,831
Net assets available for plan benefits – beginning of year	<u>305,357,041</u>	<u>268,135,210</u>
Net assets available for plan benefits – end of year	<u><u>320,979,459</u></u>	<u><u>305,357,041</u></u>

**Colleges
Knox, Presbyterian and St Andrew’s Hall
As at December 31, 2020**

	Knox* College	Presbyterian College	St. Andrew’s Hall	2020 Total	2019 Total
Assets	\$	\$	\$	\$	\$
Current assets	338,727	207,826	4,690,116	5,236,669	6,807,375
Loans receivable		21,265	65,000	86,265	97,174
Investments	24,923,423	2,715,670	16,708,987	44,348,080	42,363,337
Capital assets	4,228,881	928,984	7,253,566	12,411,431	12,592,897
Total assets	<u>29,491,031</u>	<u>3,873,745</u>	<u>28,717,669</u>	<u>62,082,445</u>	<u>61,860,783</u>
Liabilities and Funds/Surplus Balances					
Liabilities	3,978,733	189,711	6,329,290	10,497,734	11,645,244
Funds/surplus balances	25,512,298	3,684,034	22,388,379	51,584,711	50,215,539
Total liabilities and fund/surplus balances	<u>29,491,031</u>	<u>3,873,745</u>	<u>28,717,669</u>	<u>62,082,445</u>	<u>61,860,783</u>
Excess of revenues over expenditures for the year	<u>(331,338)</u>	<u>11,773</u>	<u>1,798,044</u>	<u>1,478,479</u>	<u>5,636,870</u>

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 in Canada
Women's Missionary Society
Statement of Financial Position
As at December 31, 2020**

	2020	2019
	\$	\$
Assets		
Cash	97,553	225,558
Accounts receivable	654	9,811
Prepaid expenses	-	27,741
Investments	983,437	895,688
	<u>1,081,644</u>	<u>1,158,798</u>
Liabilities and Fund Balances		
Accounts payable and accrued liabilities	30,130	-
Deferred revenue	10,887	10,888
Glad Tidings subscription paid in advance	-	20
	<u>41,017</u>	<u>10,908</u>
Trust Funds	<u>1,040,627</u>	<u>1,147,890</u>
	<u><u>1,081,644</u></u>	<u><u>1,158,798</u></u>

**The Presbyterian Church in Canada
Women's Missionary Society
Statement of General Fund's Revenues, Expenditures and Fund Balance
For the year ended December 31, 2020**

	2020	2019
	\$	\$
Revenues		
Synodical givings	135,695	222,510
Legacies received – unrestricted	7,666	32,657
Glad Tidings subscriptions	20	31,800
Individual gifts	6,382	18,762
Canadian periodical grant	-	29,096
Guatemala	-	80
Haiti	1,238	13,344
India	(18,639)	-
Ref. Montreal	1,010	-
Kenora Fellowship Centre	(9,924)	10,788
Interest and other	1,669	2,671
Canada Emergency Wage Subsidy	44,304	-
	<u>169,421</u>	<u>361,708</u>
Expenditures		
Life and Mission Agency	35,000	70,000
Salaries and benefits	222,788	242,952
Administration	24,673	29,448
Glad Tidings expenses	3,376	27,877
Council meeting	1,242	18,123
Grants	2,150	1,500
	<u>289,229</u>	<u>389,900</u>
Excess (deficiency) of revenue over expenditures for the year	<u>(119,808)</u>	<u>(28,192)</u>
Transfer from (to) Internally Restricted and Endowment Fund	119,808	28,192

ATLANTIC MISSION SOCIETY

To the Venerable, the 146th General Assembly:

The purpose of the Atlantic Mission Society (AMS) is to glorify God and support with prayer, study and service mission endeavours through The Presbyterian Church in Canada.

We are a group of women and men from the four Atlantic provinces who have a heart for Christ's mission in the world. The AMS provides financial support to Presbyterians Sharing and PWS&D projects from both the general society and local auxiliaries. The auxiliaries also support local and regional mission work. The AMS members serve on national committees of The Presbyterian Church in Canada, including Assembly Council, Life and Mission Agency Committee, International Affairs Committee and PWS&D. Members also work with and financially support one synod and two presbytery camps.

The AMS publishes *The Presbyterian Message* nine times a year. It keeps us connected with each other and the wider church with features such as a monthly devotion, prayer corner, mission studies and events happening locally, nationally and internationally.

Due to COVID-19, the annual meeting for 2020 was cancelled and the executive met by Zoom to approve the budget and other work that was required to be done. The work of the executive and the approved budget was published in *The Presbyterian Message*.

Although COVID-19 restricted the holding of many auxiliary and presbyterial meetings, the work of the AMS continued. We are grateful to the members who continued with their offerings to support the mission work of the AMS. There was a reduction in offerings, and at the beginning of the COVID-19 outbreak our investments took a hit. However, the investments regained in value and expenses were minimized by not holding in-person annual and executive meetings. The AMS thanks The Presbyterian Church in Canada for enabling Zoom meetings to take place.

The *Presbyterian Message* has played an important role in keeping the AMS members abreast of the work being done in Atlantic Canada.

There is much to celebrate in the AMS, both at the local and general society level. However, as with many groups, the Atlantic Mission Society has seen a decline in membership over the past year. We recognize that our members are aging and younger people generally don't join groups. With a decline in membership, there is also a decline in givings but we are blessed by the continued support of our members. We and congregations continue to support Presbyterians Sharing and PWS&D, overseas mission projects and many projects here at home including the Synod of the Atlantic Provinces camp and two presbytery summer camps in our region.

In the light of these changes, our focus is shifting from each group doing the mission work to becoming educators and empowerers. Many groups lead worship on Presbyterians Sharing and PWS&D Sundays, providing education for the whole congregation and opportunities for greater involvement in carrying out Christ's mission for members of our congregations and Sunday Schools. Many AMS auxiliaries develop Lenten, Advent or other seasonal challenges to support the Canadian Food Grains Bank, Gifts of Change and other projects. The response from the congregations is generous and positive. The way we do mission work is changing but giving thanks to God and relying on the Holy Spirit to lead us, we continue to share Christ's love with the world.

Rob Griffiths
President

COMMITTEE ON BILLS AND OVERTURES

To the Venerable, the 146th 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 with the other reports in PC-Biz for the consideration of commissioners, it met by teleconference 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 68 unREFERRED overtures (p. 751–803). Twelve of them deal with the formation of alternative governing bodies, 30 are related to the subject of gracious dismissal, 20 propose limitations on the business of the 2021 Assembly and six that deal with other matters. The committee also received two petitions and one appeal.

The Committee on Bills and Overtures proposes the following recommendations.

ALTERNATIVE GOVERNING BODIES

The following overtures propose, in a variety of forms, the creation of theologically based governing bodies as opposed to geography, ethnicity and language or culture. Since there are obvious governance and national structure implications related to these overtures and since the Assembly Council and the Clerks of Assembly have already begun work on this subject in response to overtures referred to them at an earlier date, the committee proposes referring them to the same bodies:

- Overture No. 22, 2021 re establishing a theologically autonomous synod
- Overture No. 23, 2021 re constitution of two synods on the basis of marriage definition
- Overture No. 24, 2021 re establishing traditional and affirming entities within the denomination
- Overture No. 25, 2021 re restructuring the denomination along two theological lines
- Overture No. 29, 2021 re creating two autonomous synods
- Overture No. 31, 2021 re creating a presbytery or synod for those holding traditional views of scripture
- Overture No. 33, 2021 re establishing theologically autonomous courts
- Overture No. 38, 2021 re theologically based synods
- Overture No. 46, 2021 re theologically based synods and presbyteries
- Overture No. 48, 2021 re restructured synods and presbyteries with shared priorities
- Overture No. 50, 2021 re forming presbyteries and synod on theological basis
- Overture No. 51, 2021 re establishing synods or denominations based on beliefs and practices
- Overture No. 75, re establishing a partner denomination on theological grounds

Recommendation BOV-001 (adopted, p. 51)

That Overture Nos. 22, 23, 24, 25, 29, 31, 33, 38, 46, 48, 50, 51 and 75, 2021 dealing with alternative governing bodies be referred to the Assembly Council in consultation with the Clerks of Assembly.

GRACIOUS DISMISSAL

The following overtures make proposals regarding gracious dismissal. The Assembly Council and the Clerks of Assembly are currently working on this subject in response to overtures referred to them earlier.

- Overture No. 26, 2021 re preparing legislation for congregations wishing to leave the denomination
- Overture No. 27, 2021 re Assembly Council sub-committee report re gracious dismissal
- Overture No. 28, 2021 re Assembly Council sub-committee report re gracious dismissal
- Overture No. 30, 2021 re permitting congregations to leave the denomination with their property
- Overture No. 32, 2021 re allowing congregations to leave the denomination with their properties and funds, under conditions
- Overture No. 35, 2021 re Assembly Council sub-committee report re gracious dismissal
- Overture No. 36, 2021 re Assembly Council sub-committee report re gracious dismissal
- Overture No. 37, 2021 re Assembly Council sub-committee report re gracious dismissal
- Overture No. 39, 2021 re congregations wishing to leave the denomination
- Overture No. 43, 2021 re Assembly Council sub-committee report re gracious dismissal
- Overture No. 47, 2021 re Assembly Council sub-committee report re gracious dismissal
- Overture No. 49, 2021 re Assembly Council sub-committee report re gracious dismissal
- Overture No. 53, 2021 re Assembly Council sub-committee report re gracious dismissal

Overture No. 64, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 65, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 67, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 68, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 69, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 70, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 71, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 72, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 73, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 74, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 78, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 79, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 82, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 83, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 85, 2021 re Assembly Council sub-committee report re gracious dismissal
 Overture No. 87, 2021 re Assembly Council sub-committee report re gracious dismissal

Recommendation BOV-002 (adopted, p. 51)

That Overture Nos. 26, 27, 28, 30, 32, 35, 36, 37, 39, 43, 47, 49, 53, 64, 65, 67, 68, 69, 70, 71, 72, 73, 74, 78, 79, 82, 83, 85 and 87, 2021 dealing with gracious dismissal be referred to the Assembly Council, in consultation with the Clerks of Assembly.

LIMITING BUSINESS OF THE 2021 ASSEMBLY

The following overtures recommend that restrictions be placed on the business that is to be brought before the 2021 Assembly. In their response to a similar overture, the Clerks of Assembly make the case that it is the responsibility of commissioners of each Assembly to determine which reports and recommendations should be considered. The Assembly Council also responded to a similar overture by expressing agreement with the explanation of the Clerks (see p. 315).

Overture No. 34, 2021 re limiting the business of the 2021 General Assembly
 Overture No. 44, 2021 re limiting the business of the 2021 General Assembly
 Overture No. 45, 2021 re limiting the business of the 2021 General Assembly
 Overture No. 54, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 55, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 56, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 57, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 58, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 59, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 60, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 61, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 62, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 63, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 66, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 80, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 81, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 84, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 86, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 88, 2021 re tabling contentious issues until an October 2021 Assembly
 Overture No. 89, 2021 re tabling contentious issues until an October 2021 Assembly

Recommendation BOV-003 (adopted, p. 51)

That Overture Nos. 34, 44, 45, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 66, 80, 81, 84, 86, 88 and 89, 2021 dealing with limiting the business of the 2021 General Assembly, be answered by the action taken by the General Assembly on Clerks of Assembly Recommendation CLK-011, regarding Overture No. 13, 2021 re limiting the scope of business for the 2021 General Assembly.

OVERTURE NO. 40, 2021 RE AMENDING BOOK OF FORMS 48

Overture No. 40, 2021 recommends an amendment to Book of Forms 48 regarding legislation that allows a court to consider taking an immediate vote on a matter under consideration. Since it is

part of the mandate for the Clerks of Assembly to provide advice to the church on matters of governance, the committee makes the following recommendation.

Recommendation BOV-004 (adopted, p. 51)

That Overture No. 40, 2021 re amending Book of Forms 48 re immediate vote be referred to the Clerks of Assembly.

OVERTURE NO. 41, 2021 RE LIBERTY OF CONSCIENCE AND INDEMNITY FOR POSSIBLE CLAIMS

In the event that Remits A and B, 2019, regarding the definition of marriage and the ordination of LGBTQI people (married or single), are adopted, Overture No. 41, 2021 asks that the national church to provide indemnity for possible claims against ministers who refuse to conduct same-sex marriages or participate in an LGBTQI ordination. Given the possible financial implications of this overture and since the Assembly Council has final responsibility in matters financial under the authority of the General Assembly, the committee makes the following recommendation.

Recommendation BOV-005 (adopted, p. 51)

That Overture No. 41, 2021 re liberty of conscience and indemnity for possible claims be referred to the Assembly Council.

OVERTURE NO. 42, 2021 RE REGISTRY OF MINISTERS AND CONGREGATIONS RE SOLEMNIZING SAME-SEX MARRIAGE

In the event that Remits A and B, 2019 regarding the definition of marriage and the ordination of LGBTQI people (married or single), are adopted, Overture No. 42, 2021 asks that national registry of ministers and congregations willing and not willing, to celebrate same-sex marriages be developed. Given the national scope and the implications of this recommendation, the committee makes the following recommendation.

Recommendation BOV-006 (adopted, p. 51)

That Overture No. 42, 2021 re registry of ministers and congregations re solemnizing same-sex marriage be referred to the Assembly Council.

OVERTURE NO. 52, 2021 RE DRUG ADDICTION RESOURCES AND COUNSELLING

Overture No. 52, 2021 asks the church to provide support for rural and remote congregations that will enable them to provide help for those dealing with addiction and their families. Since the Life and Mission Agency provides resources to the church for new and innovative models for ministries and congregational life, the committee makes the following recommendation.

Recommendation BOV-007 (adopted, p. 51)

That Overture No. 52, 2021 re drug addiction resources and counselling be referred to the Life and Mission Agency.

OVERTURE NO. 76, 2021 RE ENSURING OPEN AND FAIR DISCERNMENT AT THE GENERAL ASSEMBLY

Overture No. 76, 2021 raises a governance issue as it may relate to an online General Assembly. Since it is part of the mandate Clerks of Assembly to provide advice to the church on matters of governance, the committee makes the following recommendation.

Recommendation BOV-008 (adopted, p. 51)

That Overture No. 76, 2021 re ensuring open and fair discernment at the General Assembly be referred to the Clerks of Assembly.

OVERTURE NO. 77, 2021 RE ENDORSING REMITS B AND C, 2019

Overture No. 77, 2021 asks the 2021 General Assembly to endorse Remit B, 2019 (the definition of marriage and Remit C, 2019 (the ordination of LGBTQI people (married or single). Basing its decision on the principle that a request from a court of the church that the Assembly vote a certain way on any topic is not in order, the committee makes the following recommendation:

Recommendation BOV-009 (adopted, p. 51)

That Overture No. 77, 2021 re endorsing Remits B and C, 2019 not be received.

PETITION NOS. 1 AND 2, 2021 RE CONFESSION TO ETHNIC CONTINGENT OF DENOMINATION

The two petitions call for a confession of mistreatment by the dominant culture in our denomination against ethnic minorities. Since the court to which a petition is presented must first decide whether to receive it and given that the sensitive and complex nature of issues raised cannot reasonably be dealt with within the timeframe of a General Assembly, the committee makes the following recommendation.

Recommendation BOV-010 (amended, p. 22)

That Petition Nos. 1 and 2, 2021 re confession to ethnic contingent of denomination be received and referred to a special committee of the 2021 General Assembly, with terms of reference, to report to a future Assembly.

APPEAL NO. 1, 2021 RE APPEAL AGAINST A DECISION OF THE PRESBYTERY OF CALGARY-MACLEOD

A corrective case appeal, along with extracts of minutes and other relevant documents, was transmitted by the Presbytery of Calgary-Macleod to the General Assembly. Since the committee believes the judicial process required to deal with the appeal carefully and thoroughly may not be accomplished within the timeframe of this Assembly, it makes the following recommendation.

Recommendation BOV-011 (adopted, p. 51)

That the Appeal No. 1, 2021 re appeal against a decision of the Presbytery of Calgary-Macleod be received and referred to a special commission to be named by this Assembly, with terms of reference, to meet expeditiously and report to the next General Assembly.

Victor Kim
Convener

COMMITTEE ON BUSINESS

To the Venerable, the 146th General Assembly:

The Business Committee presents the following report and recommendations to facilitate the running of the 2021 General Assembly. Commissioners will note that some of the regular ways in which the Assembly has addressed business will be different in light of the online Assembly and the use of the PC-Biz platform. The web address for the General Assembly is assembly.presbyterian.ca. Commissioners and young adult and student representatives will be able to start their zoom meeting for each sederunt through this website.

ONLINE GENERAL ASSEMBLY

As the pandemic began in the spring of 2020 it became clear that an in person General Assembly was not going to be possible. Under these extraordinary circumstances and taking into account the safety and well-being of commissioners and staff, the Assembly Council determined that the 2020 General Assembly should be cancelled. Later in the year, after taking into consideration feedback from a survey of presbyteries about the possibility of an online gathering, an in-person gathering as soon as COVID conditions allow or postponing the gathering for another year, the Assembly Council authorized calling an online General Assembly to be held on June 6–9, 2021.

Recommendation BUS-001 (amended and adopted, p. 12)

That the action of the Assembly Council in cancelling the 2020 General Assembly and in inviting the Moderator to convene the 2021 General Assembly be approved.

AUTHORIZED TO MAKE DECISIONS

The PC-Biz platform has been used successfully within The Presbyterian Church (USA) for 15 years. It has been modified to accommodate The Presbyterian Church in Canada terminology. It is designed to present reports and recommendations, manage discussion, voting and the recording of all decisions. Staff, volunteers and commissioners are being trained during April and May to conduct the business of the Assembly using this technology.

Recommendation BUS-002 (adopted, p. 16)

That this online General Assembly be authorized to make decisions on any business that properly comes before it, by means of the PC-Biz platform.

IDENTIFYING COMMISSIONERS

During an in-person General Assembly, a commissioner is identified by the colour of the nametag worn during sederunts. The tag not only displays the commissioner's name but also the name of their presbytery. An online Assembly requires an alternative mode of identification. While a commissioner's name and presbytery are registered with the PC-Biz platform, visual verification of each commissioner is needed. Because it is important for all commissioners to be able to focus on the business of the Assembly, commissioners are also asked to refrain from displaying messages on their Zoom screen or background.

Recommendation BUS-003 (adopted, p. 16)

That commissioners use their cameras while addressing the Assembly or when asked by the Moderator to verify their identity and that throughout the Assembly, the Zoom screen name must match the commissioner's name as registered with PC-Biz.

ROLL AND LEAVE TO WITHDRAW

In order to maintain an accurate roll of each Assembly, help the Assembly be prayerfully mindful of commissioners who are unwell or called away from the Assembly on an urgent matter, hold commissioners accountable for the fulfillment of their Assembly responsibilities and ensure there is a quorum, a Committee on Roll and Leave to Withdraw is normally named at each Assembly. Changes to the roll and requests to withdraw from one or more sederunts are channeled through this committee. Since there are normally few changes to the roll and since commissioner attendance will be monitored by PC-Biz, it is proposed that these matters be handled by the Committee on Business at this Assembly.

Recommendation BUS-004 (adopted, p. 16)

That the responsibilities normally handled by the Committee on Roll and Leave to Withdraw be managed by the Committee on Business and that any requests for leave or changes to the roll be submitted to the committee by email through the General Assembly Office's Senior Administrator, Terrie-Lee Hamilton at thamilton@presbyterian.ca.

SPEAKING TIME LIMIT

Since this Assembly is scheduled to take place over fewer hours than usual and since it is expected that it will take longer to consider each item, measures need to be put in place to ensure the efficient consideration of business, equality of participation among commissioners and the opportunity to hear as many diverse voices and views as possible during the limited time for discussion and decision-making. The order of speakers will be the prerogative of the Moderator.

Recommendation BUS-005 (adopted, p. 16)

That commissioners and responding conveners be permitted to speak for a maximum of two minutes each time they are recognized by the Moderator.

DISSENT

Dissents to any recommendation, (be sure to indicate the PC-Biz recommendation number) may be submitted by email to the Committee on Business through Ms. Terrie-Lee Hamilton at thamilton@presbyterian.ca. Commissioners may use the dissent forms available for download on PC-Biz in the Resources section. Insofar as possible dissents should be forwarded close to the time that the decision is made, and in no case, later than the opening of the final sederunt. Those who wish to have reasons for their dissent to appear in the Assembly minutes must not exceed 250 words.

DETERMINING ASSEMBLY BUSINESS

While the Committee on Business proposes an agenda for each General Assembly, it is the commissioners who approve or amend the agenda. In other words, commissioners determine what reports will be considered and what recommendations will be dealt with. To help commissioners prioritize the work of this somewhat abbreviated Assembly, a recommendation poll was implemented this year. The Business Committee reviewed the results of the poll and was encouraged to note that of 224 commissioners, 188 (84%) completed and returned the poll.

The poll asked commissioners to indicate their preference for each recommendation before the Assembly in the categories of Approve-without-discussion, Discuss-before-decision and Defer-to-the-next-Assembly. The poll is not a vote on the recommendations, but rather a vehicle for ordering the business of the Assembly and especially to determine which items of business can be dealt with expeditiously. Because the poll resulted in a significant number of recommendations suggested for approval without debate, the Business Committee suggests an alternative to considering all the recommendations for approval at once. Since it was announced that the results of the poll would result in omnibus recommendation for the Assembly, which would be subject to amendment by majority vote, the Business Committee recommends maintaining that principle. However, since the list of recommendations for approval is so long and the process of amending it could be onerous so early in the Assembly, the Business Committee suggests that the omnibus recommendation be divided by committee and handled as each committee report comes to the floor of Assembly. Those recommendations that did not achieve the 50% preference rate will not be included in these committee-by-committee consent recommendations but automatically be placed before the Assembly.

A report on the results of the poll, and a series of proposed omnibus recommendations can be found starting at page 258 below. These omnibus motions, which may be amended by majority vote of the Assembly, have been uploaded to PC-Biz and can be found at the Agendas tab. Each time a committee report is started, the Assembly will be asked if there are any proposed amendments to the list of recommendations in the omnibus recommendation for that particular committee.

Recommendation BUS-006 (amended and adopted, p. 15)

That the process for gathering commissioner input regarding which items of business shall come before this Assembly be approved and that the resulting omnibus recommendations be considered committee by committee, subject only to amendment by majority vote of the Assembly.

SEDERUNTS

The Assembly's first sederunt will be held immediately following opening worship on Sunday, June 6. The other sederunts are organized to consider the time zones across the country so that a person's day in British Columbia will begin at 9:00 am (PT) and a person's day in Newfoundland and Labrador ends by 8:30 pm (NT). The times identified in the recommendation are Eastern Daylight Time (ET).

Recommendation BUS-007 (adopted, p. 16)

That the remaining sederunts of the Assembly be from 12:00 noon to 2:30 pm (ET) and 4:00 pm to 6:30 pm (ET) on Monday, Tuesday and Wednesday.

AGENDA

The provisional agenda for the 2021 General has been prepared within the schedule of June 6–8, 2021. Outlined in this section, the sederunts, the order of presenting reports and orders of the day are shown.

Sederunts and Agenda

The proposed sederunts and agenda are:

Sunday, June 6, 2021

2:00 pm Assembly Opening Worship

Sederunt 1

Constitution of Assembly

Acknowledgment of the traditional territory on which we are meeting

Commissioner Orientation

Roll of Assembly, Students and Young Adult Representatives

Election and installation of Moderator

Committee to Advise with the Moderator

Committee on Business (including setting the agenda for the Assembly)

Committee to Nominate Standing Committees (Introduction)

Closing worship

6:00 pm

Adjournment

Monday, June 7, 2021

- 12 noon Sederunt 2
Worship
Business (see below)
Stated hour of 1:30 pm: Cutting Edge of Mission (Julia Drydyk, Executive Director, at the Canadian Centre to End Human Trafficking)
- 2:30 pm Adjournment
- 4:00 pm Sederunt 3
Worship
Business (see below)
Moderator of the 2019 General Assembly (the Rev. Amanda Currie)
- 6:30 pm Adjournment

Tuesday, June 8, 2021

- 12 noon Sederunt 4
Worship
Business (see below)
Stated hour of 1:30 pm: Ecumenical Guest: the Rev. Marijke Strong (Executive Secretary Regional Synod of Canada Reformed Church in America)
- 2:30 pm Worship and Adjournment
- 4:00 pm Sederunt 5
Worship
Business (see below)
Stated hour 5:30 pm International Partner: the Rev. Dr. Takuze Chitsulo, Principal, Zomba Theological College, Malawi
- 6:30 pm Worship and Adjournment

Wednesday, June 9, 2021

- 12 noon Sederunt 6
Worship
Business (see below)
Stated hour of 1:30 pm: Interfaith Guest: Mr. Muneeb Nasir (Co-chair National Muslim Christian Liaison Committee)
- 2:30 pm Worship and Adjournment
- PAB-006 – Petition No. 1 4:00 pm Sederunt 7
Worship
Business (see below)
Student Representatives (5 minutes)
Young Adult Representatives (5 minutes)
Commission re Matters Left Uncared for or Omitted
Adoption of Minutes
Completion and, if necessary, referral of Business
- 6:30 pm Closing Worship and Adjournment

Business Agenda

The agenda for the periods of business will focus on moving through the recommendations in each of the reports that have been submitted to PC-Biz in the following order, subject to amendment on recommendation of the Committee on Business. Each committee report will be introduced by the convener in a recorded message, followed by moving through the recommendations, led by the Moderator.

- Atlantic Mission Society (AMS)
- Women’s Missionary Society (WMS)
- Maclean Estate Committee (MEC)
- Trustee Board (TRB)
- Presbyterian Church Building Corporation (PCB)
- Bills and Overtures Committee (BOV)
- Ecumenical and Interfaith Relations Committee (EIR)

Theological Colleges

Knox College (KNX)

St. Andrew's Hall (SAH)

Presbyterian College (PCO)

Vancouver School of Theology (VST)

Life and Mission Agency Committee (LMA)

Special Committee on Listening – LGBTQI People (Rainbow Communion) (RCL)

Assembly Council (ASC)

Clerks of Assembly (CLK)

Committee on Remits (REM)

Church Doctrine Committee (CDC)

Committee to Nominate Standing Committees (NOM)

Pension and Benefits Board (PAB)

International Affairs Committee (IAF)

Church History Committee (HIS)

Other Assembly Committees that will report as necessary

Special Committees of 2021 General Assembly

Moderator nominates special committees

Committee on Terms of Reference

Committee to Confer with the Moderator

Recommendation BUS-008 (amended, p. 16)

That the agenda listed above be approved, subject to changes proposed in further reports of the Committee on Business.

LOYAL ADDRESSES

It is a tradition at each Assembly for a report to be prepared that enables the General Assembly to express brief messages of encouragement and prayer to Her Majesty the Queen and various elected officials. Without diminishing this gesture, it is suggested that another way of using the limited time of this Assembly wisely would be for these messages to be dealt with by the Moderator following the Assembly.

Recommendation BUS-009 (adopted, p. 16)

That the preparation and sending of Loyal Addresses be left in the hands of the Moderator.

RECORDS OF THE SYNODS, ASSEMBLY COUNCIL AND GENERAL ASSEMBLY

The Assembly normally has a Committee to Examine the records of the synods, Assembly Council and the General Assembly. Given the ramifications of the pandemic that began last spring and the online Assembly where there are challenges for commissioners to meet in person to examine the records, they have not been requested for this Assembly. It is hoped that those records prepared after the 2019 Assembly may be examined at the next Assembly.

Recommendation BUS-010 (adopted, p. 16)

That the receipt of records of the synods, the Assembly Council and the General Assembly for consideration in 2020 and 2021 be deferred to the next General Assembly.

UNCOMPLETED BUSINESS

Since less time is scheduled for this Assembly and since this is a new experience for the church, provision must be made for the possibility that some of the scheduled business may not be completed. The Assembly may wish to refer certain items to a specific body with power to issue so that action can take place regarding those items without further delay. It is also reasonable to leave the uncompleted business with the body that brought it to the Assembly where it could undergo further reflection and possible presentation at a future Assembly.

Recommendation BUS-011 (adopted, p. 16)

That uncompleted business, not otherwise referred by the Assembly, be referred back to the body that presented it to the 2021 Assembly for possible reconsideration, amendment or resubmission to the next General Assembly.

AMENDMENTS AND ADDITIONAL MOTIONS

Any commissioner wishing to propose amendments or additional motions may do so through the 'submit motion' tab in PC-Biz. Motion coordinators will prepare these for presentation and projection for the Assembly.

Recommendation BUS-012 (adopted, p. 16)

That, in order for the PC-Biz motion coordinators to prepare reports for projection, commissioners who have knowledge that they will be presenting additional motions or amendments are to prepare them in a preceding sederunt and upload them in PC-Biz.

AGENDA DOCUMENTATION

All reports, supporting documents and information are available on PC-Biz (assembly.presbyterian.ca).

Commissioners, Young Adult and Student Representatives and Resource People may contact the Help Desk through the help desk tab on PC-Biz or by phoning (the telephone number will be available in the coming weeks).

COMMITTEES OF THIS ASSEMBLY

The names proposed for the Committee on Business by the Committee to Nominate Standing Committees are presented below, along with the committees of this Assembly as recommended by the Committee on Business.

In light of the schedule of the on-line General Assembly, the Committee on Business including the Committee on Bills and Overtures, Committee on Remits met by video conference in early May to prepare their reports to the Assembly.

Recommendation BUS-013 (adopted, p. 16)

That the committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: the Rev. Victor Kim

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

Commissioners who are clerks of presbytery or synod: the Rev. Derek Krunys, Ms.

Gina Farnell, Ms. Janet Halstead, the Rev. James T. Hurd, the Rev. Jinsook

Kang, Dr. Jo Szostak, the Rev. Mark A. Tremblay, the Rev. David J.

Whitecross, the Rev. Joyce A. Yanishewski

Committee on Business

Convener: Mr. John I.F. Barrett

Members: the Rev. C. Duncan Cameron, the Rev. Rebecca C. Simpson, Ms. Ann C. Wilson

Committee to Confer with the Moderator and Terms of Reference

Convener: the Rev. Amanda Currie

A Clerk of the General Assembly

Members: the Rev. Katherine Burgess, Ms. Barb Ferrier, Mr. Charles Greaves,

Mr. Alan Kay, the Rev. Dr. Stuart Macdonald, the Rev. Marty J. Molengraaf,

the Rev. Anita Van Nest

Committee on Remits

Convener: the Rev. John R. Bannerman

Members: Ms. Irene Hutnick, the Rev. Robert Lyle

LEAVE TO SIT

Recommendation BUS-014 (adopted, p. 16)

That the Committee to Nominate Standing Committees, the Assembly Council and the Life and Mission Agency's Ministry and Church Vocations' Committee on Education and Reception be granted leave to sit during the Assembly.

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 BUS-015 (adopted, p. 16)

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

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES (A&P 2010, p. 283, 362–63, 13; A&P 2009, p. 261–63, 17)

Young adult and student representatives have had the opportunity to offer an advisory vote since 2009. The advisory vote expresses the will of the representatives but only the commissioner vote is used to determine whether or not a recommendation is adopted.

This year, the young adult and student representatives will be invited to advise the court on each recommendation. The advisory vote will be announced prior to the commissioners entering their vote.

Recommendation BUS-016 (adopted, p. 16)

That the young adult representatives and student representatives be granted an advisory vote.

OVERTURES

There are two types of overtures that are received by the Committee on Business and presented to the General Assembly. Referred overtures are submitted as of February 28 by a synod, presbytery or a session transmitted through the presbytery with a request that they be sent to one of the standing committees of the General Assembly. Unreferred overtures are those that are submitted without a referral request and are received by April 1.

Overtures, 2020

In 2020, there were eleven referred overtures submitted. These can be found in Overtures – 2020, on p. 733–39. That same year, nine unreferred overtures were submitted. In June 2020, the General Assembly Office contacted those presbyteries that had submitted an unreferred overture to ascertain if they wished to have the overture sent to a standing committee. Of that number, five became 2021 referred overtures and are listed as such in the Overtures – 2021 on p. 739ff.

Overtures, 2021

This year, 2021, there are 21 referred overtures that have been forwarded to standing committees and 68 unreferred overtures before the Bills and Overtures Committee, which will recommend to the Assembly actions for them.

The texts of the overtures are found on pages 739–800.

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 296.3. The originator of the overture is given an opportunity to request to which committee or agency it shall be referred for consideration in following year. This year no overtures fall into this category.

NAMES TO BE PLACED ON THE CONSTITUENT ROLL

There is no request for a name to be placed on the constituent roll.

PETITIONS, REFERENCES, CORRECTIVE CASES AND APPEALS

Petition No. 1, 2020 re reassessment of pension contributions from the Session of St. Andrew's Lakeshore was forwarded to the Pension and Benefits Board. The board's response is found in its report (p. 573–74) for this Assembly's consideration.

In 2021, two petitions were received and forwarded to the Committee on Bills and Overtures.

The text of the petitions can be found on pages 800–803.

At the time of preparing this report, there are no references nor corrective cases for this Assembly. Since posting this report, one appeal has been submitted and has been forwarded to the Committee on Bills and Overtures.

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 report of the Committee on Business to the Assembly. The Nomination report this year contains the submissions for the Moderator of the 2020 General Assembly, Moderator of the 2021 General Assembly, Principal of The Presbyterian College and the Dean of St. Andrew's Hall and can be found on p. 565.

Recommendation BUS-017 (adopted, p. 16)

That the report of Nominations be received for information.

NOTICES OF MOTION

Life and Mission Agency Committee

The Life and Mission Agency Committee is asking for a change in the membership composition of the committee.

Recommendation LMA-001

That the terms for the membership of the Life and Mission Agency Committee be:

The Life and Mission Agency Committee will consist of 14 members. Of these, 11 will be named by the General Assembly, one named by the National Indigenous Ministry Council and two named by the Assembly Council from its membership. The convener will be named by the General Assembly from among those named by the General Assembly and the National Indigenous Ministry Council. In addition, there will be the following ex-officio voting members:

- 1 representative of Atlantic Mission Society,
- 1 representative of Women's Missionary Society,
- 1 representative of Presbyterian World Service and Development Committee.

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:

Pension and Benefits Board

There are two recommendations requesting changes in the Constitution of the Pension Plan: section 6.1(d), section 7.1 and section 7.2.

Recommendation PAB-004

That the above sections of the Constitution of the Pension Plan of The Presbyterian Church in Canada be amended as defined above, effective January 1, 2022.

Recommendation PAB-005

That section 7.1 of the Constitution of the Pension Plan of The Presbyterian Church in Canada be amended as defined above, effective July 1, 2021.

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Pension Plan be reconsidered.

Women's Missionary Society (WMS)

The Constitution of the Women's Missionary Society is being revised to reflect current decisions that have been made by the Council over the past couple of years.

Recommendation WMS-001

That the above changes to the Constitution of the WMS be approved.

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Women's Missionary Society be reconsidered.

SUPPLEMENTARY REPORT

OMNIBUS MOTIONS RE RECOMMENDATIONS BEFORE THE ASSEMBLY

In order to assist the Business Committee and the General Assembly in determining how to handle the large amount of business that is before this year's online Assembly, commissioners were asked to complete a poll in advance of the Assembly to express their view on which recommendations should be deferred to the next General Assembly, which should be discussed prior to a decision at this Assembly, and which should be approved without the need for debate. The opinions expressed through the poll will help the Assembly make decisions on approving or deferring a number of recommendations and focus on those commissioners are most interested in discussing. Amendments can be considered by the Assembly to modify the list of recommendations in each category.

The Business Committee is grateful to the many commissioners that completed the poll. Out of 224 commissioners, 188 responses (84%) were submitted and tabulated. This tabulation has resulted in recommendations (below) for the consideration of the Assembly. For a recommendation to be placed in an omnibus recommendation it had to receive at least 50% of respondents preferring that option. The average preference rates for approving recommendations was 83%. No recommendations reached the 50% threshold for deferral. Only five recommendations did not reach the 50% threshold and are, consequently, to be considered by this Assembly.

Recommendations for discussion

The following recommendations did not reach the 50% threshold for approval and, along with any others that are added by amendment, will be placed before the Assembly for discussion prior to decision.

- CLK-005 – Guidelines to facilitate calls and election of LGBTQI candidates – related legislation
- CLK-006 – Guidelines to facilitate calls and election of LGBTQI candidates – Book of Forms 11.2
- RCL-006 – More than Just Words
- REM-002 – Remit B, 2019 re Definition of Marriage
- REM-003 – Remit C, 2019 re Ordination of LGBTQI Persons (Married or Single)

Receive and Consider Reports

Recommendation BUS-018 asks the Assembly to receive and consider all the reports of standing and special committees presented in PC-Biz. This is a procedural motion that opens the reports and facilitates the ability to approve motions contained within the reports. In addition to facilitating the omnibus recommendations, this motion will save considerable time later in the Assembly by eliminating the need to go through the voting process to receive each report one by one. Many courts and committees use this as a means of streamlining their meetings. Since this will mean that each report is open, it will also provide the opportunity throughout the Assembly to hear from conveners and ask questions before the reports are finally adopted, regardless of what happens to the recommendations in any given report.

Recommendation BUS-018 (adopted, p. 21)

That the reports of standing and special committees listed in PC-Biz be received and considered.

Omnibus recommendations to approve items

Because so many recommendations were suggested for approval without debate, the Business Committee suggests that the omnibus recommendation be divided committee by committee and handled as each respective report comes to the floor of Assembly. Those recommendations that did not achieve the 50% preference rate will not be included in these committee-by-committee consent recommendations but automatically be placed before the Assembly.

A set of such recommendations (which could be amended by majority vote) have been prepared and posted on PC-Biz as items of business in each committee section with the name XXX-OMB where XXX is the committee name short form. The average preference rate for recommendations in this approval category is 83%.

Recommendation BUS-006 above, facilitates this process.

OMNIBUS RECOMMENDATIONS LIST

The following recommendations would flow from this process (arranged in the order found on the proposed agenda). They may be found in the Agendas tab on PC-Biz. Reports with only one recommendation at the time of the poll are not included in these omnibus motions. Please note that the remaining recommendations would be put to the Assembly at the time of each committee's report.

Committee on Business

Recommendation: That the following recommendations be approved:
(note: BUS-001 regarding the calling of this Assembly and BUS-006 regarding the polling of commissioners have been removed for separate consideration.)

- BUS-002 – Authorized to make decisions
- BUS-003 – Identifying commissioners
- BUS-004 – Roll and Leave to Withdraw
- BUS-005 – Speaking time limit
- BUS-007 – Sederunts
- BUS-008 – Business agenda
- BUS-009 – Loyal Addresses
- BUS-010 – Records of the synods, the Assembly Council and the General Assembly
- BUS-011 – Uncompleted business
- BUS-012 – Amendments and additional motions
- BUS-013 – Committees of this Assembly
- BUS-014 – Leave to sit
- BUS-015 – Conveners of committees and staff
- BUS-016 – Young adult representatives and student representatives – advisory vote
- BUS-017 – Nominations for Moderator of the General Assembly and positions

Committee on Bills and Overtures

Recommendation: That the following recommendations be approved:

- BOV-001 – Alternative Governing Bodies
- BOV-002 – Gracious Dismissal
- BOV-003 – Overture Nos. 34, 44, 45, 54, 55 re limiting business of the 2021 Assembly
- BOV-004 – Overture No. 40, 2021 re amending Book of Forms 48
- BOV-005 – Overture No. 41, 2021 re liberty of conscience and indemnity for possible claims
- BOV-006 – Overture No. 42, 2021 re registry of ministers and congregations re solemnizing same-sex marriage
- BOV-007 – Overture No. 52, 2021 re drug addiction resources and counselling
- BOV-008 – Overture No. 76, 2021 re ensuring open and fair discernment at the General Assembly
- BOV-009 – Overture No. 77, 2021 re endorsing Remits B and C, 2019
- BOV-010 – Petition Nos. 1 and 2, 2021 re confession to ethnic contingent of denomination

Presbyterian College, Board of Governors

Recommendation: That the following recommendations be approved:

- PCO-001 – Appointment of Principal – the Rev. Dr. Roland De Vries
- PCO-002 – Minute of Appreciation – the Rev. Dr. Dan Shute
- PCO-003 – Minute of Appreciation – the Rev. Dale Woods

St. Andrew's Hall, Board of

Recommendation: That the following recommendations be approved:

- SAH-001 – Minute of Appreciation – the Rev. Dr. Robert Paul
- SAH-002 – Appointment of Dean of St. Andrew's Hall – the Rev. Dr. Ross Lockhart

Life and Mission Agency Committee

Recommendation: That the following recommendations be approved:

- LMA-001 – Amendments to the membership of the Life and Mission Agency Committee
- LMA-002 – Eliminating single-use plastics and styrofoam at the General Assembly

- LMA-003 – Eliminating single-use plastics and styrofoam
- LMA-004 – Cutting carbon emissions
- LMA-005 – Paris Agreement Targets
- LMA-006 – Regional measures to climate change impacts
- LMA-007 – Protecting water systems
- LMA-008 – Committees reducing reliance on fossil fuels
- LMA-009 – WCRC – Declaration of Climate Emergency
- LMA-010 – Findings of National Inquiry into Missing and Murdered Indigenous Women and Girls
- LMA-011 – Effects of colonialism and how to decolonize
- LMA-012 – National Inquiry’s Calls for Justice (Nos. 15.1–15.8)
- LMA-013 – Relationship building between Indigenous and non-Indigenous people
- LMA-014 – Government of Canada’s plans to respond to the Calls for Justice
- LMA-015 – Repudiating the Doctrine of Discovery in practice
- LMA-016 – Poverty reduction progress by Federal Government
- LMA-017 – Poverty eradication efforts
- LMA-018 – Breaking down the barriers of systemic racism
- LMA-019 – Resources re breaking down the barriers of systemic racism
- LMA-020 – Statement Regarding Violence and Encounters Between Indigenous People and Policing Agencies
- LMA-021 – Creation of a national race-based data collection system
- LMA-022 – Wellness checks, responsibility and funding for
- LMA-023 – Addressing social injustices and gun violence
- LMA-024 – Social Action Hub, an online resource
- LMA-025 – 2019 and 2020 Special Appeals
- LMA-026 – Giving Tree Project
- LMA-027 – PWS&D Champions
- LMA-028 – PWS&D worship resources
- LMA-029 – Refugee Sponsorship ministry
- LMA-030 – Appreciation for Presbyterians Sharing support
- LMA-031 – Supporting Presbyterians Sharing
- LMA-032 – Overture No. 5, 2020 re investments in Indigenous enterprises
- LMA-033 – Overture No. 5, 2020 re investments in Indigenous enterprises
- LMA-034 – Overture No. 6, 2020 re liturgies for same-sex marriage and blessing of civil marriages
- LMA-035 – Overture No. 9, 2019 and Overture No. 7, 2020
- LMA-036 – Overture No. 9, 2019 and Overture No. 7, 2020
- LMA-037 – Overture No. 1, 2019 re legal advice regarding religious freedom and marriage
- LMA-038 – Overture 2, 2019 re mandating interim ministry during vacancy
- LMA-039 – Overture 7, 2019 re requirements for ordination to chaplaincy
- LMA-040 – Overture No. 10, 2019 re network of student charges and/or placements
- LMA-041 – Overture No. 15, 2019 re review Committee on Education and Reception guidelines
- LMA-042 – Overture No. 11, 2018 re support for Truth and Reconciliation Commission Call to Action 57
- LMA-043 – Overture No 11, 2018 re support for Truth and Reconciliation Commission Call to Action 57
- LMA-044 – Overture No. 15, 2018 re Workplace Harassment Policy and Procedures for Addressing Harassment in the Church, policy
- LMA-045 – Overture No. 15, 2018 re Workplace Harassment Policy and Procedures for Addressing Harassment in the Church, proposed Book of Forms 349.2 and 349.3
- LMA-046 – Overture No. 15, 2018 re Workplace Harassment Policy and Procedures for Addressing Harassment in the Church, added to Leading with Care Policy appendix
- LMA-047 – Overture No. 15, 2018 re Workplace Harassment Policy and Procedures for Addressing Harassment in the Church, response to
- LMA-048 – Overture No. 17, 2018 re ministry and mental health
- LMA-049 – Overture No. 17, 2018 re ministry and mental health
- LMA-050 – Overture No. 20, 2018 re endorsing the Joint Statement on Physical Punishment of Children and Youth, endorsing

- LMA-051 – Overture No. 20, 2018 re endorsing the Joint Statement on Physical Punishment of Children and Youth, circulated throughout the church
- LMA-052 – Overture No. 20, 2018 re endorsing the Joint Statement on Physical Punishment of Children and Youth, increasing awareness of violence
- LMA-053 – Overture No. 20, 2018 re endorsing the Joint Statement on Physical Punishment of Children and Youth, repealing Criminal Code Section 43
- LMA-054 – Overture No. 20, 2018 re endorsing the Joint Statement on Physical Punishment of Children and Youth, repealing Criminal Code Section 43
- LMA-055 – Overture No. 20, 2018 re endorsing the Joint Statement on Physical Punishment of Children and Youth, response to

Special Committee Re Listening (LGBTQI People)

Recommendation: That the following recommendations be approved:

- RCL-001 – A Precious Gift
- RCL-002 – When God works through LGBTQI people
- RCL-003 – A Call to Confession, (to offer]
- RCL-004 – A Call to Confession, (to prepare]
- RCL-005 – Public expression
- RCL-007 – Providing pastoral care
- RCL-008 – Care for Youth
- RCL-009 – Debunking the myth that falsely links paedophilia with those who identify as LGBTQI
- RCL-010 – Responding appropriately to abuse
- RCL-011 – Review of policies
- RCL-012 – Creating safer spaces in the courts of the church
- RCL-013 – Care for one another
- RCL-014 – Resources
- RCL-015 – Representation
- RCL-016 – All people, whatever their sexual orientation or gender identity, are equally beloved by God
- RCL-017 – Worship, updating resources
- RCL-018 – Worship, encouraging inclusivity
- RCL-019 – Theological Education
- RCL-020 – The Body of Christ
- RCL-021 – Gratitude to Listening Committee members
- RCL-022 – Gratitude to deputized listeners
- RCL-023 – dismissal of the Committee

Assembly Council

Recommendation: That the following recommendations be approved:

- ASC-001 – Microfilming of church records
- ASC-002 – Financial Statements December 31, 2019, The Presbyterian Church in Canada
- ASC-003 – Financial statements December 31, 2019, Pension Fund
- ASC-004 – 2021 Budget, homologating approval by Assembly Council
- ASC-005 – Overture No. 5, 2019 re Committee to Nominate Terms of Reference
- ASC-006 – Overture No. 4, 2020 re Information on Legal Implications of Remits B and C, 2019
- ASC-007 – Power to Issue regarding Applications through the Committee on Education and Reception
- ASC-008 – Overture No. 9, 2018 re granting vote for young adult representatives
- ASC-009 – Right to make and second motions
- ASC-010 – Encouraging congregations to elect young people with gifts and calling to the eldership
- ASC-011 – Approving the response to Overture No. 9, 2018
- ASC-012 – Additional Motion, 2019 and Overture No. 2, 2020 re General Assembly Worship Guidelines
- ASC-013 – National Indigenous Ministries Council – Terms of Reference to become a standing committee
- ASC-014 – Minimum Stipend for 2021 – 0% Increase

- ASC-015 – Financial statements December 31, 2020, The Presbyterian Church in Canada
- ASC-016 – Financial statements December 31, 2020, Pension Fund
- ASC-017 – 2022 Budget
- ASC-018 – Three Year Forecast 2023–2025
- ASC-019 – Overture No. 11, 2021 re recording in-person and online weekly attendance
- ASC-020 – Permission to defer responses to overtures requesting governance changes in view of Remits B and C, 2019
- ASC-021 – Overture No. 8, 2021 re limiting the scope of business for the 2021 General Assembly
- ASC-022 – Committee to Nominate Standing Committees – appointing standing committees membership, 2020–2021

Clerks of Assembly

Recommendation: That the following recommendations be approved:

- CLK-001 – Right to dissent
- CLK-002 – Overture No. 13, 2019 re ministers of other denominations in ecumenical shared ministries on the constituent roll
- CLK-003 – Guidelines to facilitate calls and election of LGBTQI candidates (Provisional)
- CLK-004 – Guidelines to facilitate calls and election of LGBTQI candidates – feedback invited
- CLK-007 – Overture No. 1, 2020 re statement of faith from nominees for Moderator of the General Assembly
- CLK-008 – Establishing a court system whose bounds are formed on the basis of theology
- CLK-009 – Overture No. 2, 2021 re non-interim moderators as equalizing ministers
- CLK-010 – Overture No. 6, 2021 re welcoming LGBTQI elders
- CLK-011 – Overture No. 13, 2021 re limiting the scope of business for the 2021 General Assembly
- CLK-012 – Overture No. 14, 2021 re request to set aside Barrier Act process on Remits B and C, 2019
- CLK-013 – Overture No. 15, 2021 re seeking unity in Christ prior to acting on Remits B and C, 2019
- CLK-014 – Overture No. 19, 2021 re Assembly Council sub-committee report re Gracious Dismissal
- CLK-015 – Book of Forms 176.1
- CLK-016 – Book of Forms 125.4
- CLK-017 – Book of Forms 213.4
- CLK-018 – Book of Forms 280
- CLK-019 – Online election of the nominee for Moderator of the General Assembly
- CLK-020 – Overture No. 9, 2017 – closing recommendation

Committee on Church Doctrine

Recommendation: That the following recommendations be approved:

- CDC-001 – Overture No. 8, 2018 re recreational use of marijuana, statement received
- CDC-002 – Overture No. 8, 2018 re recreational use of marijuana, statement as reply
- CDC-003 – Overture No. 30, 2017 re preamble to ordination and induction of ruling elders and Overture No. 11, 2019 re preamble to ordination and induction of ministers
- CDC-005 – Overture No.3, 2020 re affirming the seriousness and sanctity of ordination vows
- CDC-006 – Overture No. 3, 2021 re revising Living Faith in light of contemporary language

Committee to Nominate Standing Committees

Recommendation: That the following recommendations be approved:

- NOM-001 – Nominations to Standing Committees of the General Assembly – 2021
- NOM-002 – Appreciation for completed terms

Pension and Benefits Board

Recommendation: That the following recommendations be approved:

- PAB-001 – Changes in Pension Plan membership status
- PAB-002 – Asset Liability Management (ALM) Study
- PAB-003 – Overture No. 14, 2019 re pension contribution from ecumenical shared ministry congregations
- PAB-004 – Amendments to the Constitution effective January 1, 2022
- PAB-005 – Constitution, amendment to section 7.1
- PAB-006 – Petition No. 1 2020 re reassessment of pension contributions
- PAB-007 – Overture No. 4, 2021 re maternity/paternal leave benefit top-up
- PAB-008 – Overture No. 5, 2021 re health and dental plans for clergy couple in congregation
- PAB-009 – Overture No. 7, 2021 re clergy pay equity and gender-based discrimination, response to
- PAB-010 – Overture No. 7, 2021 re clergy pay equity and gender-based discrimination, data re
- PAB-011 – Overture No. 7, 2021 re clergy pay equity and gender-based discrimination, stipendiary inequities
- PAB-012 – Overture No. 7, 2021 re clergy pay equity and gender-based discrimination, stipendiary comparisons

International Affairs Committee

Recommendation: That the following recommendations be approved:

- IAF-001 – Human Migration: overview and vision, and why the church should care
- IAF-002 – Domestic Workers Convention No. 189
- IAF-003 – Human Trafficking
- IAF-004 – Human Trafficking – Learn More
- IAF-005 – National Strategy to Combat Human Trafficking
- IAF-006 – Global Biodiversity
- IAF-007 – Loss of Global Biodiversity
- IAF-008 – Sustainable Stewarding of Resources
- IAF-009 – Convention on Biodiversity Goals
- IAF-010 – Meeting Convention on Biodiversity Goals
- IAF-011 – Climate-Induced Displacement
- IAF-012 – Learn about Causes of Human Migration
- IAF-013 – Palestinian Migration
- IAF-014 – Palestinian Migration
- IAF-015 – Right to Return
- IAF-016 – Right to Return
- IAF-017 – Come and See Visit
- IAF-018 – Social Action Hub
- IAF-019 – Support Reconciliation Initiatives
- IAF-020 – Impact of the Israeli Occupation on Children and Families in Palestine and Israel
- IAF-021 – Humanitarian Crisis
- IAF-022 – Impact of the Israeli Occupation on Children and Families in Palestine and Israel

Committee on History

Recommendation: That the following recommendations be approved:

- HIS-001 – Heritage Sunday
- HIS-002 – History Prizes
- HIS-003 – Presbyterian History
- HIS-004 – Presbyterian Church Heritage Centre
- HIS-005 – Archives
- HIS-006 – Recognition of retiring clergy

COMMITTEE ON CHURCH DOCTRINE

To the Venerable, the 146th General Assembly:

Since the last meeting of the Assembly, the Committee on Church Doctrine met three times. The first two meetings were to prepare the report to the 2020 Assembly. The third meeting was to discuss what to do with the interim report submitted in 2020 and to work on two additional overtures that were forwarded to the committee. The third meeting was held by a video-conferencing method. It is the committee's opinion, based on a very small number of feedbacks on the subjects in the interim report, that due to the pandemic restrictions, many presbyteries and congregations did not have sufficient means and time to discuss and think deeply on some of these important concerns. The committee came to agree that much of the interim report is to be left as is with minor updates and with the same recommendations in order to allow more time for the wider church to study and report back to the committee. In the meantime, the committee has worked on two subsequent overtures that were forwarded to the committee during 2020 and the early part of 2021.

As congregations and presbyteries within The Presbyterian Church in Canada continue to struggle with the COVID-19 pandemic and its restrictions, many theologically crucial and urgent issues of today are exposed in ways that no one would have suspected before. It is concerning that the limitations imposed on various social activities in order to keep everyone safe has impacted the way we are being the church in every aspect of the Christian life as we have known from Sunday worship services and pastoral visits to those who are in hospitals and all the way to holding the witness to resurrection worship services at deaths of members. The use of technological means is of some help, yet, it points to how distant we are from one another and how difficult it is to be Christians being and sharing burdens together, as one of the committee member mentioned during the opening worship of the committee meeting. This year, the committee is not presenting any new major work other than to help the General Assembly centre on subjects still under discussion to focus everyone on issues of mission and urgency. The Committee on Church Doctrine is thankful for God's grace under which the committee members came together and were able to bring forth a report in the spirit of faith, hope and love.

As we live under this new condition of pandemic, like everyone in The Presbyterian Church in Canada, the members were feeling the weight of the decisions made at 2019 General Assembly. Like the church, the committee had to wrestle with the divide. At the same time the committee chose to spotlight issues which demonstrate how the steadfast love of God still undergirds the church through this troubled time and how God's Word continually becomes the flesh among us in a tangible and concrete way. The report that is before you is the result of the hard work of the committee that listened to each other and tried its best in discerning God's will in ways that those differences became strengths rather than liabilities. In this gentle spirit of continually searching for the unity in Christ within our diversities, we present this report.

Through our report to the 2019 General Assembly, the committee presented *Living in God's Mission Today*. The Assembly graciously accepted it as a faithful statement on mission and commended it to the wider church. In that report, the committee informed the Assembly that it would undertake the task to present a study guide as a resource to facilitate the learning and use of the document. We are happy to include in the report a study guide that we have prepared for the church to use. It is our intention to continually improve this study guide as we receive suggestions and changes from those who make use of it in congregations, presbyteries and agencies of the church. This study guide is meant as a resource open to continual advancement and a companion to *Living in God's Mission Today*. We are very thankful to those who studied and sent us their feedbacks in order for us to consider. We agree with them that many presbyteries and congregations would not have had the luxury of meeting in person to study thoroughly to send us their responses. We are currently considering those suggestions. The committee, therefore, decided that the study guide would be shaped better if it is left as is for one more year while congregations, session and presbyteries ponder, explore and suggest many ways to improve this guide.

The study is divided into six sessions. In order to assist those who are using it, we have included the Bible passages and relevant sections of *Living in God's Mission Today* within the study itself.

**LIVING IN GOD'S MISSION TODAY
STUDY 1: WHAT IS MISSION?**

An Opening Prayer (read responsively in the group)

O God of overflowing love

Teach us about your mission in the world

O God who sends your people to transform your world

Teach us to join in your mission with love and care

O God who is the light of the world

Open our hearts and minds to grasp the meaning of your mission.

Amen.

Scripture reading with questions for reflection (from the Good News Bible)

Read the following Bible Texts:

John 20:19–23 It was late that Sunday evening and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. “Peace be with you,” he said. After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord. Jesus said to them again, “Peace be with you. As the Father sent me, so I send you.” Then he breathed on them and said, “Receive the Holy Spirit. If you forgive people’s sins, they are forgiven; if you do not forgive them, they are not forgiven.”

Matthew 28:18–20 Jesus drew near and said to them, “I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son and the Holy Spirit and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age.”

Acts 1:7–8 Jesus said to them, “The times and occasions are set by my Father’s own authority and it is not for you to know when they will be. But when the Holy Spirit comes upon you, you will be filled with power and you will be witnesses for me in Jerusalem, in all of Judea and Samaria and to the ends of the earth.”

Acts 15:1–20 Some men came from Judea to Antioch and started teaching the believers, “You cannot be saved unless you are circumcised as the Law of Moses requires.” Paul and Barnabas got into a fierce argument with them about this, so it was decided that Paul and Barnabas and some of the others in Antioch should go to Jerusalem and see the apostles and elders about this matter. They were sent on their way by the church; and as they went through Phoenicia and Samaria, they reported how the Gentiles had turned to God; this news brought great joy to all the believers. When they arrived in Jerusalem, they were welcomed by the church, the apostles and the elders, to whom they told all that God had done through them. But some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and told to obey the Law of Moses.” The apostles and the elders met together to consider this question. After a long debate Peter stood up and said, “My friends, you know that a long time ago God chose me from among you to preach the Good News to the Gentiles, so that they could hear and believe. And God, who knows the thoughts of everyone, showed his approval of the Gentiles by giving the Holy Spirit to them, just as he had to us. He made no difference between us and them; he forgave their sins because they believed. So then, why do you now want to put God to the test by laying a load on the backs of the believers which neither our ancestors nor we ourselves were able to carry? No! We believe and are saved by the grace of the Lord Jesus, just as they are.” The whole group was silent as they heard Barnabas and Paul report all the miracles and wonders that God had performed through them among the Gentiles. When they had finished speaking, James spoke up: “Listen to me, my friends! Simon has just explained how God first showed his care for the Gentiles by taking from among them a people to belong to him. The words of the prophets agree completely with this. As the scripture says, ‘After this I will return, says the Lord and restore the kingdom of David. I will rebuild its ruins and make it strong again. And so, all the rest of the human race will come to me, all the Gentiles whom I have called to be my own. So says the Lord, who made this known long ago.’ “It is my opinion,” James went on, “that we should not trouble the Gentiles who are turning to God. Instead, we should write a letter telling them not to eat any food that is ritually unclean

because it has been offered to idols; to keep themselves from sexual immorality; and not to eat any animal that has been strangled or any blood.”

Questions for Group Discussion:

1. Discuss the different nuances in the first three accounts of what Jesus told his disciples to do.
2. To what extent do you believe these three Bible texts are commands and to what extent are they promises to the disciples and the church?
3. The three Bible texts above are considered classic mission texts, what other texts in the Bible might you also consider to be commissioning mission texts?
4. Discuss and make a list of things that Jesus tells his disciples to do according to these three texts.
5. When the early church had to figure out how to respond in different cultural situations it did so in the way explained in Acts 15. What do you think we can learn from this text about sharing Christian faith in new and challenging cultural situations where some people challenge the gospel?

Living in God’s Mission Today Sections 1–2

Here are a set of questions that may help the group access the relevant section of the study as they continue to read through each part of the study. You may discuss this briefly or let the group quietly think about these questions as they read the next section.

1. What does the word “mission” mean?
2. If you were asked to explain what Christian mission is, what would you say?
3. Is mission something that is done overseas by missionaries or something done by a congregation in its local situation or both?
4. How would you explain what a missionary is?
5. Do you consider yourself to be a kind of missionary?

Now read the relevant section of *Living in God’s Mission Today* to be read in the group study.

1. 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.

2. Mission?

2.1 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 in order 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 Nation 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.

2.2 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 these 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.

2.3 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 the mission is "sending" or "to be sent".

2.4 Therefore, speaking both descriptively and prescriptively, the church is called and sent people – or a people that has 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.

2.5 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 in order 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).

2.6 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.

2.7 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 (the 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.

2.8 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.

Questions for discussion

Share in the group new insights and nuances on the meaning of mission that you have gained from the document and Bible texts thus far.

1. To what extent do you think The Presbyterian church and its traditions are a result of Christianity becoming part of and adapting to (inculturating in) the Scottish culture and other cultures that are represented in the group? Can you name some culturally unique forms of Presbyterianism?
2. To what extent do you think your congregation might be experiencing an “inter-culturation” (different cultures of Christianity coming to terms with each other) within the congregation?
3. Do you believe that the change in the culture around you is impacting on your local congregation? How would you assess to what extent it is good, bad or indifferent? How do you come to your conclusion?
4. To what extent do you think the Gospels and the Book of Acts as well as the writing of Paul represents the message of Jesus being explained in terms of a particular cultural context?
5. Consider the statement, “If the New Testament is a record of how the church in its mission explained itself in a particular context, then looking at the process by which the New Testament demonstrates how the church treated culture might be helpful to us when we need to think about Christian faith and our cultures.”
6. Then share and discuss the cultural challenges that your congregation and family face in relation to their faith.

A section to record notes on the implications of this particular study

1. What insights I have gained on mission from this study?
2. What practical steps I would like to take as a result of this study?

3. With whom in my family, session or congregation would I like to share some idea and practical steps on mission?

Closing prayer

O Sending God

Help us to understand what you send us to do

O Loving God

Help us to see how we might bring your love to others

O God who comes to us in Jesus Christ

Help us to understand what it means to be sent like Jesus was sent into the world

Amen.

Further resources for study and reflection

1. It is well worth downloading and reading the World Council of Churches Mission Statement, *Together Towards Life* (2013) that is cited in different parts of *Living in God's Mission Today*. It is at oikoumene.org/en/resources/publications/TogethertowardsLife_SAMPLE.pdf
2. If you are interested in the previous reports on theology of mission in The Presbyterian Church in Canada you can read a proposed document in the A&P 1990, pages 557–60 (now available in pdf form from the website) and the adopted report in the A&P 1991, pages 245–47. For the download go to presbyterian.ca/acts-and-proceedings/. It is interesting that the report in 1990 already emphasized our responsibility to care for creation even though climate change was not yet strongly acknowledged.

STUDY 2: GOD'S MISSION

An Opening Prayer (responsively)

God of the Universe

You are filled with so much love that you created all things

O God of life

Out of nothing you brought forth life, love, beautiful relationships and all things that flourish

O God of grace

When we rebelled and damaged your creatures and creation you came to us in Jesus

You gave yourself and set us free

You made us whole

Now go with us

As we share your grace and love with others

Amen.

Scripture readings with questions for reflection (from the Good News Bible)

Genesis 1:1–4 In the beginning, when God created the universe, the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness and the Spirit of God was moving over the water. Then God commanded, “Let there be light” – and light appeared. God was pleased with what he saw.

Genesis 1:26–31 Then God said, “And now we will make human beings; they will be like us and resemble us. They will have power over the fish, the birds and all animals, domestic and wild, large and small.” So God created human beings, making them to be like himself. He created them male and female, blessed them and said, “Have many children, so that your descendants will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds and all the wild animals. I have provided all kinds of grain and all kinds of fruit for you to eat; but for all the wild animals and for all the birds I have provided grass and leafy plants for food” – and it was done. God looked at everything he had made and he was very pleased.

John 1:14 The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father's only Son.

John 17:6–18 (Jesus' Prayer for his People) I have made you known to those you gave me out of the world. They belonged to you and you gave them to me. They have obeyed your word and now they know that everything you gave me comes from you. I gave them the message that you gave me and they received it; they know that it is true that I came from

you and they believe that you sent me. I pray for them. I do not pray for the world but for those you gave me, for they belong to you. All I have is yours and all you have is mine; and my glory is shown through them. And now I am coming to you; I am no longer in the world but they are in the world. Holy Father! Keep them safe by the power of your name, the name you gave me, so that they may be one just as you and I are one. While I was with them, I kept them safe by the power of your name, the name you gave me. I protected them and not one of them was lost, except the man who was bound to be lost – so that the scripture might come true. And now I am coming to you and I say these things in the world so that they might have my joy in their hearts in all its fullness. I gave them your message and the world hated them, because they do not belong to the world, just as I do not belong to the world. I do not ask you to take them out of the world but I do ask you to keep them safe from the Evil One. Just as I do not belong to the world, they do not belong to the world. Dedicate them to yourself by means of the truth; your word is truth. I sent them into the world, just as you sent me into the world.

1 Corinthians 15:28 But when all things have been placed under Christ's rule, then he himself, the Son, will place himself under God, who placed all things under him; and God will rule completely over all.

Questions for Reflection

The texts above are associated with the idea that Mission in the Christian understanding starts in the nature of God. We believe that God is complete in God-self. God does not need creation or human beings, yet God chooses to create the universe with people and to enjoy and love creation and humankind.

1. Discuss the two texts from Genesis 1 in your group. What do these texts say about God and God's relationship with creation?
2. What do these texts from Genesis say about human beings, our relationship to God, to one another and our responsibility for God's creation?
3. Now look at the two texts from the Gospel of John. What is the role of Jesus (the Word) in God's love for creation?
4. What does Jesus' prayer in John 17 tell us about our mission (see specifically the last sentence)?
5. Genesis tells us the story of the beginning of God's mission in creating the universe, 1 Corinthians 15:28 tells us something about where all creation is heading in the end. Discuss in your group how you understand 1 Corinthians 15:28 and its claims in relation to people and all creation.

(A note for those interested in theological terms. In traditional Christian theology we often talk about the "immanent Trinity". "Immanent" means "that which is within" and indicates what God is like within God-self. We also speak of the "economic Trinity". The "economic" refers to what God does beyond God-self. God's "economic" actions include creating the universe (Genesis 1–2), enjoying and loving it and ultimately coming to be part of it in Jesus Christ to save it (John 1). This "economic" action of God is where mission begins. Because God is God and we are creatures, we cannot really know what God is like inside God-self. However, because Jesus came to earth and shared our creaturely existence, he shows us the beauty of what God is like in human terms.)

Living in God's Mission Today Section 3

Consider the following as you prepare to read the next section of the Mission Document.

The Bible study above will help explain some of what you will read in the next section of the *Living God's Mission Today* document. As your group reads through the next extract from the mission document, think about the Bible study and how these biblical insights are reflected in the description in the document.

Now read the following extract from *Living in God's Mission Today*.

3. The Great Mission of God

3.1 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.

3.2 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.

3.3 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.

3.4 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.

3.5 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 Document – Busan, p. 5)

3.6 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 Brueggemann neatly summarizes one of the key messages of the Book of Genesis thus:

[W]hen the facts warrant death, God demands life for his creatures.

This divine insistence on life represents a second aspect of God's mission to and for creation that must be recognized. God insists on the redemption of creation and promises that despite the sinful rebellion, murder and self-centeredness of humankind, God shall yet redeem creation.

3.7 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 12:3). 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.

3.8 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!

Questions for discussion

The well-known Presbyterian missionary, Lesslie Newbigin, argued that we should use different language for God's mission and ours. He said that God's mission (creation and coming to earth in Jesus Christ) should be called "Mission" singular and our work, sent into the world like Christ to

bring healing and redemption, should be called “missions”. He felt that this distinction is important to keep us humble, acknowledging that our work simply joins God’s amazing love for creation.

1. Discuss in your group why it might be important to understand that there is a difference between God’s creative, loving, redeeming acts of “Mission” and the things Christ sends us into our world to do.
2. Discuss in the group, Karl Barth’s argument that, even when we seek to do God’s work in our congregations and communities, we should never forget that we are simply forgiven sinners rather than superior to others. Do you agree? What are the implications for your own actions as individuals and a congregation?
3. In 1932, Hitler was becoming very popular in Germany. Karl Barth became political in that same lecture referred to in the document. He criticized Hitler and his activities harshly and was vilified by many Christian leaders at the time for doing so. Under what circumstances do you believe we as Christians should speak up and take a stand politically? Are there any examples where you feel a Christian voice should speak up in your own political situation? Would this have anything to do with Jesus’ words in John’s Gospel, “I gave them your message and the world hated them, because they do not belong to the world”?
4. Discuss in your group what might “the world” mean in John’s Gospel. How would one distinguish between “the world” in John’s Gospel and the creation that delighted God as described in Genesis? Does 1 Corinthians 15:28 cast any light on the difference between God’s good creation and “the world of sin”?

Notes on my insights from this study

1. What insights I have gained on mission from this study?
2. What practical steps I would like to take as a result of this study?
3. With whom in my family, session or congregation would I like to share some idea and practical steps on mission?

Closing prayer

Gracious God

Thank you for your Mission to create the universe

Thank you for your love that created all creatures

Thank you for making us and not leaving us to be alone

Thank you for coming to us in Jesus Christ

Thank you for embracing us and setting us free

Thank you for sending us into your creation

Help us in our smaller missions to be healers and grace-givers

Amen.

Further resources for study and reflection

1. If you want to learn more about the influence of Karl Barth on The Presbyterian Church in Canada read Prof. John Vissers’ book, *The Neo-Orthodox Theology of W.W. Bryden*, Cambridge: James Clarke and Company, 2011. You can find it online on google books.
2. If you want to read more by Lesslie Newbigin you can read his book, *Foolishness to the Greeks*. You can find it on google books.
3. You will notice that Lesslie Newbigin has the title “bishop” although he remained a life-long Presbyterian, he was made a bishop in the Church of South India when he was a missionary in India.
4. If you want to read more about mission theology you might enjoy David Bosch’s (also a Reformed Theologian) *Witness to the World* which you can find on google books.
5. If you want to read a book about a vision for missional congregations and life in The Presbyterian Church in Canada you can read Prof. Charles Fensham’s book, *To the Nations for the Earth*. You can order at amazon.ca/Nations-Earth-Missional-Spirituality/dp/1926798090. See an interview on the book done by the Presbyterian Record at youtube.com/watch?v=SjVV1iPTWEE.

STUDY 3: OUR TASK IN MISSION

An Opening Prayer (responsively)

O God, you delight in your creation and dwell in the praise of your people

We praise you for your love and grace

O God, you gave us the task to cultivate and guard your creation

Help us to do this in all our actions

O God, your gracious wish for us is to flourish within the limits set for us

Help us by your love to do justice, to love mercy and to walk humbly with you

Amen.

Scripture readings with questions for reflection (from the Good News Bible)

The Original mission of Humankind

Genesis 2:15–17 Then the LORD God placed the man in the Garden of Eden to cultivate it and guard it. He told him, “You may eat the fruit of any tree in the garden, except the tree that gives knowledge of what is good and what is bad. You must not eat the fruit of that tree; if you do, you will die the same day.”

The Mission of Jesus

Luke 4:16–21 Then Jesus went to Nazareth, where he had been brought up and on the Sabbath he went as usual to the synagogue. He stood up to read the Scriptures and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written, “The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people.” Jesus rolled up the scroll, gave it back to the attendant and sat down. All the people in the synagogue had their eyes fixed on him, as he said to them, “This passage of scripture has come true today, as you heard it being read.”

Jesus fulfills his mission

Matthew 27:45–46 At noon the whole country was covered with darkness, which lasted for three hours. At about three o'clock Jesus cried out with a loud shout, “Eli, Eli, lema sabachthani?” which means, “My God, my God, why did you abandon me?”

The expanded mission of humankind

Acts 1:8 But when the Holy Spirit comes upon you, you will be filled with power and you will be witnesses for me in Jerusalem, in all of Judea and Samaria and to the ends of the earth.

The final judgment on the mission of humankind

Matthew 25:31–36 “When the Son of Man comes as King and all the angels with him, he will sit on his royal throne and the people of all the nations will be gathered before him. Then he will divide them into two groups, just as a shepherd separates the sheep from the goats. He will put the righteous people at his right and the others at his left. Then the King will say to the people on his right, ‘Come, you that are blessed by my Father! Come and possess the kingdom which has been prepared for you ever since the creation of the world. I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me.’ The righteous will then answer him, ‘When, Lord, did we ever see you hungry and feed you or thirsty and give you a drink? When did we ever see you a stranger and welcome you in our homes or naked and clothe you? When did we ever see you sick or in prison and visit you?’ The King will reply, ‘I tell you, whenever you did this for one of the least important of these followers of mine, you did it for me!’”

Questions for Group Discussion

1. In the reading from *Living in God's Mission Today* below you will learn that Genesis 2:15 uses two Hebrew words translated in the above text with to “cultivate” and to “guard” the garden (which we can take as creation around us) that God gave humankind. Other translations use the phrase “to tend and to keep” and still others “to serve and to protect”. In

these words, the beautiful poem in Genesis 2 describes what God intended for us as our task as human beings. As you read the texts above from Genesis, Luke, Acts and Matthew, discuss what you think the relationship might be between the original mission given in Genesis 2:15 and the tasks described by Jesus and the Book of Acts?

2. In the light of your discussion above, how does Jesus' description of the final judgment in Matthew 25 relate to the tasks of mission?
3. The Reformed theologian, Jürgen Moltmann has argued convincingly that when Jesus is crying out that he experienced being forsaken by God (Matthew 27:46), it provides one of the best descriptions of hell. Hell is to be completely forsaken by the life and love represented by the presence of God. In this moment Jesus – who is God – is torn away from God. God breaks God-self to save us. This agony is what is represented in the Apostle's Creed when we confess that "he descended to the dead." Jesus enters physical and spiritual death and thus hell on our behalf so that we do not need to do so. How may this dimension of the Christian gospel, that Jesus sets us free from God-forsakenness, connect with our mission as human beings?
4. In the text from Genesis 2, God forbids humans to eat from the tree of the knowledge of what is good and bad. God thus gives great freedom to care for, tend and enjoy one another and all creation. God also sets limits. As God is infinite and unlimited, do you think that in making the universe and taking responsibility for it, God set some limits for God-self?

Here are some thoughts to prepare you further for reading the next section of *Living in God's Mission Today*.

1. As this week's study is focusing specifically on our task in mission and as we have already studied several Bible texts about this, review in your mind what you have learned so far as you read the next section of the document.
2. Think about ideas such as justice, salvation, heaven and hell and how these might be related to our task in mission.

It is no exaggeration to say that in every local community in Canada, Now read the next section of *Living in God's Mission Today* in your group study.

4. The First Human Mission

4.1 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.

4.2 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?

4.3 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 Document – Busan, p. 9)

4.4 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!

5. The Human Mission of Redemption

5.1 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.

5.2 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.

5.3 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!

5.4 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.

5.5 In the Book of 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.

Questions for discussion

1. In section 4.3 above, the document notes that we human beings are described by the Hebrew word for mud or earth (*adama*). In fact, the word used in the Good News Bible version of the text that uses the word “man” is not quite right because it gives the idea of gender where the original does not say that. “Earthy-human” would be a more accurate translation! Given that we are “of the earth”, according to this ancient poem in Genesis 2, what would your group consider to be the implication of this “earthy” status for our mission as human beings? What does it mean for our use of the earth and our industries such as mining and technology?
2. In 5.4 the document claims, “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.” Share with each other what that might look like in your personal lives and in your lives as a congregation? How can “mutual delight” inspire “inviting others to join”? How much “mutual delighting” is happening in your lives?

3. People are often afraid of the idea of “evangelism” because they think of high-pressure tactics to convince others to become Christians. However, evangelism, which will be part of the next study, is simply sharing out of the mutual delight in our own experience. The change that occurs in someone else’s faith is outside our control, what we do have is the joy of our lives and the ability to share that. How can this insight be shared within your own congregation? How might understanding evangelism as sharing human and godly mutual delight inspire you as an evangelist-missionary?
4. Returning to the final measure of our mission explained by Jesus in Matthew 25, to what extent does the mission of your congregation focus on “those in prison” (and people generally bound by addictions, a lack of hope and faith and other troubles in life), clothing the naked and feeding the hungry (addressing poverty, hunger and deprivation)?
5. In the light of all you have learned so far in the studies, discuss what steps can be taken to respond to this statement in the document above, “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.”

Notes on the implications of this particular study

1. What insights I have gained on mission from this study?
2. What practical steps I would like to take as a result of this study?
3. With whom in my family, session or congregation would I like to share some idea and practical steps on mission?

Closing prayer

Lord Jesus, you gave your life for the world

We worship and thank you

Your Spirit comforts and defends us

We trust in your presence with us

Your people inspire and delight us

**Fill us with love and forgiveness for one another that we might witness to your presence
Amen.**

Further resources for study and reflection

1. You can read more about flourishing Christian life in a book by Miroslav Volf and Matthew Croasmun, *For the Life of the World* that you can find on google books.
2. You can read more about Jürgen Moltmann’s take on the death of Christ in his book, *The Crucified God* that you can find on google books.
3. If you wish to read more detailed commentaries on Genesis 1–2 you can consult Terence Fretheim’s *God and World* in the Old Testament that you can find in google books.
4. You can also look at Walter Brueggemann’s *Interpretation: A Bible Commentary for Teaching and Preaching. Genesis* that you can find in google books.

STUDY 4: THE SCOPE OF OUR MISSION

Opening Prayer (responsively)

O God who made your creation good

Teach us to live as good creatures who flourish according to your wish

Open our hearts to enable us to love the unlovely

Help us to reconcile with those who hurt us

Teach us to forgive as we were forgiven

Let your kingdom come

Amen.

A Scripture reading with questions for reflection (from the Good News Bible)

The End of All Things (Eschatology)

1 Corinthians 15:17–28 And if Christ has not been raised, then your faith is a delusion and you are still lost in your sins. It would also mean that the believers in Christ who have died are lost. If our hope in Christ is good for this life only and no more, then we deserve more pity than anyone else in all the world. But the truth is that Christ has been raised from death, as the guarantee that those who sleep in death will also be raised. For just as death came by means of a man, in the same way the rising from death comes by means of a man. For just as all people die because of their union with Adam, in the same way all will be raised to life because of their union with Christ. But each one will be raised in proper order: Christ, first of all; then, at the time of his coming, those who belong to him. Then the end will come; Christ will overcome all spiritual rulers, authorities and powers and will hand over the Kingdom to God the Father. For Christ must rule until God defeats all enemies and puts them under his feet. The last enemy to be defeated will be death. For the scripture says, “God put all things under his feet.” It is clear, of course, that the words “all things” do not include God himself, who puts all things under Christ. But when all things have been placed under Christ’s rule, then he himself, the Son, will place himself under God, who placed all things under him; and God will rule completely over all.

Revelation 21:1–7 Then I saw a new heaven and a new earth. The first heaven and the first earth disappeared and the sea vanished. And I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared and ready, like a bride dressed to meet her husband. I heard a loud voice speaking from the throne: “Now God’s home is with people! He will live with them and they shall be his people. God himself will be with them and he will be their God. He will wipe away all tears from their eyes. There will be no more death, no more grief or crying or pain. The old things have disappeared.” Then the one who sits on the throne said, “And now I make all things new!” He also said to me, “Write this, because these words are true and can be trusted.” And he said, “It is done! I am the first and the last, the beginning and the end. To anyone who is thirsty I will give the right to drink from the spring of the water of life without paying for it. Those who win the victory will receive this from me: I will be their God and they will be my children.

Living as Witnesses

James 2:1–7 My friends, as believers in our Lord Jesus Christ, the Lord of glory, you must never treat people in different ways according to their outward appearance. Suppose a rich man wearing a gold ring and fine clothes comes to your meeting and a poor man in ragged clothes also comes. If you show more respect to the well-dressed man and say to him, “Have this best seat here,” but say to the poor man, “Stand over there or sit here on the floor by my feet,” then you are guilty of creating distinctions among yourselves and of making judgments based on evil motives. Listen, my dear friends! God chose the poor people of this world to be rich in faith and to possess the kingdom which he promised to those who love him. But you dishonor the poor! Who are the ones who oppress you and drag you before the judges? The rich! They are the ones who speak evil of that good name which has been given to you.

Galatians 6:1–2 My friends, if someone is caught in any kind of wrongdoing, those of you who are spiritual should set him right; but you must do it in a gentle way. And keep an eye on yourselves, so that you will not be tempted, too. Help carry one another’s burdens and in this way you will obey the law of Christ.

2 Corinthians 5:16–19 No longer, then, do we judge anyone by human standards. Even if at one time we judged Christ according to human standards, we no longer do so. Anyone who is joined to Christ is a new being; the old is gone, the new has come. All this is done by God, who through Christ changed us from enemies into his friends and gave us the task of making others his friends also. Our message is that God was making all human beings his friends through Christ. God did not keep an account of their sins and he has given us the message which tells how he makes them his friends.

Questions for Group Discussion

1. In theological language we use the word “eschatology” to describe the good end or outcome towards which all of God’s creation is on a journey. The readings from 1 Corinthians 15 and

Revelation 21 describe two pictures of the “end” that God intends. The description in Revelation is a picture-like metaphor of the ideal towards which God is taking us. Discuss how you understand these two texts? Besides being saved from the consequences of our selfish sin, what outcome does God intent for all of us?

2. As we live towards the end that God intends, we are instructed to live in a certain way in our relationships in the world. Discuss what James, Galatians and 2 Corinthians 5 teach us about how we should behave together and what this means practically in our congregations and lives.
3. In their book, *For the Life of the World* (suggested for further reading in the previous study) Wolf and Croasmun argue that, in response to God’s gift of salvation, our task is to live out the good flourishing life God wishes for all of God’s creatures. They say that this involves “life lived well (or right)”, “life going well” and “life feeling as it should”. Discuss what we can learn from the scripture texts about “Life lived well or right.”

Living in God’s Mission Today Sections 6–8

A set of questions that may help the group access the relevant section of the study as they continue to read through each part of the study.

Today’s section of *Living in God’s Mission Today* discusses God’s ultimate intended end or outcome for all things and what that means for us as Christians in the present. Think about the scripture readings you have just discussed as you read the document and see if you can spot how the document makes use of these scriptures.

Now read the next section of *Living in God’s Mission Today* in your group study.

6. Missioning Towards the End of all Things

6.1 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.

6.2 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.

7. Discerning our Mission Today – The Whole Church Taking the Whole Gospel into the Whole World.

7.1 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.

7.2 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.

7.3 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.

7.4 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 – 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.

8. Mission is Evangelism (Living Faith 9.1.2)

8.1 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.

At 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 are 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 Document- Busan p. 30)

8.2 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 Document – 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).

Questions for discussion

1. Discuss evangelism as it is described in this document and what it might look like in your congregation and lives?
2. How much of life as God intends us to live it can you expect to experience in the present?
3. Why are things in this present life in your congregation and personal lives still imperfect including the presence of suffering, disease, conflict etc.?
4. What could your response be to these imperfections?

Notes on the implications of this particular study

1. What insights I have gained on mission from this study?
2. What practical steps I would like to take as a result of this study?

3. With whom in my family, session or congregation would I like to share some idea and practical steps on mission?

Closing prayer

Lord Jesus, you promised that we would be your witnesses to the ends of the earth

Help us to live so well that all people around us will recognize your love in our behaviour

Lord Jesus, you demonstrated how to forgive and to love

Help us to live as closely as possible to your example

Lord Jesus Christ, you are the life of the world

Fill us with your life

Amen.

Further resources for study and reflection

It would be worthwhile to read through the Word Council of Churches Document, *Together Towards Life* again and to think of how it reflects similar ideas to this section of the mission study. You can find it and download it as indicated in study one from oikoumene.org/en/resources/publications/TogethertowardsLife_SAMPLE.pdf.

STUDY 5: THE SPIRITUALITY OF MISSION

An Opening Prayer (responsively)

O God you sent your Spirit to guide us in all that we do

Breathe your Spirit on us again and again

In the Holy Spirit use our weakness and foolishness to reveal your strength of love and wisdom as you gather your children unto yourself

May your Spirit bear witness with our spirits as your work is done on earth.

Amen.

A Scripture reading with questions for reflection (from the Good News Bible)

Genesis 1:1, 2, 2:4b–7 In the beginning, when God created the universe, the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness and the Spirit of God was moving over the water.

Genesis 2:4b–7 When the LORD God made the universe, there were no plants on the earth and no seeds had sprouted, because he had not sent any rain and there was no one to cultivate the land; but water would come up from beneath the surface and water the ground. Then the LORD God took some soil from the ground and formed a man out of it; he breathed life-giving breath into his nostrils and the man began to live.

John 20:19–23 It was late that Sunday evening and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. “Peace be with you,” he said. After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord. Jesus said to them again, “Peace be with you. As the Father sent me, so I send you.” Then he breathed on them and said, “Receive the Holy Spirit. If you forgive people’s sins, they are forgiven; if you do not forgive them, they are not forgiven.”

Acts 11:1–18 The apostles and the other believers throughout Judea heard that the Gentiles also had received the word of God. When Peter went to Jerusalem, those who were in favor of circumcising Gentiles criticized him, saying, “You were a guest in the home of uncircumcised Gentiles and you even ate with them!” Peter gave them a complete account of what had happened from the very beginning: “While I was praying in the city of Joppa, I had a vision. I saw something coming down that looked like a large sheet being lowered by its four corners from heaven and it stopped next to me. I looked closely inside and saw domesticated and wild animals, reptiles and wild birds. Then I heard a voice saying to me, ‘Get up, Peter; kill and eat!’ But I said, ‘Certainly not, Lord! No ritually unclean or defiled food has ever entered my mouth.’ The voice spoke again from heaven, ‘Do not consider anything unclean that God has declared clean.’ This happened three times and finally the whole thing was drawn back up into heaven. At that very moment three men who had been sent to me from Caesarea arrived at the house where I was staying. The Spirit told me to go with them without hesitation. These six fellow believers from Joppa accompanied me to

Caesarea and we all went into the house of Cornelius. He told us how he had seen an angel standing in his house, who said to him, 'Send someone to Joppa for a man whose full name is Simon Peter. He will speak words to you by which you and all your family will be saved.' And when I began to speak, the Holy Spirit came down on them just as on us at the beginning. Then I remembered what the Lord had said: 'John baptized with water but you will be baptized with the Holy Spirit.' It is clear that God gave those Gentiles the same gift that he gave us when we believed in the Lord Jesus Christ; who was I, then, to try to stop God!" When they heard this, they stopped their criticism and praised God, saying, "Then God has given to the Gentiles also the opportunity to repent and live!"

1 Thessalonians 1–10 From Paul, Silas and Timothy – To the people of the church in Thessalonica, who belong to God the Father and the Lord Jesus Christ: May grace and peace be yours. We always thank God for you all and always mention you in our prayers. For we remember before our God and Father how you put your faith into practice, how your love made you work so hard and how your hope in our Lord Jesus Christ is firm. Our friends, we know that God loves you and has chosen you to be his own. For we brought the Good News to you, not with words only but also with power and the Holy Spirit and with complete conviction of its truth. You know how we lived when we were with you; it was for your own good. You imitated us and the Lord; and even though you suffered much, you received the message with the joy that comes from the Holy Spirit. So you became an example to all believers in Macedonia and Achaia. For not only did the message about the Lord go out from you throughout Macedonia and Achaia but the news about your faith in God has gone everywhere. There is nothing, then, that we need to say. All those people speak about how you received us when we visited you and how you turned away from idols to God, to serve the true and living God and to wait for his Son to come from heaven – his Son Jesus, whom he raised from death and who rescues us from God's anger that is coming.

Reflection and Question for Group Discussion

As Christians we think of our relationship to God in spiritual terms. The Genesis passage helps us to locate our very life in the breath of God. Passages from John and Acts as well as in letters of Paul reveal to us how we participate in God's mission as we are sent into the world. Yet in rejecting the way we are gathered as worshipping communities and scattered into the world as ones sent out to participate in God's mission, many people around us describe themselves as spiritual but not religious. Think about and share with each other why the way we live in and participate in the work of the Spirit has become so unattractive and offensive to so many.

The three passages above highlight the way the triune God is related to our missional tasks. How does our understanding of the Trinity help in discerning our spiritual communion with God and our neighbours near and far? How do these Bible passages help us to imagine our way of being spiritual in today's mission fields where our presence is seen with suspicion and even as a threat?

Some questions to keep in mind as we read the section on "The Spirit of Mission" from *Living in God's Mission Today* document.

1. In many congregations, mission was understood as the work of individuals or tasks given to a committee. In today's section "The Spirit of Mission", we are asked to see mission as the work of the Spirit happening in and through communities of the faithful people. Think of ways to help each other transform the understanding of mission from an individual task into a responsibility of an entire community.
2. It is no exaggeration to say that in every local community in Canada, even in remote villages and towns in Arctic, we are encountering people of diverse communities from around the world. In many people's experience, mission has turned into receiving strangers among us rather than going far away. Think of ways that we can learn from Christian brothers and sisters from other countries in order to live the life of Christian hospitality in the Spirit.

Now read the next section of *Living in God's Mission Today* in your group study.

9. The Spirit of Mission

9.1 Emil Brunner, 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)

9.2 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 as we gather, 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.

10. Our Mission in a Global and Multi-Faith Community

10.1 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.

10.2 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 Document Busan p.29)

Questions for discussion

1. The statement from WCC quoted above (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) focuses on our lives in the Holy Spirit as the way through which God is revealed in the world and in our experience of

others so that we may know the triune God. Does this statement ring true in your life? Should your life in the Holy Spirit be understood in this way or do you have a different perspective?

2. In 9.2 authentic mission is described as that which comes from the communities of Christ followers in deep communion with God. How often do you sense this communal underpinning as you participate in various forms of mission work such as justice advocacy, care of the poor and oppressed and being the voice of the voiceless? How often do you feel that your community is in it together and what you are doing is the extension of what your community believes and courageously acting on?
3. Section 10 discusses the sharing of the burdens as Christians participation in God's mission around the world. It also speaks of how we are to re-imagine our part in mission as we encounter people of diverse communities around the world on our neighbourhoods. What have your experiences been in engaging with those who are strangers to you? In what way has your church community tried to learn from your sisters and brothers in other countries? What learnings gained from Christians of diverse cultural and social groups have you found useful in reaching out to those who have different religious and cultural backgrounds?

Notes on the implications of this particular study

1. In what way do you (or your church) understand and expresses the spirituality of mission?
2. What way you and your church are already doing mission locally in global context?
3. What steps will you take to be informed from the global church in order to apply locally?

A closing prayer

O Holy Spirit, form us as your people and be our guide

In faith we give you thanks for your calling

O Holy Spirit, open us to new possibilities

In hope, we praise you for your testimony in and through us

O Holy Spirit, complete your will in and through us

In love, we commit our future in your hand

Amen.

Further resources for study and reflection

1. Lesslie Newbigin, *The Gospel in a Pluralist Society*, Wm. B. Eerdmans Publishing Co. 2140 Oak Industrial Drive N.E., Grand Rapids, Michigan 49505, 1989.
2. A summary by Christopher B. James can be downloaded from academia.edu/4198511/Newbigins_Gospel_in_a_Pluralist_Society_Summary.
3. Hospitality resources downloadable from presbyterian.ca/canadian-ministries/hospitality-resources/.
4. *Together Toward Life: Mission and Evangelism in Changing Landscape* from WCC and downloadable from presbyterian.ca/downloads/34453/.

STUDY 6: PRACTICING MISSION IN OUR CONGREGATIONS

An Opening Prayer (responsively)

O God who was, is and ever shall be, you are our God

We praise and thank you for life

In your love you call us in Christ in order that we may live new life

We praise and thank you for Jesus your Son our Lord

In your grace you invite us in your mission to complete your creation

We praise than thank you for the Holy Spirit

Fill and enlighten us with your wisdom

In your mercy may our eyes and ears be opened and hearts be filled!

Amen.

A Scripture reading with questions for reflection (from the Good News Bible)

Isaiah 12:1–6 A day is coming when people will sing, "I praise you, LORD! You were angry with me but now you comfort me and are angry no longer. God is my saviour; I will trust him and not be afraid. The LORD gives me power and strength; he is my saviour. As fresh water brings joy to the thirsty, so God's people rejoice when he saves them." A day is coming when people will sing, "Give thanks to the LORD! Call for him to help you! Tell

all the nations what he has done! Tell them how great he is! Sing to the LORD because of the great things he has done. Let the whole world hear the news. Let everyone who lives in Zion shout and sing! Israel's holy God is great and he lives among his people."

John 21:15–18 After they had eaten, Jesus said to Simon Peter, "Simon son of John, do you love me more than these others do?" "Yes, Lord," he answered, "you know that I love you." Jesus said to him, "Take care of my lambs." A second time Jesus said to him, "Simon son of John, do you love me?" "Yes, Lord", he answered, "you know that I love you." Jesus said to him, "Take care of my sheep." A third time Jesus said, "Simon son of John, do you love me?" Peter became sad because Jesus asked him the third time, "Do you love me?" and so he said to him, "Lord, you know everything; you know that I love you!" Jesus said to him, "Take care of my sheep. I am telling you the truth: when you were young, you used to get ready and go anywhere you wanted to; but when you are old, you will stretch out your hands and someone else will tie you up and take you where you don't want to go."

Questions for Group Discussion

1. Isaiah 11 is often read at Advent and Christmas time. Isaiah 12 is an anticipated song of thanksgiving when events spoken in Chapter 11 come true. Verses 4 and 5 of chapter 12 offer foretaste of what will be said "on that day" mentioning that God's actions will be made known. Christians are acutely aware that with the coming of Messiah that day has been with us since Jesus' arrival. As we come to the end of this study in God's Mission, ponder how, as Easter people, we joyfully rejoice by proclaiming what God has, is and will do.
2. Once again, so long after the time of Jesus and his disciples, the church in the West is going through difficulties. Facing major decline, we have been shy, reluctant and muted in ways we participate in God's mission. John's passage not only re-instills in us the command of Christ to care and tend his sheep but also to prepare to be led by him even into death. Think about how this encouragement Jesus gave to Peter can help us today.

Living in God's Mission Today Sections 11–16

A set of questions that may help the group access the relevant section of the study as they continue to read through each part of the study.

1. Reflecting on the whole document so far, what have stayed with you as something you need to continue to think about?
2. As you read try to keep three most helpful principles and ways to apply them in your church community.

Now read the next section of *Living in God's Mission Today* in your group study.

11. Theological Principles

11.1 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.

11.2 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.

11.3 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.

11.4 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.

11.5 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.

11.6 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.

11.7 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.

11.8 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.

12. The relationship between church and culture

12.1 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.

12.2 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.

12.3 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.

12.4 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.

12.5 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.

12.6 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.

12.7 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.

13. Congregations and neighbourhoods

13.1 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.

13.2 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.

13.3 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.

13.4 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.

13.5 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.

14. The mission of the church's musical worship

14.1 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.

14.2 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.

14.3 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.

14.4 The church's music should seek to link with the questions, aspirations and pains that are particular to the wider cultural context.

14.5 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.

14.6 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.

15. 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.

15.1 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.

15.2 The church invites the wider community into its practices that they might discover Christ in community and through the ministry of the Spirit.

15.3 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).

15.4 The church lives in the practice of humble repentance, continually turning and returning to follow Christ more fully.

15.5 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.

15.6 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.

15.7 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.

15.8 Through the practice of dying with hope in Christ, Christians witness to the reign of God.

15.9 Through the practice of supporting and accompanying those who are suffering and dying the church witnesses to the love of Christ.

15.10 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.

15.11 Through the practice of protecting and caring for creation and by refusing an exploitative approach to it through consumerism we honour God.

15.12 By respecting human limitations and needs for sustenance and rest, we practice Sabbath keeping.

15.13 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.

16. Leadership in the missional context means:

16.1 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,

16.2 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,

16.3 prayerful discernment of ways the Holy Spirit is at work within the congregation and the wider community, manifesting the reign of Christ,

16.4 exercising self-care as a Sabbath discipline and receiving care from others,

16.5 exploring and identifying ways that a congregation's ethos or structure or self-understanding prevents it from faithfulness to its missional identity,

16.6 helping the church to discern its embrace of cultural elements that represent a refusal of Christ's reign,

16.7 inviting the people of God into ways of living, working, advocating and serving that manifest the reign of Christ in the world,

16.8 helping God's people to interpret the culture around them and to discern its beauty and truthfulness or acknowledge its unfaithfulness,

16.9 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,

16.10 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.

16.11 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.

Questions for discussion

1. As you come to the end of the study share with one another the most delightful surprise you have discovered regarding your understanding of mission and how you now see the mission (perhaps differently, have your understanding re-enforced or have grown through this study together).
2. List and share three practical things you can do, now that you have completed the study, to encourage you and others to participate in God's mission.
3. Pick and discuss three principles that will help you being missional as you move forward in faith.

A closing prayer (together)

Lord Jesus, we praise and thank you. You gave your life so that the world may come to know you and enjoy life fully. Through the Holy Spirit, empower us to continue the task of loving the world as God loved the world through you. Grant us grace and mercy in ways that we become your children who participate fully in God's mission. Hear our prayer as we say, with all those saints who have gone before us, "Lord Jesus, come. Come quickly." Amen.

Further resources for study and reflection

1. Karl Rahner, *The Shape of the Church to Come*, SPCK, 1974, p. 82–89.
2. For an excellent overview of historical attempts to start a new church and on questions of mission, read first few chapters of Stefan Paas's *Church Planting in the Secular West: Learning from European Experience*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2016 at google books.
3. Susan Hope, *Mission-shaped Spirituality: The Transforming Power of Mission*, Seabury Books, 2010.
4. Wonsuk Ma, Kenneth R. Ross, editors, *Mission Spirituality and Authentic Discipleship*, Regnum Edinburgh, Centenary Series, Vol. 14, Wipf and Stock Publishers, 2014

OVERTURE NO. 8 2018 (A&P 2018, p. 491–92)

Re: Recreational use of marijuana

On the account of legalization of marijuana, Overture No. 8, 2008 asks the church "to prepare a short statement expressing the church's opposition to the recreational use of marijuana as harmful to individuals, society and inappropriate for Christians particularly regardless of its legalization, together with the affirmation of the medical use of marijuana for certain medical treatments." In

preparing a response, the committee came to decide that it would be more helpful if we broadened the scope from marijuana to cannabis and cannabinoid products. This thought was based on an observation that Canadian society is being opened to many cannabinoid products that are produced from wider sources including marijuana.

Statement on the Christian Use of Cannabis

Concerning the use of cannabis, we believe it is more helpful to provide questions for Christian discipleship rather than moral proscriptions on behaviour.

With the legalization of cannabis in Canada it is important to note that because an act is legal does not necessarily mean it is beneficial for anyone. Especially for youth and young adults under the age of 25, there is strong clinical evidence that cannabis can harm brain development.

There are different reasons for using cannabis. If cannabis has been prescribed by a physician, a non-inhaled form should be sought since smoking is a proven health risk. When taken as a therapeutically dispensed drug, cannabis is the same as any other prescribed medicine and should be taken as prescribed, with the necessary precautions to minimize risks associated with its consumption.

The Bible does not speak about cannabis directly. Nonetheless, other scriptural and theological references can be used to guide Christian discernment. The use of alcohol is the nearest parallel to cannabis in the Bible. They are similar as both are mind-altering substances that can impact the way we engage with each other and society. The intoxicating effects they can have, however, differ. At this point, researchers are still in the process of determining how to measure cannabis-induced impairment.

Christians have held fluctuating opinions about alcohol and have found in scripture both endorsements for prohibition (Ephesians 5:18) and for moderate drinking (1 Timothy 5:23), while also denouncing drunkenness. In 1976, the Committee on Church Doctrine reaffirmed a statement on alcohol that rested on the formula of Liberty, License and Love:

- Liberty: the Christian is free to receive alcoholic beverages as a good gift of God to be used temperately and with thanksgiving.
- License: the Christian is not free to be immoderate or drunken in the use of alcoholic beverages.
- Love: the Christian must recognize that he (sic) is required to love himself and his neighbour as himself and therefore his freedom to use alcohol is restricted by the necessity of exercising responsibility to enhance as much as possible his own life and that of his neighbour.

We believe that Liberty, License and Love can also be used to guide a Christian's use of cannabis. Christians have the free-will to receive cannabis as a good gift of God and use it temperately with thanksgiving. However, as Liberty, License and Love states, Christians are not free to be immoderate or negatively impaired. In his first letter to the church in Corinth, Paul twice quotes the Corinthian slogan "all things are lawful for me" but adds the caveats that not all things are beneficial and not all things build up (1 Corinthians 6:12 and 10:23). Although an action or substance might be permissible – legally, morally, religiously – that does not mean it is helpful in our discipleship to Christ or in the building up of God's Kingdom.

Christians who consider using cannabis must first ask themselves:

- Do my actions in consuming cannabis cause myself or others harm or risk of harm?
- When consuming cannabis, am I able to act in ways that reflect the character of Christ?
- When under the effects of cannabis, will I be able to continue to fulfill my calling as a disciple of Jesus Christ?

There will be instances when the answer to these questions may be "yes", especially if cannabis has been prescribed for health reasons. While each situation must be discerned prayerfully, it may be harder to say "yes" in the case of casual, recreational use. We express our disapproval of cannabis use among young people under the age of 25 because cannabis causes harm to both their brain development and Christian discipleship. For all others, we would say, in accordance with the statement on alcohol: Christians must recognize that we are required to love God, ourselves

and our neighbour as ourselves and therefore our freedom to use cannabis is restricted by the necessity of exercising responsibility to demonstrate that love in our choices and actions.

We recognize that, at this time, it is too soon to know the full impacts of the legalization of cannabis. Nonetheless, adhering to Christ's command to love will guide us through the moral ambiguities to come. And we remind the Church to love one another, particularly those who will come to differing conclusions about cannabis. The gospel is preached, not by pointing fingers but by lending a hand. We trust each Christian to make their decisions about cannabis prayerfully, guided by the Holy Spirit and with the aim of furthering God's mission.

Recommendation CDC-001 (adopted, p. 49)

That the Statement on the Christian Use of Cannabis be received as a statement of The Presbyterian Church in Canada.

Recommendation CDC-002 (adopted, p. 49)

That the Statement on the Christian Use of Cannabis be the reply to Overture No. 8, 2018 re recreational use of marijuana.

OVERTURE NO. 30, 2017 (A&P 2017, p. 602)

Re: Preamble to ordination and induction of ruling elders

OVERTURE NO. 11, 2019 (A&P 2019, p. 514–15)

Re: Preamble to ordination and induction of ministers

These two overtures address the need to update two edicts which are prior to the service and preambles that are read before the ordination and induction (admission in case of ruling elders) during the service. As the committee undertook the work of updating the ordination preambles, it became clear that making its language current and accessible required updating some theological expressions in order to maintain theological integrity in the light of the addition of Living Faith as a subordinate standard. Making the language clear and contemporary inevitably involves some paraphrasing which increases the word count. Since Living Faith became a subordinate standard after the present preamble was written some updating of the content also seems appropriate. Note for example that the Christological focus of the original preamble was maintained but it has been placed in the context of a Trinitarian understanding. We have referenced Living Faith in endnotes where necessary. The Committee on Church Doctrine undertook a major task of clarifying the meaning of subscriptions to the subordinate standards during the early 2000s, therefore this proposed preamble is also guided by the document "Confessing the Faith Today: The Nature and Function of Subordinate Standards". (A&P 2003, p. 247–72) For the sake of understanding the rationale behind some of the changed language we provide endnotes, referring to scripture, Living Faith and Confessing the Faith Today, to explain the mind of the committee. The committee encourages everyone to pay attention to these notes as they study this draft.

As we prepared the preamble for the ordination to the ministry of Word and Sacrament, it became clear that its length might be a challenge to hold the interest of many. After some reflection, the committee has chosen to present the preamble for minister's ordination and induction in two different forms: one as a regular preamble to be read out and another in a litany form to encourage congregational participation. It is the committee's view that both forms ought to be made available.

During the discussion, a corresponding member shared a concern about a possibility of the wordings – though acceptable to the committee – causing some distress since the General Assembly will be preoccupied with the question of unity. The committee took note of that concern but felt that presenting the work was in good order based on the previous year's report that indicated the work would be forth coming to 2021 General Assembly.

Since this interim work was distributed to the congregations, sessions and presbyteries last June, we have received two helpful responses so far. Updating the preambles requires a great deal of care, as one of the responders noted. It requires far more care than one reading. The committee has been working to improve the working copy presented as part of our interim report in 2020. As we seek the Church's input the committee has chosen to leave the current study version as is and is now asking the church once again for more feedbacks in order to bring to the Assembly a version that will withstand the test of time, at least for a near future.

Edict for the Ordination or Induction of Minister of Word and Sacrament

The Presbytery of (name) gives notice of the upcoming service of ordination (and/or induction) of (name(s)) into the Holy ministry of Word and Sacrament. Since the necessary steps have been taken, the Presbytery of (name) has arranged for a service of ordination to take place (and/or induction) into the pastoral charge of (name) on (date) at (time) within (place). Please note that if there is any valid objection to the life and teaching of (name) that such objection should be brought to the attention of the presbytery before or at the time of the meeting of the presbytery for the service of ordination. Any objections should be based on proper grounds and should be brought to the presbytery in a spirit of respect for the dignity of the person called to be ordained. When the presbytery has assured itself that no valid objection is raised it will proceed with the service of ordination.

Signature: Clerk of the Presbytery

Preamble – Ministry of Word and Sacrament

All ministries of the church have their source in God – Father, Son and Holy Spirit. The Creator so loved all of creation¹ that God came to us in the Redeemer, Jesus Christ, God's son, our Saviour and Lord and now sustains us by the Holy Spirit.²

The risen Lord Jesus Christ said to his disciples, "As the Father sent me so I send you" and he promised to be with them to the end of the age.³ This commission and promise to the disciples is an example, promise and command that sustains all the ministries of the church. In response we submit ourselves to Jesus Christ who is our Prophet – the One who is truth – our Priest – the One who stands in our place and saves us – and our Sovereign – the One for whom we live our lives.

Through Jesus Christ, God's Word made flesh and by the Spirit of God, the church is called into being. It is given strength to do its work and sent into the world to witness to abundant life, brought by the Spirit, through God's Good News of love, grace, forgiveness, reconciliation, healing and justice. All Christians are ministers of this Good News and called to witness to it in God's creation.⁴ In response to God's loving gift of salvation, with the help of God's Spirit, we joyfully worship and praise God. In thankfulness and joy, we cannot but help to serve and glorify God in love through Christ our Mediator and the Spirit our Helper.

So that the church may live and witness effectively and constantly be renewed and strengthened, God calls and gifts people for different ministries. These include those who make solemn promises⁵ to serve by preaching God's Word, administering the sacraments, giving leadership to the church, teaching and acting in various forms of mission that serve God's reign⁶ in the world.

From the earliest times God has led the church to set aside and ordain people for the special ministry of Word and Sacrament. As a church we prayerfully discern and confirm gifts for ministry and God's call to that task in the lives of those who offer themselves for this ministry.

The profound responsibility of those called to the ministry of Word and Sacrament is to guide the church by prayerfully and respectfully engaging with the historic Confessions⁷ of the church in the light of the person and teaching of Jesus Christ – the Living Word. They know Jesus Christ through the Scriptures that bear witness to him as they are guided by the Holy Spirit.

The Presbyterian Church in Canada is bound to God who is Father, Son and Holy Spirit and known to us through Jesus Christ – God's Resurrected and Living Word.⁸ As Christians our deepest allegiance is to Jesus Christ. The whole of his history, from his birth, to his life, teaching, example and ministry and to his death, resurrection, ascension and reign, reveals God to us. Everything that we do, believe and teach are measured against his revelation. The Scriptures of the Old and New Testament are the written word of God, revealing Jesus Christ. They are the measure, the canon, of all our teaching and discernment of truth.⁹ We accept they are historical documents, conditioned by the language, thought and setting of their time. As we read them in their historical context, the Living Word of God is revealed. They are the means through which Jesus Christ leads and guides the church.

As The Presbyterian Church in Canada we confess that there is one, holy, catholic and apostolic church of which we are part. We honour and respect the historically shaped tradition of the Christian church contained in its ecumenical creeds and the confessions of the Reformation.

Within The Presbyterian Church in Canada we confess our own subordinate standards, which are fruits of the faith of our forebears as they sought to be faithful to God in their own place and time.¹⁰ We respectfully acknowledge and refer to these standards as we read and interpret the Scriptures, wrestling to speak God's Good News into our own present situation. Ministers of Word and Sacrament are bound to the subordinate standards in a thoughtful and evaluative role. Ministers continually test their relationship with the subordinate standards against their primary responsibility to the living Christ as revealed in the Scriptures, their continuing study of the scriptures within the church and their responsibility to the church catholic through the ecumenical creeds.¹¹

Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954, Living Faith, Foi Vivante, adopted in 1998 **산 믿음**¹² (sahn meed'm) as adopted in 2010 and such doctrine as the church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the church's continuing function of reformulating the faith.

We, The Presbytery of (<name of the Presbytery>),¹³ having prayerfully discerned your gifts and call and recognizing your faith in Christ and your love for people, are now ready to ordain you to the ministry of Word and Sacrament. You have indicated that you are willing to make a solemn promise of commitment to uphold the life and confession we have articulated above. Through the laying on of hands our loving prayer is that God's grace might sustain and hold you in a special way through the joys and challenges of ministry. To publicly witness to your faith and commitment to this ministry we ask you to answer the following questions based in the preamble just read in your presence:

Preamble – Litany for Ministry of Word and Sacrament

One: How can the church minister in the world?

Many: All ministries of the church have their source in God – Father, Son and Holy Spirit. The Creator so loved all of creation¹⁴ that God came to us in the Redeemer, Jesus Christ, God's son, our Saviour and Lord and now sustains us by the Holy Spirit.¹⁵

One: Where will our strength come from?

Many: The risen Lord Jesus Christ said to his disciples, "As the Father sent me so I send you" and he promised to be with them to the end of the age.¹⁶ This commission and promise to the disciples is an example, promise and command that sustains all the ministries of the church.

One: What should our response be?

Many: In response we submit ourselves to Jesus Christ who is our Prophet – the One who is truth - our Priest – the One who stands in our place and saves us – and our Sovereign – the One for whom we live our lives.

One: Who has called us to minister?

Many: Through Jesus Christ, God's Word made flesh and by the Spirit of God, the church is called into being. It is given strength to do its work and sent into the world to witness to abundant life, brought by the Spirit, through God's Good News of love, grace, forgiveness, reconciliation, healing and justice. All Christians are ministers of this Good News and called to witness to it in God's creation.¹⁷

One: What is our ministry?

Many: In response to God's loving gift of salvation, with the help of God's Spirit, we joyfully worship and praise God. In thankfulness and joy we cannot but help to serve and glorify God in love through Christ our Mediator and the Spirit our Helper.

One: How are we equipped for this ministry?

Many: So that the church may live and witness effectively and constantly be renewed and strengthened, God calls and gifts people for different ministries. These include those who make solemn promises¹⁸ to serve by preaching God's Word, administering the sacraments, giving leadership to the church, teaching and acting in various forms of mission that serve God's reign¹⁹ in the world.

One: How do we know who these ones will be?

Many: From the earliest times God has led the church to set aside and ordain people for the special ministry of Word and Sacrament. As a church we prayerfully discern and confirm gifts for ministry and God's call to that task in the lives of those who offer themselves for this ministry.

One: How do they equip us?

Many: The profound responsibility of those called to the ministry of Word and Sacrament is to guide the church by prayerfully and respectfully engaging with the historic Confessions²⁰ of the church in the light of the person and teaching of Jesus Christ – the Living Word. They know Jesus Christ through the Scriptures that bear witness to him as they are guided by the Holy Spirit.

One: To whom is our allegiance?

Many: The Presbyterian Church in Canada is bound to God who is Father, Son and Holy Spirit and known to us through Jesus Christ – God's Resurrected and Living Word.²¹

One: How will we know God?

Many: As Christians our deepest allegiance is to Jesus Christ. The whole of his history, from his birth, to his life, teaching, example and ministry and to his death, resurrection, ascension and reign, reveals God to us. Everything that we do, believe and teach are measured against his revelation. The Scriptures of the Old and New Testament are the written word of God, revealing Jesus Christ. They are the measure, the canon, of all our teaching and discernment of truth.²² We accept they are historical documents, conditioned by the language, thought and setting of their time. As we read them in their historical context, the Living Word of God is revealed. They are the means through which Jesus Christ leads and guides the church.

One: What helps us discern the way of Jesus Christ?

Many: As The Presbyterian Church in Canada we confess that there is one, holy, catholic and apostolic church of which we are part. We honour and respect the historically shaped tradition of the Christian church contained in its ecumenical creeds and the confessions of the Reformation.

Within The Presbyterian Church in Canada we confess our own subordinate standards, which are fruits of the faith of our forebears as they sought to be faithful to God in their own place and time.²³ We respectfully acknowledge and refer to these standards as we read and interpret the Scriptures, wrestling to speak God's Good News into our own present situation.

One: How should the equipping ones use these subordinate standards?

Many: Ministers of Word and Sacrament are bound to the subordinate standards in a thoughtful and evaluative role. Ministers continually test their relationship with the subordinate standards against their primary responsibility to the living Christ as revealed in the Scriptures, their continuing study of the scriptures within the church and their responsibility to the church catholic through the ecumenical creeds.²⁴

One: What are these subordinate standards?

Many: Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954, Living Faith, Foi Vivante, adopted in 1998 산믿음²⁵(*sahn meed'm*) as adopted in 2010 and such doctrine as the church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the church's continuing function of reformulating the faith.

We, The Presbytery of (<name of the Presbytery>),²⁶ having prayerfully discerned your gifts and call and recognizing your faith in Christ and your love for people, are now ready to ordain you to the ministry of Word and Sacrament. You have indicated that you are willing to make a solemn promise of commitment to uphold the life and confession we have articulated above. Through the laying on of hands our loving prayer is that God's grace might sustain and hold you in a special way through the joys and challenges of ministry. To publicly witness to your faith and commitment to this ministry we ask you to answer the following questions based in the preamble just spoken in your presence:

Edict to be read before the ordination/admission of Ruling Elders or Deacons

The following people, (names) members of this church, have been elected to the ministry of ruling elder (or deacon) by this congregation. The session has prayerfully discerned the call of those elected. This is a notice that the session will ordain them (and/or “admit them” for previously ordained elders) to this ministry on (date) at (time), unless a valid objection to the suitability of the candidate has been given to the moderator/minister before then.

Preamble for the Ordination/Admission of Ruling Elders

All ministries of the church have their source in God – Father, Son and Holy Spirit. The Creator so loved all of creation that God came to us in the Redeemer, Jesus Christ, God’s son, our Saviour and Lord and now sustains us by the Holy Spirit.

The risen Lord Jesus Christ said to his disciples, “As the Father sent me so I send you” and he promised to be with them to the end of the age. This commission and promise to the disciples are an example, promise and command that sustains all the ministries of the church. In response we submit ourselves to Jesus Christ who is our Prophet – the One who is truth – our Priest – the One who stands in our place and saves us – and our Sovereign – the One for whom we live our lives. Through Jesus Christ, God’s Word made flesh and by the Spirit of God, the church is called into being. It is given strength to do its work and sent into the world to witness to abundant life, brought by the Spirit, through God’s Good News of love, grace, forgiveness, reconciliation, healing and justice. All Christians are ministers of this Good News and called to witness to it in God’s creation. In response to God’s loving gift of salvation, with the help of God’s Spirit, we joyfully worship and praise God. In thankfulness and joy we cannot but help to serve and glorify God in love through Christ our Mediator and the Spirit our Helper.

In the Presbyterian tradition we recognize that some people are gifted, called and set aside to be ministers of Word and Sacrament and others are gifted, called and set aside to exercise leadership and governance, together with ordained ministers, within congregations and the courts of the church. Within Reformed churches we name such people “ruling elders”.

As The Presbyterian Church in Canada we confess that there is one, holy, catholic and apostolic church of which we are part. We honour and respect the historically shaped tradition of the Christian church contained in its ecumenical creeds and the confessions of the Reformation.

Within The Presbyterian Church in Canada we confess our own subordinate standards, which are fruits of the faith of our forebears as they sought to be faithful to God in their own place and time. We respectfully acknowledge and refer to these standards as we read and interpret the Scriptures, wrestling to speak God’s Good News into our own present situation.

Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954, Living Faith, Foi Vivante, adopted in 1998 **산 믿음**¹² (*sahn meed’m*) as adopted in 2010 and such doctrine as the church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the church’s continuing function of reformulating the faith.

The congregation of (name) has prayerfully discerned your gifts and call and is now ready to ordain you as ruling elder. You have indicated that you are willing to make a solemn promise of commitment to God and to the wider Church, to uphold the life and confession just articulated. Through the laying on of hands our loving prayer is that God’s grace might sustain and hold you in a special way through the joys and challenges of your ministry as elder. To publicly witness to your faith and commitment to this ministry we ask you to answer the following questions based on this preamble:

Recommendation CDC-003 (adopted, p. 50)

That the updated edicts and preambles for ordination, induction and admission of the minister of Word and Sacrament and of the ruling elders be circulated to sessions and presbyteries for study and report comments to the Committee on Church Doctrine through the Clerks of Assembly by January 31, 2022.

¹ Rooted in the cosmic claims in the Pauline literature e.g., Colossians 1:20 (*ta panta*) or John 3:16 (*kosmos*).

² This formulation moves from a Christomonic approach to a Trinitarian approach while clearly delineating the key role of Christ.

³ This paragraph references scripture to show the Trinitarian basis of ministry, “The Father Sends the Son and so the Son sends the disciples in the power of the Spirit.” It also tries to clarify the Reformation concept of Jesus Christ as Prophet, Priest and King, as it can sometimes sound foreign.

⁴ This emphasizes the priesthood of all believers, signaling a Reformation principle.

⁵ The choice to use “solemn promise” rather than vow: this is in part a scriptural concern (Jesus questioning vows) and in another part, the lack of the common use of the word vow today.

⁶ Although the text refers to Jesus as Lord, this draft also used “God’s reign” to further explain this concept now somewhat foreign in democratic society. Later the supreme allegiance to Jesus Christ is also mentioned to make this more understandable. New Canadians are familiar with the concept of allegiance as they swear allegiance when they take the oath of citizenship.

⁷ The document “Confessing the Faith Today” 2003, explains at length The Presbyterian Church in Canada decision not to alter confessions but to accept them as documents of their place and time. This reference reflects that theology. The 2003 document exact wording is “In promising to uphold the church’s doctrine, these church officers make a commitment to be engaged in a thoughtful and evaluative dialogue with the subordinate standards, continually testing their own and the church’s adherence to the subordinate standards against their primary responsibility to the living Christ and through continuing study and teaching of the scriptures within the church under the guidance of the Holy Spirit.”

⁸ Again, this is a move to a Trinitarian formulation while also signifying the central and key place of Jesus Christ.

⁹ Living Faith 5.1, 5.4

¹⁰ This first sentence explains what subordinate standards are and where they come from as some may not be familiar with them.

¹¹ Adapted and taken from the Committee on Church Doctrine document “Confessing the Faith Today”, A&P 2003, p. 260.

¹² We will request a transliteration to be placed in brackets for those who read the preamble in English.

¹³ This last paragraph tries to recall the rationale of the process of recognizing a call and the responsibilities and promises contained in our theology of ministry.

¹⁴ Rooted in the cosmic claims in the Pauline literature e.g. Colossians 1:20 (*ta panta*) or John 3:16 (*kosmos*).

¹⁵ This formulation moves from a Christomonic approach to a Trinitarian approach while clearly delineating the key role of Christ.

¹⁶ This paragraph references scripture to show the Trinitarian basis of ministry, “The Father Sends the Son and So the Son Sends the Disciples in the Power of the Spirit.” It also tries to clarify the Reformation concept of Jesus Christ as Prophet, Priest and King, as it can sometimes sound foreign.

¹⁷ This emphasizes the priesthood of all believers, signaling a Reformation principle.

¹⁸ The choice to use “solemn promise” rather than vow: this is in part a scriptural concern (Jesus questioning vows) and in another part, the lack of the common use of the word vow today.

¹⁹ Although the text refers to Jesus as Lord, this draft also used “God’s reign” to further explain this concept now somewhat foreign in democratic society. Later the supreme allegiance to Jesus Christ is also mentioned to make this more understandable. New Canadians are familiar with the concept of allegiance as they swear allegiance when they take the oath of citizenship.

²⁰ The document “Confessing the Faith Today” 2003, explains at length The Presbyterian Church in Canada decision not to alter confessions but to accept them as documents of their place and time. This reference reflects that theology. The 2003 document exact wording is “In promising to uphold the church’s doctrine, these church officers make a commitment to be engaged in a thoughtful and evaluative dialogue with the subordinate standards, continually testing their own and the church’s adherence to the subordinate standards against their primary responsibility to the living Christ and through continuing study and teaching of the scriptures within the church under the guidance of the Holy Spirit.”

²¹ Again, this is a move to a Trinitarian formulation while also signifying the central and key place of Jesus Christ.

²² Living Faith 5.1, 5.4.

²³ This first sentence explains what subordinate standards are and where they come from as some may not be familiar with them.

²⁴ Adapted and taken from the Committee on Church Doctrine document “Confessing the Faith Today”, A&P 2003, p. 260.

²⁵ We will request a transliteration to be placed in brackets for those who read the preamble in English.

²⁶ This last paragraph tries to recall the rationale of the process of recognizing a call and the responsibilities and promises contained in our theology of ministry.

REPORT ON PHYSICIAN ASSISTED SUICIDE (update) (A&P 2017, p. 241–73)

When the General Assembly received the report on Physician Assisted Suicide, the committee mentioned that it will study the feedback from the wider church, make adjustments as necessary and report back to the Assembly. The committee’s discussions about physician assisted suicide included concerns about the way the practice has shifted after the door was first opened in other jurisdictions. The practice is typically first accepted with very strict guidelines that are then softened as court cases and various action groups bring pressure to bear. This has already begun to happen in Canada. In the months since our report was first drafted, two individuals from Quebec brought a successful legal challenge against the requirement that death needed to be imminent for physician assisted suicide to be granted. There is little doubt that just as in other jurisdictions, the guidelines will continue to shift here in Canada. The committee felt it would be difficult to rewrite and adjust their report after each new development. We therefore entrust our initial report to the church, such as it is, with confidence in our commitment to the sanctity of life, our ability to hold it in tandem with the need for passionate pastoral care in situations that seem to have no obvious response and our considered reflections on further developments as our society increasingly approves of a practice that is of concern to many.

Also, in our discussion, it became very clear that for this document to be used widely we had to address the issue of acceptance. The committee did not desire to change the title of the report. However, the committee felt that it was important to add a subtitle in ways that the wider Canadian public may have no hesitation in making use of the report. The discussion centred on the stigma surrounding the word, suicide and how it may deter many from taking a look at otherwise a very useful Christian viewpoint. The committee suggests that the new title be “Physician Assisted Suicide: Medical Assistance in Dying”. Again, it is important to remember that the recommendation is left as is in order to solicit input from the wider church for another year.

Recommendation CDC-004 (adopted, p. 49)

That congregations, presbyteries and agencies be encouraged to discuss possible change to the title, from “Physician Assisted Suicide,” to “Physician Assisted Suicide: Medical Assistance in Dying” and report comments to the Committee on Church Doctrine through the Clerks of Assembly by January 31, 2022.

OVERTURE NO. 9, 2019 (A&P 2019, p. 513-14, 239)

Re: Ordination to and funding for non-traditional ministries

The committee was consulted by the Ministry of Church Vocation, of the Life and Mission Agency, and gave its opinion. During the discussion of this overture, the committee began exploring possibilities of serving Christ and the Church by being ordained to positions that are unusual or less traditional and less than half time when all qualifications are met. The committee will study this matter in greater depth and if the wider church may benefit from our studies, we will bring them forward to a future Assembly.

OVERTURE NO. 3, 2020 (p. 733–34)

Re: Affirming the seriousness and sanctity of ordination vows

Overture No. 3, 2020 from the Presbytery of Kamloops asks the committee to clarify and reaffirm the seriousness and sanctity of the affirmations candidates make at ordination and induction services when they accept the preamble and subordinate standards of The Presbyterian Church in Canada. In its preamble, the overture raises various issues on interpretations of the scripture as well as the praxis by which the faith is lived out in day to day life. This overture came to the committee as the committee is engaged in responding to another overture on updating the words of the preambles to the ordination and induction vows for the ruling and teaching elders. We are thankful to the Presbytery of Kamloops for raising the issues for the church to rethink about what it means to take vows at ordinations and inductions, both for the ruling and teaching elders.

It is important to note that the public nature of preamble questions and answers at the time of ordination or induction to which candidates respond are designed as public profession of faith by an individual candidate as they enter into the relationship to serve God and God's people through an institution to which God sends that individual to serve. For Christians, public professions of faith that are made during ordinations and inductions are made within the context of answering the four questions in terms of the preamble given. The second question (Book of Forms 447.2) asks if the candidate is willing to accept the subordinate standards of The Presbyterian Church in Canada, "promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit, speaking through the Scriptures."

It is our understanding that the church through its institutional mechanism discerns together with the individual being ordained or inducted for a pastoral charge as best as we are able. That is, in our Presbyterian polity, the discernment is done by the whole church in prayer which asks earnestly the guidance of the Holy Spirit. In the case of a teaching elder or a candidate to the ministry of Word and Sacraments, the discernment involves members of congregation, session, presbytery, the college to which a candidate is assigned and The Presbyterian Church in Canada. The gospel call that is extended to a candidate is at the end of this process of corporate discernment. The public profession of faith by an individual being called to a pastoral charge, therefore, is to be a culmination of this serious and sacred process guided by the Holy Spirit and ought not to be entered lightly by all parties involved.

When the current preamble and questions were established by the church at the 1971 General Assembly, the church was very mindful of the serious and sacred nature, as we are today, of the significance in answering these questions earnestly and in good faith. The importance of accepting the subordinate standards was again in mind of the 2003 General Assembly when it approved *Confessing the Faith Today: The Nature and Function of Subordinate Standards* presented by the Committee on Church Doctrine. This document was a direct result of overtures concerned about the place of subordinate standards when the church adopted *Living Faith/Foi Vivante* in 1998 as one of the confessions of our church.

On the question of insincerity or deceptive answers given at ordination or induction, the committee believes that the polity of The Presbyterian Church in Canada already has a disciplinary process to address such matters. Presbyteries doing due diligence have ready means to avoid the difficult situation referred to in the preamble. After all, the public who are present at ordination or induction receives the answer to this question on subordinate standards and one's willingness to uphold its doctrine from the candidate in good faith as in the cases of baptisms. Since questions and answers are given and received in this trusting relationship, it is incumbent upon those individuals who have given answers to carry out the responsibilities that come with those answers.

In *Confessing the Faith Today*, the verb, "bind", is chosen deliberately to emphasize what it means to accept the subordinate standards:

- It can be concluded that where ministers of Word and Sacraments, diaconal ministers and ruling elders take the vows of ordination or designation, they bind themselves in two ways to the subordinate standards.
- Firstly, they make a respectful acknowledgment of the wisdom and authority of these standards and their role within our understanding of doctrine.
- Secondly, the formulas of subscription bind the church and its officers to the subordinate standards in a thoughtful and evaluative role. This role requires them to test continually their relationship to the subordinate standards and their content, against their primary responsibility to the living Christ, their continuing study of the scriptures within the church and their responsibility to the church catholic through the ecumenical creeds. (A&P 2003, p. 260)

The word, bind, indicates that giving the affirmative answer to this question is far more than a simple matter of jumping through a hoop in order to gain employment or status. It brings out the commitment of the one being ordained and/or inducted to the call to stand within the parameters of the subordinate standards of the church. To be bound to subordinate standards means that there is an obligation to uphold the doctrine. That is, the individual being ordained or inducted is accountable to the presbytery and the church on matters of doctrine and practice. The presbytery

as a corporate bishop is given the tools and means by which to deal with issues arising from those who are unwilling or deliberately not keeping to the promise they have made.

What it means to “uphold its doctrine” requires a great deal of care. It is no coincidence that this short phrase is followed up with “under the continual illumination and correction of the Holy Spirit speaking in the Scriptures”. Having considered many possible ways to understand and interpret the meaning of “continual illumination and correction of the Holy Spirit speaking in the Scriptures,” the church clarified in Confessing Faith Today stating, “to continually test our relationship to the subordinate standards and their content, against their primary responsibility to the living Christ, their continuing study of the scriptures within the church and their responsibility to the church catholic through the ecumenical creeds.” Doing so, however, often leads the church into unforeseen disputes and disagreements. As the preamble of the overture notes, continually being reformed does bring out very difficult issues on what it means to uphold a particular view which was once part of the doctrine but is no longer accepted. The overture’s whereas includes an example of women’s ordination. On such cases, Chapter 20 of the Westminster Confession of Faith on Of Christian Liberty and Liberty of Conscience is relevant for this discussion:

God alone is Lord of the conscience and has left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word; or beside it, in matters of faith, or worship. So that to believe such doctrine, or to obey such commands, out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith and an absolute and blind obedience, is to destroy liberty of conscience and reason also. (WCF 20, II)

Our history is filled with passionate and faithful discourses on certain doctrinal matters dividing the views within the church. On a very divisive subject, often through the debates and final votes, the Westminster Confession reminds us to be mindful of those who hold onto certain doctrines out of conscience in times of deep divisions. According freedom of conscience to those with whom we disagree passionately is essential part of being the church. The confession also advises us not to use freedom/liberty of conscience for wrong reasons. (WCF 20 III) At the same time it encourages us “mutually to uphold and preserve one another.” (WCF 20 IV) Section 11.2 of the Book of Forms also provides guidance on this matter stating:

By virtue of their ordination vows, all ministers and elders are obliged to exercise full ministry including among other things, active participation in ordination of candidates to the eldership and to the ministry of Word and Sacraments. Though presbyteries have no authority to grant permission to disobey church law and doctrine, yet they are enjoined to deal with cases of conscience on any question with pastoral care and understanding for the parties involved, with concern and sensitivity for the peace and unity of the whole church.

The ordination/induction vows become the basis on which this sacred relationship between a candidate and congregation is established in the presence of God. It is with the utmost seriousness and sacredness candidates enter into the covenantal relationship to serve Christ and Christ’s people. In this spirit, the committee encourages all to uphold and respect the discernment process already in place and trust the guidance of the Holy Spirit.

Recommendation CDC-005 (adopted, p. 49)

The above statement be the response to the Overture No. 3, 2020 re affirming the seriousness and sanctity of ordination vows.

OVERTURE NO. 3, 2021 (p. 741)

Re: Revising Living Faith in light of contemporary language

The prayer of Overture No. 3, 2021 from the Session of St. Andrew’s, Tweed and the Presbytery of Kingston asks if Living Faith could be revised in order to remain as “a contemporary statement” to speak loud and clear to a society in flux.

There is an excellent summary of our church’s approach to confessions in Part 2 of the Confessing Faith Today: The Nature and Function of Subordinate Standards. (A&P 2003, p. 247–72) This document explains clearly why the church does not revise the confessions which are subordinate standards and how we go about speaking to the world around us with a fresh voice on important matters concerning the church and society. Here are two succinct paragraphs addressing the issues of updating of confessions:

During the same period, however, and unlike the American Presbyterian experience, The Presbyterian Church in Canada explicitly rejected attempts to change the historic text of the Westminster Confession of Faith, either by addition, deletion, or modification. As noted above, the 1887 remit which proposed amending The Westminster Confession of Faith by striking out a section of the consanguinity clause was defeated. In 1968, an overture from the Presbytery of Paris requested that certain sections of the Westminster Confession of Faith be omitted, namely those sections critical of the Papacy and Roman Catholic doctrine. In reply, the General Assembly adopted a recommendation which affirmed that, “Since the Westminster Confession of Faith is an historical document, the judgement of our Church has always been that it ought not to be altered, but that, where necessary, a declaratory statement or other explanatory note can be made.” (A&P 1968, p. 203, 256)

The Presbyterian Church in Canada has chosen to handle its connection with the historic creeds of the Reformed tradition in a unique way...Canadian Presbyterians produce new statements of faith through which the previous statements are to be understood. We recognize that any subordinate standard is both a living document – as it is read and interpreted in changing circumstances – and that it is also an historic text which points to the faith of church at a particular moment in time. As historic texts we have not changed them – rather we have created new lenses either by adding additional subordinate standards, as in the case of the “Declaration Concerning Church and Nation” and “Living Faith/Foi Vivante”, or we have adopted Declaratory Acts or Clauses which have sought to interpret the Westminster Confession in our own time. In this way we have acted to honour the past, respecting the work of our ancestors...While honouring the past, we have fully acknowledged that each of the historic statements of faith is fallible and in the continuing process of the Spirit’s building and purifying the church, the church is led to further doctrinal statements which illumine what was not seen and pinpointing blind spots in the historic document. Leaving the statements unchanged, reminds us of our fallibility as human beings and causes us to recognize that even doctrinal statements which we make today are also historically and culturally bound and will need to be seen through different lenses in the future. (This particular paragraph is a quote used in Confessing Faith Today from Peter Bush’s lecture on Doctrinal Moves since 1875.) (A&P 2003, p. 257)

Living Faith/Foi Vivante/산 믿음 are subordinate standards of our church. As such, just like the Westminster Confession of Faith, they are living historic documents. It would be more prudent on our part to examine Living Faith/Foi Vivante/산 믿음 and explore areas where we could bring forth to future assemblies further doctrinal statements which could be adopted as Declaratory Acts or Clauses.

Also there is another matter of efficacy and stewardship to consider in entertaining the prayer of this overture. It is certain that revising Living Faith/Foi Vivante/산 믿음 will be far more laborious and time consuming if we are to add to them current and immediate issues arising in our time. In practical terms, by the time a draft of revision is presented to the church for study and review, other more urgent issues would have risen to engage us in an unending cycle of revisions.

We hear the request from the Session of St. Andrew’s, Tweed and the Presbytery of Kingston as an encouragement to all sessions and presbyteries to consider ways to engage the subordinate standards as living documents. That is, all our faith activities can be our confessions before the world when these creeds, confessions and declaratory acts are the basis of our worship, preaching, teaching, mission and service in the world. It may appear true that on some current and immediate issues of the day these subordinate standards, including Living Faith/Foi Vivante/산 믿음, may appear silent or may not contain appropriate responses, but a way to address these issues may be gained through our diligent effort to be guided by these documents. After all, as the subordinate standards, they always point us to the Scriptures and ultimately guide us to Jesus Christ.

For the reasons given in the above paragraphs, we commend all sessions, study groups and confirmation classes to read, study and use Living Faith/Foi Vivante/산 믿음 as the church continuously adds to them relevant faith statements in timely manner through declaratory acts, without changing or revising the current Living Faith/Foi Vivante/산 믿음.

Recommendation CDC-006 (adopted, p. 49)

That the above be the response to Overture No. 3, 2021 re revising Living Faith in light of contemporary language.

APPRECIATION TO RETIRING MEMBERS

It should be noted that due to the change proposed by this committee and accepted by the 2019 General Assembly, the number of members of the committee will be reduced and the category of corresponding members will eventually disappear through attrition. The number of regular members is now in the process of being reduced to 12 plus three college representatives. There will not be any corresponding members in the committee's make up as of the 2021 Assembly.

The committee extends its sincere thanks to those who have resigned in 2020: Ms. Lisa Baker and the Rev. Dr. Robert N. Faris. We also thank the Rev. Dr. Blair Bertrand, the Rev. Dwight Nelson, Dr. Margaret (Peggie) Tysdal and the Rev. Dr. Heather J. Vais whose terms came to an end and the Rev. Dr. Nick Athanasiadis and the Rev. Dr. Kevin Livingston who ended terms as corresponding member in 2020.

Due to the cancellation of Assembly in 2020, the Committee to Nominate Standing Committees reappointed the Rev. Dr. Blair Bertrand and the Rev. Dr. Heather J. Vais for the second term beginning in June, 2020 and appointed the Rev. Karla Wubbenhorst and the Rev. Dr. Nick Athanasiadis as regular members of the committee from being corresponding members as part of phasing out corresponding members.

We also thank those whose terms are finishing in 2021: the Rev. Mark Chiang, Dr. Alexandra Johnston, the Rev. Munhyun Ryu and the Rev. Wally Hong, and the Rev. Dr. Jonathan Dent and Dr. Mark Bowald as corresponding members in 2021.

Wally Hong
Convener

Helen Smith
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 146th 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 and courts of the church. The Clerks conduct workshops and prepare resources designed to enhance the mission and ministry of the church and to support its leaders. 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 consult with church bodies, produce *Equipping for Eldership* as a resource for sessions and host the biennial Clerks' Consultation. This consultation helps foster strong connections amongst presbytery and synod clerks and supports their work.

2019 GENERAL ASSEMBLY REFERRALS

OVERTURE NO. 8, 2019 (A&P 2019, p. 513, 229, 17)

Re: Right to dissent

Overture No. 8, 2019 asks the General Assembly to rectify inconsistencies in the law of the church that touches on dissent. It proposes reaffirming 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.

What is dissent?

When a church court adopts a motion, those who oppose the motion may vote against it and be content that their vote adequately expresses their disagreement. If those who vote against the motion want their opposition registered, they may ask to have their name and dissent recorded in the minutes. They may also ask that their reasons for dissent be included. Normally, this only happens when the approval of a motion creates a conflict of conscience or belief that a person feels compelled to declare.

What is the value of dissent?

Those who dissent relieve themselves from responsibility for the adoption of the motion. That means, if a court is censured by a higher court for a particular decision, those who dissented would not be found at fault. While dissenting relieves a person from responsibility for the adoption of the motion, the person is still duty-bound, with all members of the court, to carry out any action that results from the motion.

The fundamental legislation regarding dissent is expressed in Book of Forms 91:

91. Any member of a court who has voted on a question and is not satisfied with the decision is entitled to have his/her dissent recorded. By so doing he/she relieves himself/herself from responsibility for the decision and saves himself/herself from censure on account of it. The dissent must be given in when the decision is announced. Reasons for dissent may be given in at that time or within ten days. If in proper language, they are entered in the minutes. When deemed necessary the court prepares answers that are disposed of by being entered in the appropriate minutes.

The first sentence of section 91 declares a principle that must be applied to all other questions about dissent. Only those who vote on a question are entitled to a recorded dissent.

Why is it important that only those who vote are entitled to a recorded dissent? The church discerns the mind of Christ through mutual consent and not by the decision of individuals acting in isolation. We pray, reflect, speak and listen in community when seeking God's will. Opinions brought to a meeting can be changed in community. If a member of a court is not present for the discussion that leads to a vote, they are not exposed to the broad spectrum of reasoning that leads to the decision. Therefore, they cannot properly dissent from the decision because their disagreement, in part, would be with a conversation they did not hear.

Book of Forms 12.1 and 8.1

The overture refers to Book of Forms 12.1 and 8.1, both of which touch on dissent.

The 2016 General Assembly removed 12.1 from the General Rules for Church Courts. The section indicated that if a member of a court was absent from a meeting without the permission of the court, then that member could not dissent from any decision made in their absence. The section was removed because it implied that if the member received permission to be absent, they could dissent from any decision made in their absence. The Assembly agreed this was contrary to the fundamental principle that only those who vote on a question are entitled to dissent.

Here is section 12, which remains in the Book of Forms and section 12.1 that was deleted. It has been struck through to illustrate that it is no longer part of our legislation.

12. A member of the court ought not to withdraw from attendance without leave.

~~12.1 — If he/she does so, he/she cannot dissent from any decision of the court arrived at in his/her absence.~~

At the 2018 Assembly, the Clerks of Assembly drew attention to an almost identical dissent situation. Section 8.1 grants permission for a session to meet while a General Assembly is being held. There is no problem with that part of the legislation, however it then states that if a member of a session misses a session meeting due to being a commissioner to the Assembly, then the member is allowed to dissent from session decisions made in their absence. In other words, they may dissent from a decision they neither discussed nor voted on. For this reason, the Clerks proposed that section 8.1 be amended as follows:

8.1 A session has standing leave to meet during the sittings of the General Assembly, provided always that in the event of such a meeting, any member who was a commissioner to the Assembly shall have liberty, on his/her return or when the minutes are confirmed, to dissent or dissent and complain (see sections 381, 382) from any decision taken during his/her absence while attending the Assembly.

This amendment would have brought the section in line with the church's understanding of dissent and make it consistent with other legislation but it was defeated. (A&P 2018, p. 256–58) Consequently, section 8.1 is still in the Book of Forms in its entirety, with none of those words

crossed out. Therefore, an Assembly commissioner may still dissent from a decision their session makes in their absence. This is the inconsistency raised by this overture.

The overture believes the inconsistency can be resolved by asking the church to permit a presbyter to record dissent from an action taken by any court not only when presbyter participated in the vote but also when the presbyter is absent with the permission of the court or when they informed the clerk, prior to the meeting, that they cannot attend. (Expressed their regrets.) But both scenarios are inconsistent with the fundamental principle that a member of a court can only dissent from an action taken when the member has participated in the vote, as stated in section 91.

Consistency would be achieved if section 8.1 is amended as noted above and, in that way, brought in line with section 91. The Clerks, therefore, make the following recommendation.

Recommendation CLK-001 (adopted, p. 54)

That the proposed amendment to Book of Forms 8.1, be referred to sessions and presbyteries for study and report to the Clerks of Assembly by January 31, 2022.

8.1 A session has standing leave to meet during the sittings of the General Assembly. ~~provided always that in the event of such a meeting, any member who was a commissioner to the Assembly shall have liberty, on his/her return or when the minutes are confirmed, to dissent or dissent and complain (see sections 381, 382) from any decision taken during his/her absence while attending the Assembly.~~

May Young Adult Representatives express dissent?

The overture observes that young adult representatives attending the 2018 General Assembly were permitted to have dissents recorded. Young adult representatives do not have a counted vote but they do have an advisory vote. On recommendations of particular interest to them, they are given the opportunity to express their support or opposition to those recommendations before commissioners are asked to vote on them. In this way the young adults “advise” commissioners. Even though their vote is not counted, the Assembly allowed these young people to record dissent as a courtesy.

Decisions Regarding Dissent and the Barrier Act

As suggested by the overture, the Barrier Act exists as a safeguard against rushed or careless changes to law or rule relative to doctrine, discipline, government or worship by engaging the wider church in approving or disapproving changes. On occasion, however, when an Assembly deems a recommendation regarding a piece of legislation beyond dispute, the Assembly has chosen to make the amendment without reference to other courts. To save the broader church from studying matters considered obvious by the Assembly seems to be good stewardship of time. This is a judgement call the Assembly sometimes makes.

OVERTURE NO. 13, 2019 (A&P 2019, p. 515, 249, 17)

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

It is the prayer of Overture No. 13, 2019 that clergy from a denomination other than The Presbyterian Church in Canada who are serving a Presbyterian congregation in an authorized ecumenical shared ministry be eligible to be added to the constituent roll of that congregation’s presbytery for the term of their appointment.

In 2006, Presbyterian Church in Canada representatives were part of a task force with representatives from the Anglican Church of Canada, Evangelical Lutheran and The United Church of Canada. The goal of the task force was to prepare a resource that would provide congregations of these dominations with an orderly way of establishing shared ecumenical ministries. A guide, entitled *Ecumenical Shared Ministries Handbook* was published in 2011. The current, 2019 version, is available in hardcopy or may be downloaded at presbyterian.ca. Legislation enabling ecumenical shared ministry agreements was approved in 2011. (See Book of Forms 200.13–200.13.4)

Ecumenical shared ministries, which must be authorized by the judicatory bodies of each participating denomination, take on a variety of configurations. By way of example:

1. Congregations from two or more denominations share a building while otherwise maintaining their own denominational ministries and services.
2. Two or more denominations are served, in their own separate buildings, by a minister from one of the participating denominations.
3. A Presbyterian congregation and a congregation of another denomination share a building and administrative, caretaking and musical staff. They worship together under the leadership of ministers from both denominations.

There are currently 14 Presbyterian congregations engaged in an ecumenical shared ministry.

Sometimes, after a long ministry or where healing needs to take place in a congregation before another minister is called, a presbytery may appoint an interim minister to help the congregation reflect and make changes in preparation for the next call. Interim ministers are usually Presbyterians clergy but clergy from a denomination represented in the *Ecumenical Shared Ministries Handbook* (Anglican, Lutheran and United) may also be appointed.

The overture includes a misunderstanding. It asserts that interim ministers of other denominations are permitted to be a member of the appointing presbytery for the duration of their appointment. This is not correct. Only ministers and elders of The Presbyterian Church in Canada may be placed on the constituent roll of our presbyteries.

213.3 When the presbytery considers the situation in a pulpit vacancy to require interim ministry or when the minister has been placed on an extended leave of absence, presbytery may appoint an interim minister for a period not exceeding two years. Ordained ministers with demonstrated good standing in denominations represented in the *Ecumenical Shared Ministries Handbook* may be so appointed, with the approval of the appropriate judicatory in the minister's denomination. Such ministers are subject to the same restrictions as those serving under ecumenical shared ministry agreements, as outlined in sections 200.13–200.13.4.

The last sentence of the above legislation includes a condition for non-Presbyterian interim ministers: "Such ministers are subject to the same restrictions as those serving under ecumenical shared ministry agreements, as outlined in sections 200.13–200.13.4." One of those restrictions is that non-Presbyterian clergy engaged in an ecumenical shared ministry may attend and speak at Presbyterian presbytery meetings (sit and correspond) but they have no vote. In other words, they cannot be appointed to the constituent roll with all the privileges and responsibilities that entails.

200.13.4 Non-Presbyterian clergy who are engaged in an approved Ecumenical Shared Ministry Agreement with a Presbyterian Church in Canada congregation may be invited to sit and correspond at meetings of the presbytery, without vote.

The *Ecumenical Shared Ministries Handbook* (p. 22–23) also supports the idea that, while clergy may have some involvement in the workings of another denomination, their participation is limited. For example, the handbook includes these questions and answers.

Question: Will ecumenical shared ministry clergy be expected to attend all meetings of all churches and all governing bodies?

Answer: The Ecumenical Shared Ministry Agreement should set out the expected level of participation in these meetings. It should provide for adequate connection with governing bodies without detracting from the pastoral ministry that is to be provided.

Question: Does the Book of Forms still provide the basis for governance in an ecumenical shared ministry?

Answer: Nothing in an ecumenical shared ministry should contravene the governance of any of the participating denominations. Within that broad principle, the ecumenical shared ministry will need to select which specific form of polity will be used in its day-to-day governance and be sure that it is properly reflected in the Ecumenical Shared Ministry Agreement.

The Clerks of Assembly understand that even though a presbytery quorum only requires three members of the court, one of whom is a minister, meeting this quorum can be a challenge for some presbyteries. As the overture reminds us, The Presbyterian Church in Canada encourages the church to nurture ecumenical relationships and to collaborate with ecumenical partners to achieve common mission goals. While non-Presbyterian clergy in an ecumenical shared ministry are not able to serve on the constituent roll, service can take other forms. For example, they may be invited to be full members of presbytery committees and be given the opportunity to share their skills, wisdom and experience more widely within the presbytery.

Since ecumenical shared ministries are part of the work of the Life and Mission Agency, the Clerks of Assembly consulted with associate secretaries of the agency in the preparation of this response to the overture.

Recommendation CLK-002 (adopted, p. 54)

That the prayer of Overture No. 13, 2019 re ministers of other denominations in ecumenical shared ministries on the constituent roll, be not granted.

SPECIAL COMMITTEE ON IMPLICATIONS OF OPTION B, REC. NO. 3, 2019 (A&P 2019, p. 48, 52)

Re: Guidelines to facilitate calls and election of LGBTQI candidates (Provisional)

The 2019 General Assembly adopted the following recommendation as part of the report that approved sending remits to the church that would permit same-sex marriage and the ordination of LGBTQI persons, married or single:

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. (A&P 2019, p. 48)

The Clerks interpret the term ‘provisionally’ to mean that the guidelines would be considered only after a decision has been made on the remits by the church. Therefore, the Clerks of Assembly do not plan to bring this report forward until a decision has been taken by an Assembly on Remits B and C, 2019.

Nevertheless, if the remits pass, there will be a need to provide support to congregations, sessions and presbyteries, along with LGBTQI individuals, regarding how calls to ministers and the election of elders can be facilitated.

In many cases, the Clerks expect this would happen naturally through the usual process of discernment that our church uses for calling and ordaining ministers and electing elders. Presbyteries and congregations would continue to make decisions regarding individuals and their suitability for providing ordained leadership and service within the church. The guidelines provide considerations to keep in mind while following these usual steps.

If the remits are adopted, the Clerks of Assembly hope these guidelines will help foster a spirit of understanding and patience as the church moves into this period of transition. These guidelines are not intended to be the final word on how our church will live into these remits but are suggestions for beginning that journey. Recommendations following these guidelines will invite feedback from the church based on the lived experience and will be considered in future versions.

Guidelines

Ministry

The Lord continues his ministry in and through the church.

All Christians are called
to participate in the ministry of Christ.

As his body on earth
we all have gifts to use
in the church and in the world
to the glory of Christ, our King and Head.

Through the church God orders this ministry by calling some to special tasks
in the equipping of the saints
for the work of ministry,
for building up the body of Christ. (Living Faith 7.2.1–2)

Living Faith affirms that it is Christ's ministry that is exercised through the church and all Christians are called to this ministry. It also affirms that God orders ministry by calling some to particular tasks. We understand some of these tasks to be the purview of ministers of Word and Sacraments and ruling elders. Both these orders of ministry are part of the sacred task that God gives the church for building up the body of Christ.

These guidelines seek to assist the church to be a more diverse and inclusive community, encouraging hospitality, respect and welcome to all. At the same time, they seek to address liberty of conscience and action for those who believe, in accordance with our church's policy, that marriage is between a man and a woman. (Remit B, 2019)

The Remit

With the decision of the General Assembly to approve Remit C, 2019, a previously understood barrier to being called to ordained ministry in the church has been removed:

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. (Remit C, 2019)

Interviews and Human Rights considerations

Candidates for these ministries should not be asked anything about their status as an LGBTQI person, just as non-LGBTQI persons are not asked questions related to their sexuality. Indeed, for many years, the document *Calling a Minister – guidelines for presbyteries, interim moderators and search committees* (1999, updated 2019) has included guidance on questions permitted under Human Rights Legislation (see below). This is a reminder of the approach our church has taken for decades.

With the approval of Remit C, 2019, LGBTQI persons should be free from what has been for some, an uncomfortable or even untenable silence about this important aspect of their lives. Therefore, in the same way that non-LGBTQI persons have been able to speak comfortably of their family situation, LGBTQI persons should be free from discrimination or alienation within the church for being open about their relationships.

The 2019 General Assembly asked that these guidelines be prepared to 'ensure facilitation'. The Clerks believe that the facilitation of calls ordinations and inductions still must be within the context of our usual discernment processes. These guidelines, therefore, do not make special provisions but seek to ensure equality of consideration.

Equality of consideration and liberty of conscience and action

This will need to take place within the framework of liberty of conscience as contained within the remits.

Equality of consideration means that a presbytery or a session would not ask questions any differently of someone based on their sexual orientation or gender identity.

If a candidate freely chooses to disclose that they are LGBTQI, it should make no difference in our process. Sexual orientation or identity itself has never been a barrier to office in our church (A&P 2003, p. 545, 40). If a candidate discloses that they are LGBTQI and married, it should still make no difference in our process.

However, since Remit B, 2019 approved the acceptability of two parallel definitions of marriage, members of courts are permitted to believe that marriage is between a man and a woman or between two adults.

With the passing of the remits, the policy of the church allows for the acceptability of same-sex marriage and the ordination of LGBTQI persons (married or single). A church court should therefore respect the right of such a person to be welcomed to leadership, provided they have the usual and necessary skills and gifts for ministry.

An individual who holds the belief that marriage is between a man and a woman is permitted to exercise liberty of conscience and action in this situation and be assured that they will not be censured on account of this exercise.

Exercising liberty of conscience and action

How does a member of a church court exercise liberty of conscience and action regarding the potential calling ordination or induction of an LGBTQI person? The legislation in Remit C, 2019 stipulates that liberty of conscience and action applies to ‘participation’ in ordinations (ruling and teaching elders), inductions (teaching elders) and installations (ruling elders).

Such a person may, without fear of censure:

- Abstain from voting for the ordination, induction or installation.
- Vote against the ordination, induction or installation.
- Send regrets to any meeting dealing with the ordination, induction or installation.

This would apply in the context of a presbytery considering a call, ordination or induction of a minister of Word and Sacraments or of a session, considering candidates for ruling eldership.

This does not apply in any situation where a candidate has chosen not to disclose their sexual orientation or gender identity. Under no circumstances it is appropriate to inquire or pry into that part of a person’s life (note Human Rights considerations, below).

Liturgical and pastoral considerations

The presbytery is responsible for the conduct of worship at an ordination or induction and this is normally left in the hands of the moderator. As usual, care should be taken that the language used in any service is appropriate and pastoral. The Clerks of Assembly do not anticipate the need for changes to the ordination and induction services found in the Book of Common Worship but suggest that each liturgy be conducted with sensitivity. For example, if a candidate has identified a preference for the use of a particular identifying pronoun that should be respected. The Life and Mission Agency is available for consultation on liturgy. When there is an opportunity to welcome members of a family (perhaps at a reception), care should be taken to acknowledge and welcome a same-sex spouse, if appropriate, after consulting with the candidate.

Once an ordination has been approved by a presbytery or session and taken place through prayer and the laying on of hands, the ordination is deemed valid throughout the church.

Recommendation CLK-003 (adopted, p. 54)

That the above guidelines to facilitate calls and election of LGBTQI candidates be commended to sessions, congregations and presbyteries.

With the cancelling of the 2020 General Assembly, the Clerks of Assembly provided the opportunity for feedback on the 2020 draft of these guidelines. Among the feedback received were three ideas that might warrant further consideration. They are not included in the guidelines yet since they are not directly related to the current task given to the Clerks and they may not emerge as challenging issues. Nevertheless, any experience related to these three points could help inform possible expanded guidelines.

The guidelines only speak to granting liberty of conscience (for example, in not attending an ordination) to those who do not agree with same-sex marriage. The point was raised that perhaps those in favour of same-sex marriage would like to be excused from attending the ordination of someone NOT in favour of same-sex marriage. The Clerks of Assembly hope this would not be the case and that such guidance would not be necessary. Nevertheless, a comment to address this possibility could be developed.

Guidance for search committees. Search committees develop questions for potential candidates and may need guidelines for the kind of questions that would be appropriate to ask since candidates are free to hold one or other of the definitions of marriage. For example, it is reasonable for a candidate to know if a congregation is willing to host a same-sex marriage and reasonable for a congregation to know if their potential minister would be willing to conduct one and, if not, how a request would be handled. Guidelines could be developed that encourage the exploration of how a candidate that does not share the dominant view of a session or congregation might handle situations pastorally in cooperation with the session. Guidelines for developing clear, pastorally appropriate marriage policies might also be helpful.

The nomination or election of an LGBTQI person to the office of elder. A case might arise where a minister, who professes that marriage is between a man and a woman, is asked by the session to

conduct the ordination of a member of their congregation who is in a same-sex marriage. If the minister is unwilling to conduct the ordination, guidelines for facilitating that eventuality might be needed. The Clerks of Assembly are of the view that the initial guidelines for the church do not need to contemplate the most difficult situations and that perhaps ways will be found to graciously navigate such circumstances, if in fact, they arise. The Clerks of Assembly are always available for situation specific consultation. Nevertheless, it will be valuable to hear from the church if guidelines such as these are needed.

Feedback on the guidelines and the three points raised above, is welcome.

Recommendation CLK-004 (adopted, p. 54)

That sessions, congregations and presbyteries be invited to share feedback with the Clerks of Assembly by January 31, 2022, with a view to improving these guidelines and that the Clerks of Assembly report to a future General Assembly regarding possible revisions.

Legislation

The Clerks of Assembly have considered the possible need for new legislation as a result of the passing of the remits. It is common for remits to be based upon an amendment to a specific section of the Book of Forms. Then, when the remit passes, the Book of Forms is automatically updated. This is not always the case. The fact that Remits B and C, 2019 do not attach to a specific section of the Book of Forms does not diminish their legal standing. Having been approved through the process of the Barrier Act, they are the law of the church. In order that the precise legislation approved in Remits B and C, 2019 be readily available, the Clerks of Assembly recommend that a new Appendix L be added to the Book of Forms containing the remits and the date they were adopted.

Recommendation CLK-005 (adopted, p. 54)

That Appendix L, Policy Regarding Same-Sex Marriage and the Ordination of LGBTQI Persons, be added to the Book of Forms as follows:

APPENDIX L

POLICY REGARDING SAME-SEX MARRIAGE AND THE ORDINATION OF LGBTQI PERSONS

The 2021 General Assembly approved the following remits under the Barrier Act:

Remit B, 2019 – Definition of Marriage

The Presbyterian Church in Canada holds two parallel definitions of marriage and recognizes that faithful, Holy Spirit filled, Christ centered, 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 – Ordination of LGBTQI persons

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.

Book of Forms 11.2

There is one section of the Book of Forms that the Clerks of Assembly believe is in conflict with the remits.

Section 11.2 is a Declaratory Act (a decision of a General Assembly that provides an authoritative interpretation on an existing church law) adopted in 1989 when liberty of conscience and action regarding participation in the ordination of women was being discussed. At that time, legislation was proposed that stipulated ministers were not permitted to absent themselves from the ordination of a woman. And presbyteries, though not permitted to condone disobeying church law, were enjoined to deal with cases of conscience pastorally. On the floor of the Assembly, the reference

to women was removed, leaving the Act to stipulate that ministers were not permitted to absent themselves from any ordination:

11.2 The following Declaratory Act was adopted by the 1989 General Assembly and ordered inserted in the Book of Forms (A&P 1981, p. 90; A&P 1989, p. 271, 65): By virtue of their ordination vows, all ministers and elders are obliged to exercise full ministry including, among other things, active participation in the ordination of candidates to the eldership and to the ministry of Word and Sacraments. Though presbyteries have no authority to grant permission to disobey church law and doctrine, yet they are enjoined to deal with cases of conscience on any question with pastoral care and understanding for the parties involved, with concern and sensitivity for the peace and unity of the whole church.

In today's context, section 11.2 could be taken to restrict the freedom of conscience and action related to participating in ordinations and inductions that is permitted in Remit C, 2019.

The Clerks of Assembly believe that this legislation is no longer necessary regarding the ordination of women and could pose a conflict to those who wish to claim the freedom of conscience and action granted in Remit C, 2019.

It is possible to for this Assembly to remit the deletion of section 11.2 to presbyteries under the Barrier Act to seek their approval. It is also possible for this Assembly to adopt an interim act that would allow the church to function as if section 11.2 was deleted until the presbyteries have responded with their judgment about the deletion. By approving Remit C, 2019, however, the church has expressed its support for freedom of action as it pertains to ordinations. Deleting this section immediately would bring the legislation in line with the approved remit and provide a degree of comfort to ministers and elders who may wish to exercise freedom of conscience and action regarding participation in ordinations, inductions and installations. Therefore, the Clerks of Assembly recommend that section 11.2 be deleted from the Book of Forms.

Recommendation CLK-006 (amended and adopted, p. 55)
That Book of Forms section 11.2 be deleted.

Human Rights Matters

Calling a Minister – Supplement 4 – Guidelines for Interviewing Candidates

One critical pre-interview task is for the interviewers to ensure they are well informed about the limitations placed on employers by human rights legislation. The underlying principle is that employment decisions should be based on criteria relating to the applicant's ability to do the job in question – and not on factors unrelated to job performance. In particular, employers are prohibited from enquiries that, directly or indirectly, classify or indicate qualifications on the basis of any of the grounds protected against discrimination. These "prohibited grounds of discrimination" include characteristics such as: race; ancestry, place of origin or ethnic origin; colour; creed or religion; sex (including pregnancy); sexual orientation; gender identity; age; marital status; family status; and disability (physical or mental).

In preparing for conversation with the candidates, interviewers should discuss together and come to agreement on: "What topics are we permitted to raise? What questions may we ask?" Employers are expected to evaluate the suitability of the different candidates based on the position's essential duties and bona fide requirements. Therefore, seeking information that falls outside this scope is not appropriate.

Typically, employers are not permitted to ask questions, either directly or indirectly, about one of the protected grounds. By way of illustration, this rules out enquiries such as the following:

The same limitations apply to employer communication with the confidential references named by the applicant. References may be asked for information pertinent to job performance. However, it is prohibited to make any enquiry of a reference that would reveal the applicant's race, colour, sex, sexual orientation, age, marital status, family status, ethnic or national origin or ancestry, disability or any other ground protected against discrimination.

After hiring, it should be noted that employers are permitted to ask the successful candidate:

- to answer enquiries about sex, marital status, dependents or age that are pertinent to an employee's superannuation, pension or insurance plan,

- to present documentation of eligibility to work in Canada,
- to answer genuine and reasonable enquiries about disabilities that are pertinent to legitimate personnel purposes such as relating to superannuation, pension, disability, life insurance or other benefit plan.

Since human rights legislation is enacted provincially, some differences exist across Canada in the list of grounds that are protected against discrimination. As an example, some but not all provinces prohibit discrimination based on criminal conviction that is unrelated to employment or for which a pardon has been received.

Category	Prohibited Inquiries during Selection Process
Sex Marital Status Family Status	marital status maiden or birth name children or dependents arrangements for child care child bearing or adoption plans pregnancy information about spouse (e.g., is spouse willing to transfer) second income sexual orientation
Age	age date of birth
Citizenship	birthplace nationality of ancestors, spouse or other relatives asking whether born in Canada asking for proof of citizenship
Disability	health, illnesses, learning disabilities, limitations or health problems physical disabilities, limitations, health problems applicant's use of alcohol or drugs mental disorders and conditions, history of psychiatric care or hospitalization requirements that applicants undergo pre-interview medical examination

2020 AND 2021 OVERTURE REFERRALS

OVERTURE NO. 1, 2020 (p. 733)

Re: Statement of faith from nominees for Moderator of the General Assembly

Overture No. 1, 2020 requests that the General Assembly Office be directed to ask all nominees for Moderator of the General Assembly to submit a statement of faith relating to the ecumenical creeds and confessions of the Reformation and our subordinate standards.

The General Assembly Office compiles biographical information on nominees for Moderator based on information submitted by the nominees and their nominators. A brief synopsis is circulated along with the ballots to members of presbytery. The Life and Mission Agency poses a selection of questions to each of the nominees to introduce them more fully to the church. These questions relate to the faith of the nominees and their responses are posted on the denomination's website.

All nominees must be members of a court of the church and so have responded positively to ordination questions either as elders or as ministers of Word and Sacraments. That means all nominees have publicly promised that they, among other things, believe in God and accept the subordinate standards of the church.

The 2003 General Assembly, on the recommendation of the Committee on Church Doctrine, approved *Confessing the Faith Today, the nature and function of subordinate standards*. In that document this promise is helpfully described:

Presbyterian Church officers make a threefold commitment: first, to Jesus Christ, the only King and Head of the church; secondly, to scripture as the canon of all doctrine by which Christ rules faith and life; and thirdly, to the creeds, confessions and subordinate standards.

By its first commitment, members profess to be evangelical; by the second, to be biblical; and by the third commitment, to be confessional. (A&P 2003, p. 248)

The Clerks of Assembly suggest that to require an additional formal statement of faith may be seen as questioning the sincerity of those who take such vows. This should be avoided. In addition, during the installation of the Moderator, the following question must be responded to in the affirmative:

Do you promise to be faithful to the constitution and laws of The Presbyterian Church in Canada?

In this way each Moderator does in fact promise to be faithful to the subordinate standards of the church since they are a part of our constitution.

These formal acts of affirming the standards of our church are currently an essential part of the process of electing a Moderator.

The Clerks of Assembly believe this is a sufficient declaration of the faith and belief of nominees for Moderator and answers the prayer of the overture.

Recommendation CLK-007 (adopted, p. 54)

That the prayer of Overture No. 1, 2020 re a statement of faith from nominees for Moderator of the General Assembly, be answered in the above terms.

OVERTURE NO. 11, 2020 (p. 739)

Re: Establishing new courts and structures

OVERTURE NO. 1, 2021 (p. 739)

Re: Establishing a partner denomination

OVERTURE NO. 12, 2021 (p. 746)

Re: Restructuring the denomination along two theological lines

OVERTURE NO. 16, 2021 (p. 748)

Re: Presbyteries formed according to theological ideals

OVERTURE NO. 17, 2021 (p. 748)

Re: Establishing a theologically autonomous presbytery

OVERTURE NO. 18, 2021 (p. 749)

Re: Presbyteries formed according to shared biblical commitment

The Clerks of Assembly have had six overtures referred to them that can be categorized as requests for the General Assembly to establish a court system whose bounds are formed on the basis on theology. One is from a presbytery. The others are from the sessions of three pastoral charges and were forwarded without comment by their presbytery.

The Clerks are aware that the Assembly Council has received similar overtures and that there are others that have not yet been referred to any church group for consideration.

Recognizing that many of these overtures are based on anticipation of what the church may decide regarding the remits related to sexuality, marriage and ordination that are currently before the church, the Assembly Council agreed to defer considering them until after the General Assembly has made a final decision on Remits B and C, 2019.

The Clerks of Assembly agree with this deferral and, therefore, recommend the following.

Recommendation CLK-008 (adopted, p. 54)

That the Clerks of Assembly be permitted to respond to overtures requesting the establishment of courts and structured on the basis on theology to a future Assembly, after a decision has been made on Remits B and C, 2019.

OVERTURE NO. 2, 2021 (p. 741)

Re: Non-interim moderators as equalizing ministers

There are 45 presbyteries in The Presbyterian Church in Canada. One half of the membership of the constituent roll of each presbytery is made up of ordained Presbyterian ministers and members of the Order of Diaconal Ministers. Most serve congregations but there are others who are employed as seminary professors, chaplains, missionaries, regional staff, national office staff and a few other categories. All must be employed at a minimum of half time to be placed on the roll.

The complete list of the vocations that make ministers and diaconal ministers eligible to be placed on the constituent roll of a presbytery can be found in Book of Forms 176 and following. The other half of a presbytery's constituent roll is made up of ruling elders. Each pastoral charge has the right to appoint a representative elder to serve on the constituent roll of its presbytery. Only those on the constituent roll of the presbytery are eligible to vote on recommendations placed before the presbytery. Consequently, it is the constituent membership that is responsible for decisions made by the presbytery.

Any minister within the bounds of the presbytery who is not included on the constituent roll is added to the appendix to the roll. Very often such ministers are retired or without a pastoral charge. At the time of writing this report, all but one presbytery, the Presbytery of Temiskaming, have an appendix. Those on the appendix may serve on presbytery committees, take part in discussions regarding recommendations placed before the presbytery but they do not have a vote and, consequently, do not share the same level of responsibility for decisions made by the presbytery. Some also help by serving as interim moderators for pastoral charges.

Parity between ministers and elders at presbytery is one of the foundations upon which the denomination's governance is based. Ideally, there is an equal number of ministers and elders on the constituent roll of each presbytery. The number of ministers will fluctuate when they are called into and out of the presbytery, retire and so on. The number of representative elders is more consistent but will change when congregations are created, amalgamated, become part of a multiple-point charge or are dissolved.

When a presbytery has more ministers on the constituent roll than pastoral charges, the presbytery may ask some pastoral charges to appoint additional elders, called equalizing elders, so that the number of ministers and elders on the roll is equalized.

Some presbyteries have found themselves with more elders than ministers on their constituent rolls for an extended period. This might occur for a number of reasons. For example:

- A. A pastoral charge is vacant for several years. This means there is no minister on the roll of presbytery to correspond with the elder appointed from that pastoral charge.
- B. In an ecumenical shared ministry, a Presbyterian congregation may be served by a minister of another denomination. That means the session appoints a representative elder but there is no voting minister from that pastoral charge on the presbytery roll.
- C. Some congregations are served by stated supply ministers or interim ministers. If such ministers are employed less than half time, the session still appoints a representative elder but the minister is not eligible to be placed on the constituent roll because they don't meet the minimum time requirement. They are placed on the appendix to the roll instead.

In instances like these, ministers on the constituent roll may be outnumbered by elders on the roll, sometimes by substantial ratios and for many years. An overture to the 2017 General Assembly asked that an equalizing mechanism be developed "so that ministers are not continually voting in the minority in their own presbytery".

In response, the 2019 General Assembly adopted legislation that created an extraordinary place on the constituent roll of presbyteries for equalizing ministers. The legislation reads as follows.

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.

This legislation is extraordinary because it permits ministers to be placed on the constituent roll who do not meet the usual eligibility for membership described in the other sections of 176. Interim moderators are not normally "employed on a half-time basis" and are not considered to be the pastor of a congregation. Nevertheless, the church has accepted that ministers on the appendix to the roll, who are serving as interim moderators, may serve as equalizing ministers in this extraordinary sense because they are entrusted with the care and wellbeing of a congregation and report regularly to the presbytery regarding the discharge of their duties.

The prayer of this overture, however, asks the church to broaden this exception by allowing any minister on the appendix who is serving on a presbytery committee to be placed on the constituent roll.

While ministers on the appendix can offer wise guidance at presbytery meetings and serve as valuable members of committees, the Clerks of Assembly are of the opinion that it would be a step too far to place ministers on the constituent roll solely on the basis of their membership on a presbytery committee.

The constituent roll of a presbytery is fundamental to the structure of the Presbyterian form of government. Any amendment to the formation of that roll must not be taken lightly. Those on the constituent roll bear substantial responsibility for the life and wellbeing of congregations, ministers and, by extension, for the denomination. It is important, therefore, that members on the constituent roll are actively providing leadership in ministry.

Recommendation CLK-009 (adopted, p. 54)

That Overture No. 2, 2021 re non-interim moderators as equalizing ministers, be not granted.

OVERTURE NO. 6, 2021 (p. 742)

Re: Welcoming LGBTQI elders

Overture No. 6, 2021 asks, provided the church adopts remits B and C, 2019 thus enabling the ordination of LGBTQI individuals as ruling and teaching elders, married or single, that the Assembly require all ruling and teaching elders to extend a gracious welcome to all such ordinands.

While the Clerks of Assembly are sympathetic to the call to extend gracious welcome to any and all LGBTQI individuals who are ordained into service and hope and trust that such welcome would always be extended, they are at the same time, at a loss about how to 'require' this behaviour.

The Clerks of Assembly have prepared provisional guidelines for facilitating calls to LGBTQI individuals and have done so anticipating a spirit of love and respect within the church. If Remits B and C, 2019 are adopted, these guidelines will be considered by the Assembly and may meet much of the call for welcome and acceptance that is at the heart of this overture. A recommendation is included with the provisional guidelines that asks the courts of the church to offer feedback with a view to how they might be improved for the future. The Clerks of Assembly would welcome comments related to the ways in which LGBTQI individuals are made to feel welcome or perhaps unwelcome, within the courts of the church, along with any suggestions related to the guidelines.

The Clerks of Assembly wish to proceed on the assumption that goodwill shall prevail in the church so that more detailed guidelines and perhaps even legislation, will not be required.

Recommendation CLK-010 (adopted, p. 54)

That the above be the response to Overture No. 6, 2021 re a gracious welcome to LGBTQI elders.

OVERTURE NO. 13, 2021 (p. 747)

Re: Limiting the scope of business for the 2021 General Assembly

The prayer of this overture suggests that an on-line General Assembly might not be an effective forum for commissioner discussion and therefore asks that the 2021 General Assembly limit its business to non-contentious matters. Furthermore, it makes the specific request that the final consideration of Remits B and C, 2019, regarding the definition of marriage and the ordination of LGBTQI persons (married or single), be postponed to a future General Assembly when commissioners are able to discuss these matters in person.

The Clerks agree that the first on-line Assembly will likely pose challenges and that the scope of business should be limited. They also believe that commissioners alone should determine how the limitations will be made.

The Clerks of Assembly normally suggest an order of business to the Committee on Business and the Assembly's commissioners vote on the agenda for each sederunt. Our church has never had a process for restricting what business is considered apart from the will of the commissioners expressed on the floor of Assembly. For this reason, the Clerks of Assembly believe that the commissioners should be the ones that determine what business should be dealt with in 2021. In order to give commissioners an efficient means to exercise this determination, an online

commissioner poll will be developed as a first step towards establishing how the Assembly will manage which business and recommendations it will consider this year.

Once the reports of all standing committees, with their recommendations, are available to commissioners, they will be asked to read the reports and recommendations carefully and, by use of the online poll, indicate which of the recommendations they believe should be approved without debate, deferred to a future Assembly or discussed before the vote is taken.

Prior to the Assembly, results of the poll will be used to shape three omnibus recommendations. Commissioner preferences will be tallied recommendation by recommendation. For any given recommendation, the results must receive at least 50% of respondent preferences for it to be put in a category. If 50% concurrence is not reached, the recommendation will be proposed to be considered with discussion at this Assembly.

The recommendations to the General Assembly resulting from this process will look like this:

- Recommendation: that the following recommendations be approved: [list]
- Recommendation: that the following recommendations be deferred to a future Assembly: [list]
- Recommendation: that the following recommendations be received and considered and that the Committee on Business schedule their consideration: [list]

These three recommendations will be sent to commissioners in advance of the Assembly for their perusal. At the Assembly, these motions will be made, subject to amendment by majority vote. Once adopted, the Assembly would be clear on the business the commissioners have chosen to consider in 2021.

Recommendation CLK-011 (adopted, p. 54)

That the prayer of Overture No. 13, 2021 re limiting the scope of business for the 2021 General Assembly, be answered in the above terms.

OVERTURE NO. 14, 2021 (p. 747)

Re: Request to set aside Barrier Act process on Remits B and C, 2019

Overture No. 14, 2021, from the Session of St. Andrew's, Moncton, expresses the idea that proceeding with the Barrier Act process as it relates to Remits B and C, 2019 would constitute a divisive course of action since the subjects of the remits (two definitions of marriage and the ordination of LGBTQI persons, married or single) are considered contentious and disruptive to The Presbyterian Church in Canada. Therefore, the authors of the overture ask the General Assembly to stop the Barrier Act process and pursue an alternate path.

The Clerks of Assembly know that pondering questions of same-sex marriage and the ordination of LGBTQI persons whether married or single, has not been easy for individuals nor for the denomination. Reports on these subjects brought to Assemblies in the past and the discussions they have inspired, provide ample evidence of this. Nevertheless, through theological reflection, prayerful listening, speaking and voting, decisions have been made. As God's people, we trust God's Holy Spirit to direct the church in this corporate discernment. We believe our polity provides a way for seeking the mind of Christ for the church that is patient, open and just. Sometimes people are disappointed with the decisions reached, nevertheless, as a body, we trust we are genuinely hearing and following God's will for us in Christ Jesus. In the words of the preamble to ordination and induction:

All ministries of the church proceed from and are sustained by the ministry of the Lord Jesus Christ. He is our Prophet, Priest and King, the Minister of the covenant of grace. By the operation of God's Word and Spirit the church is gathered, equipped and sent out to participate in this ministry. (Book of Forms 447)

The Barrier Act (Book of Forms 293 ff) is part of this governance model and is designed to help the church shape its doctrine, discipline, government and worship. It provides the church time and opportunity to make decisions of discernment at two General Assemblies and within all the presbyteries. Following the steps of the Barrier Act, the General Assembly developed and adopted remits in 2019. The remits were distributed to presbyteries. Each presbytery approved or disapproved the remits. The results were tallied and a majority of presbyteries, also representing a majority of those on the constituent roll of presbyteries, approved the remits. The final step in

the process is for a General Assembly to vote once more on the remits. At every step, we pray that God's will be done.

Once that vote is taken, the denomination will declare where it believes God is leading the church on these aspects of marriage and ordination. The Clerks of Assembly are of the opinion that the church is following a legitimate and fair course towards a decision on the remits and the process should not be set aside. They hope, regardless of the outcome, that individuals and the denomination as a whole, will continue to trust God's guidance and seek the peace and unity of the church together.

Recommendation CLK-012 (adopted, p. 54)

That the prayer of Overture No. 14, 2021, re setting aside the Barrier Act process on Remits B and C, 2019, be not granted.

OVERTURE NO. 15, 2021 (p. 747–48)

Re: Seeking unity in Christ prior to acting on Remits B and C, 2019

Overture No. 15, 2021 was prepared by the sessions of the three-point charge in New Brunswick. The prayer of the overture is similar to that of Overture No. 14, 2021 since it also maintains that either adopting or defeating Remits B and C, 2019 (two definitions of marriage and the ordination of LGBTQI persons, married or single) will be divisive for the denomination. The authors of the overture ask not only that a decision on Remits B and C be deferred but that the church focus its attention on regaining unity in Christ before engaging in controversial questions.

The Clerks of Assembly know that pondering controversial questions is not comfortable for many individuals nor for the denomination. However, when we reflect on New Testament passages and stories from the history of the Christian faith, we readily find evidence that challenging issues have long mingled with encouragement towards unity in Christ. Within the early church, for example, there were those who claimed that unless a person was circumcised according to the custom of Moses, they could not be saved (Acts 15). There was debate on whether it the followers of Christ should eat food offered to idols (1 Corinthians 8). Meanwhile, Paul pleaded with the troubled church in Corinth to embrace unity. “Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you should be in agreement and that there should be no divisions among you but that you should be united in the same mind and the same purpose.” (1 Corinthians 1:10)

The Clerks of Assembly are convinced that the Barrier Act process is designed to be patient, open and fair. The Assembly adopted the remits in 2019. The remits were distributed to presbyteries. Each presbytery approved or disapproved the remits. The results were tallied and a majority of presbyteries, also representing a majority of those on the constituent roll of presbyteries, approved the remits. The final step in the process is for a General Assembly to vote once more on the remits. Through theological reflection, prayerful listening, speaking and voting, decisions have been made. As God's people, we trust God's Holy Spirit to direct the church in this corporate discernment. At every step, we pray that God's will be done and that our love for God, the church of Christ and one another will bind us together in the Spirit's joy, peace and patience.

Recommendation CLK-013 (adopted, p. 54)

That the prayer of Overture No. 15, 2021 re seeking unity in Christ prior to acting on Remits B and C, 2019 be answered by the response above.

OVERTURE NO. 19, 2021 (p. 749)

Re: Assembly Council sub-committee report re Gracious Dismissal

Overture No. 19, 2021 requests that the report of a subcommittee of Assembly Council regarding 'gracious dismissal' be received by the General Assembly in advance of the vote on Remits B and C, 2019.

This report was mandated by the Assembly Council for its own consideration and has not yet been received by the Council. Therefore, it would not be in order for it to be placed before the General Assembly. The report only became public as a result of it being included in the minutes of the Council as part of a member's reasons for dissent and is not yet ready to be reported to the church at large. The Assembly Council did not dismiss this report but chose to postpone its consideration until after the church has an opportunity to vote on the remits in question. The longstanding practice of the church is to provide the body to which a matter is originally referred the opportunity

to complete its work. The Assembly Council has not yet completed its work on this question. Currently the report has no standing in the church, apart from within the context of the sub-committee that worked on it and the Assembly Council itself.

The Clerks of Assembly have, as requested in the referral of this overture, consulted with Assembly Council at its April 2021 meeting. At that meeting, the Clerks received comments that helped shape their response. The Assembly Council wishes to make clear that the recommendation to not receive the report of the Gracious Dismissal subcommittee is only temporary. Once the church makes a decision on remits B and C, 2019, the Assembly Council expects to consider this report and a number of other overtures that ask for alternatives in the governance of The Presbyterian Church in Canada to accommodate those concerned about the outcome of the decisions on those remits.

The Assembly Council is very much aware of the theological divergence, conflict and anxiety within the church related to decisions about sexuality and are prepared to prayerfully address the various related overtures that have been referred to them from the church in the coming months and years.

Recommendation CLK-014 (adopted, p. 54)

That the Clerks of Assembly be permitted to respond to Overture No. 19, 2021 re the Assembly Council sub-committee report on Gracious Dismissal, after a decision has been made on Remits B and C, 2019.

LEGISLATION PROPOSALS

BOOK OF FORMS SECTION 176.1 – PROPOSED AMENDMENT

Book of Forms 176 and following, defines who of the church's elders, diaconal ministers and ministers of Word and Sacraments are eligible to be placed on the constituent roll of a presbytery. The first subsection reads as follows.

176.1 Ordained ministers within the bounds, whose ministry is carried out on a minimum of a half-time basis and not as a complement to some other vocational pursuit and:

The Clerks of Assembly think that the words “and not as a complement to some other vocational pursuit” are no longer appropriate given the realities of the church today. The inclusion of these words dates back to a time when the church questioned whether a candidate for ministry ought to be ordained to anything less than full-time ministry. That discussion concluded that ordination validation should be based on the quality of the candidate to be ordained and not the quantity of time devoted to ministry.

Part of the commentary surrounding this decision was that a call to part-time ministry should not be merely a supplement to some other vocational pursuit and that the other vocational pursuit should be something that would be “fitting” for a minister and not distract from the ministry of Word and Sacraments. (A&P 1988, p. 391, 21). There seemed to be a concern that some ministers might consider their “other vocational pursuit” as their primary occupation, while ministering on the side. The phrase “...and not as a complement to some other vocational pursuit...” appears to be an attempt to protect against such prioritization.

While both full-time and part-time ministry are deemed to be a response to a call of God, it is reasonable to expect the call to require a serious commitment from the minister. Nevertheless, it is understandable that ministers called to part-time ministry may very well be called to other work that supplements a part-time stipend. To try to determine which vocation is the primary and which is the secondary, seems an unnecessary distinction. Before they are called and ordained, ministers must receive the confirmation of a session, a certifying presbytery, a seminary, a guidance conference, a psychological examination body, a calling congregation and the presbytery that sustains the call. It is hoped favourably completing this journey of discernment serves as a significant part of the validation of an individual's ordination. The presbytery, in its ongoing care and oversight of ministers, will be able to assess if the minister is sufficiently committed to the service of the church.

With these considerations in mind, the Clerks of Assembly make the following recommendation.

Recommendation CLK-015 (adopted, p. 54)

That the proposed amendment to Book of Forms section 176.1, be referred to sessions and presbyteries for study and report to the Clerks of Assembly by January 31, 2021.

176.1 Ordained ministers within the bounds, whose ministry is carried out on a minimum of a half-time basis ~~and not as a complement to some other vocational pursuit~~ and:

BOOK OF FORMS SECTIONS 125.4 AND 213.4 – PROPOSED AMENDMENTS

It was recently brought to the attention of the Clerks of Assembly, that Book of Forms sections 125.4 and 213.4, refer to “ordained missionary” appointments. This was a system for appointing and ordaining seminary students to congregations upon graduation. The appointments were made by what was then called the Board of World Mission. This system was discontinued by the General Assembly in 1986. (A&P 1986, p. 462–63, p. 24, 25)

Section 125.4 is found in the session portion of the Book of Forms. It deals with the annual revision of the congregation’s membership roll and the revision that is to take place prior to calling a minister or, as it states, “requesting the appointment of an ordained missionary”.

125.4 The session shall revise, correct and attest the roll once each year and at the same meeting shall make entry in the minutes to the effect that they have done so. Before application is made for moderation in a call to a minister or when requesting the appointment of an ordained missionary, the session shall inform the presbytery of the date of the last revision of the roll. Should that date not be within one year, the session shall proceed with a revision in accordance with section 125.5.

Since the church no longer appoints candidates to the position of ordained missionary, it is reasonable to delete the ordained missionary reference.

Section 213.4 is found in the Presbytery portion of the Book of Forms. It deals with who may be appointed to serve a pastoral charge as interim moderator.

213.4 The presbytery may appoint any minister of the church, who is subject to the jurisdiction of the presbytery, as interim moderator of a charge. An appointment as ordained missionary does not automatically constitute him/her interim moderator. Neither does it debar him/her. It is within the discretion of the presbytery as to the minister appointed interim moderator and he/she may be either the missionary in charge or some other minister as the presbytery may deem wise.

The section includes the statements:

1. “An appointment as ordained missionary does not automatically constitute him/her interim moderator. Neither does it debar him/her.”
2. “...and he/she may be either the missionary in charge or some other minister as the presbytery may deem wise.”

Since ordained missionaries are no longer appointed, it is reasonable to delete these statements from this section. Furthermore, the Clerks note that these amendments would not change the law of the church since, in the case of section 125.4, congregations request the appointment of ordained missionaries and in the case of section 213.4, presbyteries only appoint a minister of the church as interim moderators.

The Clerks consulted with the Life and Mission Agency because Canada Ministries is sometimes called upon to make an appointment to a ministry. The Life and Mission Agency indicated the proposed amendments would have no effect on their work.

The Clerks of Assembly, therefore, make the following recommendations.

Recommendation CLK-016 (adopted, p. 54)

That the Book of Forms section 125.4, be amended as follows.

125.4 The session shall revise, correct and attest the roll once each year and at the same meeting shall make entry in the minutes to the effect that they have done so. Before application is made for moderation in a call to a minister ~~or when requesting the appointment of an ordained missionary~~, the session shall inform the presbytery of the

date of the last revision of the roll. Should that date not be within one year, the session shall proceed with a revision in accordance with section 125.5

Recommendation CLK-017 (adopted, p. 54)

That the Book of Forms section 213.4, be amended as follows.

213.4 The presbytery may appoint any minister of the church, who is subject to the jurisdiction of the presbytery, as interim moderator of a charge. ~~An appointment as ordained missionary does not automatically constitute him/her interim moderator. Neither does it debar him/her.~~ It is within the discretion of the presbytery as to the minister appointed interim moderator and he/she may be either the missionary in charge or some other minister as the presbytery may deem wise.

BOOK OF FORMS SECTION 280 – PROPOSED DELETION

Section 280 is found in the portion of the Book of Forms that addresses the appointment of commissioners to the General Assembly. According to the parenthetical notation at the end of the section, it dates back to the 1890 General Assembly.

280. In the case of a composite presbytery in the overseas mission field, which comprises members of this and other Presbyterian Churches, the General Assembly has declared that any representative to the Assembly “must be connected with this church and the presbytery shall not be entitled to representation in the General Assembly beyond what is due to the number of its members who are professing members in this church.” (A&P 1890)

The minutes of the 1890 Acts and Proceedings provide some background for the purpose of this piece of legislation. They include a discussion regarding a minister who was commissioned to the Assembly by the Presbytery of Trinidad. On page 9 of the minutes, a question is raised about whether the name of the commissioner, a Mr. K.J. Grant, had been entered on the Roll of the Assembly. The Clerk of the Assembly stated that “no communication in reference to the representation of said presbytery” had been received. On page 22, a report, adopted by the Assembly, noted the makeup of this composite presbytery by stating “the Presbytery of Trinidad comprises members connected with the Free Church of Scotland and the United Presbytery Church of Scotland, as well as with this Church.” On page 23, the General Assembly “...instructs the Foreign Mission Committee to consider the whole question of the relation of composite Presbyteries in the Mission Field, such as that of Trinidad, to the Home Church, with the view of determining questions as to representation, discipline and other important matters necessarily involved and to report to the General Assembly.”

While this section of the Book of Forms reminds us of the early days of the denomination, “composite presbyteries” no longer exist and commissioners are only appointed by presbyteries solely within The Presbyterian Church in Canada. For these reasons, section 280 is no longer a relevant part of our polity and the Clerks recommend that it be deleted.

The Clerks of Assembly are of the opinion that it is unnecessary to invite the church to engage in a study and report process regarding the proposed deletion of this legislation since it is outdated to the point of irrelevance. Therefore, the clerks make the following recommendation.

Recommendation CLK-018 (adopted, p. 54)

That Book of Forms section 280 be deleted.

OTHER MATTERS

ONLINE ELECTION OF THE NOMINEE FOR MODERATOR OF THE GENERAL ASSEMBLY

The Clerks of Assembly have begun testing possible options for electing a nominee for Moderator of the General Assembly using secure online technology.

Each year, between the close of General Assembly and the end of November, presbyteries nominate individuals to be Moderator of the next Assembly. If two presbyteries send in the same name and the individual agrees, their name is added to a ballot that is prepared, with biographical information, by the General Assembly Office. These ballots are sent to clerks of presbytery to be distributed to each member on the constituent roll as of March 15. Presbytery clerks collect the

ballots and send them to the Assembly Office for counting (by the Committee to Advise the Moderator) on or about April 1 each year.

The method of counting uses a preferential system with voters indicating first, second and third choice and so on. The counting proceeds based on the first choices. If a majority (50% plus one) is not received on the first count, the ballots of the candidate who received the fewest #1 votes are redistributed and added to the remaining candidates based on the #2 votes. This continues until a majority is reached for one candidate.

The pandemic has taught us that many elements of our ministry can move online. The Clerks of Assembly believe that this is the case with the election of a nominee for Moderator.

A number of professional election tools are available online that have a high level of security. Tests with staff and the Committee to Advise the Moderator have taken place with one called electionbuddy. This is a secure online platform that will generate and send ballots to a pre-authorized list of individuals and allow them to vote over a specified period of time. The results can be tallied based on the preferential system we have used for many years.

Each clerk of presbytery would submit a certified list of members and their email addresses and the platform creates a unique ballot link with a random, secret access key for each voter.

The ballot would still be structured as a preferential ballot and the results of each round of counting would be available to the Committee to Advise the Moderator. The identity of the voters would not be revealed.

This method has a number of advantages. While there is a small cost for the service, it is much less than the cost of printing and postage. The presbytery clerk would be required to certify a list of members but would not need to handle the ballots either by post or at presbytery meetings. Alternative arrangements could be made for presbyters unable to vote online.

The results of the election would still be a nominee for Moderator to be placed before the Assembly where the final election would be held.

If the General Assembly authorizes online voting proposal, the Clerks of Assembly and the Committee to Advise the Moderator will assess the process and use feedback from the church to help guide future elections.

Recommendation CLK-019 (adopted, p. 54)

That the Clerks of Assembly and the Committee to Advise the Moderator be authorized to facilitate online voting for the nominee for Moderator of the 2022 General Assembly.

OVERTURE NO. 9, 2017 – CLOSING RECOMMENDATION (A&P 2017, p. 586, A&P 2019, p. 260–61)

Re: Review length of term serve for elders

In their report to the 2019 General Assembly, the Clerks of Assembly provided a summary of the results of a survey on the question of the length of term service for elders. The report led to a recommendation that permitted greater flexibility. Proposed legislation was remitted to presbyteries under the Barrier Act as Remit A, 2019 re Book of Forms 108–108.3 – Length of Term Service for Elders.

Following that Assembly, the clerks noticed that they had not put forward a recommendation that would conclude their work on Overture No. 9, 2017 (A&P 2017, p. 586), the overture that initiated the term service review. Therefore, they now propose the following recommendation.

Recommendation CLK-020 (adopted, p. 54)

That Overture No. 9, 2017 re a review of the length of term service for elders, be answered in terms of the Clerks of Assembly report to the 2019 General Assembly (A&P 2019, p. 260–61).

CLERKS' CONSULTATION

Normally, every two years the clerks of synod and presbytery are invited to gather for a few days of worship, fellowship, discussion, education, laughter and meals. It provides an opportunity for

clerks to make valuable connections while discussing church governance. The event is hosted by the General Assembly Office with the support and participation of other national office staff.

Sadly, due to COVID-19 restrictions, the consultation that was to take place in 2020 is now scheduled for Friday–Monday, April 22–25, 2022. The clerks will enjoy the setting and hospitality of the Queen of Apostles Renewal Centre in Mississauga, Ontario once again. The centre is situated on spacious treed grounds and provides both accommodation and meals. The chapel is an inspirational setting for worship. Each presbytery or synod contributes towards the cost of the event while the balance is underwritten by Presbyterians Sharing. The consultation has been held, in a variety of configurations, for decades. Judging by the nearly perfect attendance each event, it continues to meet a need for the clerks

CONSULTATION WITH OTHER CHURCH BODIES

As directed by the General Assembly, the Clerks of Assembly consulted with the Assembly Council regarding the Overture No. 9, 2018 re granting a vote for young adult representatives and Overture No. 19, 2021 re Assembly Council sub-committee report re Gracious Dismissal.

They also worked with the Life and Mission Agency regarding the Policy on Addressing Harassment in the Church Workplace Harassment Policy. As part of their service to the denomination, upon request, the Clerks regularly consult with courts, committees, agencies and individual members of the church and members of the church.

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The commission, made up of the Clerks of Assembly and the Moderator of the 2019 General Assembly, (A&P 2019, p. 54), had no reason to meet since that Assembly.

Stephen Kendall and Don Muir
Clerks of Assembly

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

To the Venerable, the 146th General Assembly:

The Ecumenical and Interfaith Relations Committee provides this report for its activities between the 2019 General Assembly and March 1, 2021. The committee met four times during this period: an in-person meeting on September 30, 2019, by video and phone conference on January 27, 2020, October 26, 2020, and January 26, 2021. 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.

This report will highlight some of the many ways people and organizations within The Presbyterian Church in Canada are engaged in the work of the church through ecumenical and interfaith relationships.

ECUMENICAL SHARED MINISTRIES

The Life and Mission Agency updated the Handbook for Ecumenical Shared Ministries. This is a good resource for congregations considering how they might move into formal sharing of buildings, ministers and ministry opportunities across denominational lines. The Moderator of the 145th General Assembly, the Rev. Amanda Currie, visited Pinawa Christian Fellowship with the Rev. Rob Murray. Pinawa is a shared ministry across four Canadian church denominations.

PROJECT PLOUGHSHARES

Project Ploughshares is the peace research institute of the Canadian Council of Churches. Working with churches, governments and civil society, in Canada and abroad, the institute seeks to advance policies and actions to prevent war and armed violence and build peace. Rooted in the Christian ethics of peace, reconciliation and justice, Project Ploughshares grounds its research in careful analysis of facts presenting its policy statements and findings to governments, churches and non-governmental organizations in reasoned, public-policy language.

Two areas of significant work are autonomous weapons systems and Artificial Intelligence and surveillance. Information and reports are available at ploughshares.ca and by contacting members of this committee.

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. The 11th Assembly will be held from August 31 to September 8, 2022 in Karlsruhe, Germany, under the theme of “Christ’s love moves the world to reconciliation and unity”. Our delegate will be the Rev. Amanda Currie. The Rev. Stephen Kendall, as our ecumenical officer, will be an advisory delegate.

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. Ms. Hilary Hagar serves on the WCRC Executive Committee and the Rev. Stephen Kendall serves on the Finance Committee.

The WCRC focuses its work on transformative reformation in economic, social, gender and ecological justice matters. In 2021, the WCRC has entered a new consultation with all its area councils as it realigns its priorities to address pressing issues in an evolving post-pandemic world.

Caribbean and North America Area Council (CANAAC)

The Caribbean and North America Area Council 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. Three Working Groups are active covering Racial Justice, Youth Initiative, and Economy in the region with members from across the Caribbean and North America. The Rev. Matthew Sams serves on its Steering Committee.

CANAAC actively engages in issues of racial and gender justice within churches in its geographic region. The lessons of colonial and corporate globalization histories are key to understanding the work of the council. One member ought not impose its theology and practice on another but rather mutual learning and reflection are important. The building up and strengthening of honest, humble and Christ-centred relationships amongst all members is the key to the council’s ongoing effectiveness.

Canadian Council of Churches (CCC)

The Canadian Council of Churches is the broadest and most inclusive ecumenical body in Canada, bringing together representatives from Anglican, Evangelical, Free Church, Eastern Orthodox and Oriental Orthodox, Protestant and Roman Catholic member denominations. The purpose of the CCC is to serve God’s mission in the world, to give expression to the unity which is offered to the world through Jesus Christ, to witness to the continuing renewal of the Church by the Holy Spirit, to promote the growth of ecumenical and missionary obedience among all Christians and to facilitate common action by the member churches.

The CCC celebrated its 75th anniversary in 2020. A worship service was held on September 26, marking the first gathering of the council in 1944. In a precursor to what we now consider common-place in 2021, a cross-country video conference was held in October 2020 that focused on “Christians Together in Canada Today”.

In addition to the work of the reference groups, committees, and commissions of the council, several national public events were held in 2021. The council organized a multi-faith conversation on the role of faith communities in a time of pandemic with the Prime Minister of Canada and more than 200 faith leaders. A similar conversation was held with Dr. Theresa Tam, Chief Public Health Officer of Canada.

The Presbyterian Church in Canada is well represented on the CCC Governing Board and its committees and commissions, providing space for common dialogue and creating resources and

workshops for member churches. The Rev. Stephen Kendall completes his term as President of the Council in 2021.

Sexual Exploitation

The Canadian Council of Churches' Sexual Exploitation Working Group and its members are quite active, and the meetings connect frontline agencies working on sexual exploitation across Canada to share updates. The Rev. Deb Stanbury of ARISE Ministry represents our church on this working group and serves as one of the co-chairs.

The Sexual Exploitation Working Group is seeking to be intentional in reading "Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls" and responding to the Calls for Justice, therein. The group is having conversations about how to highlight and respond to these Calls for Justice in our work together and in the churches we represent; we are grateful for the work of Justice Ministries and resources they have produced that have helped shape our conversations and work.

The Sexual Exploitation Working Group is mindful of the upcoming review and evaluation of The Protection of Communities and Exploited Persons Act. The working group has sought to be intentional in amplifying the voices of exploited persons. The working group is continuing to work on a theological rooting document that expands upon and unifies some of their past work and expresses a spirit of ecumenism and the dignity of persons.

The Sexual Exploitation Working Group is currently setting program priorities for the coming triennium in alignment with the priorities set by Canadian Council of Churches and the Commission on Justice and Peace.

National Muslim-Christian Liaison Committee

The Rev. Daniel Cho represents The Presbyterian Church in Canada on the National Muslim-Christian Liaison Committee. One of its key events this year was a virtual workshop on *Race and Religion: Cultivating Anti-Racist Faith Communities*. Without intentional anti-racism work, faith communities can become bodies that unintentionally signal some people will never fully belong. Experiences were shared from Muslim and Christian communities highlighting this type of boundary creation.

Evangelical Fellowship of Canada (EFC)

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. The Rev. Dr. Dan Scott serves as observer for The Presbyterian Church in Canada at the EFC.

The 'Council of Presidents' of the Evangelical Fellowship of Canada met in Montreal on October 24–25, 2019. The council is composed of about 44 denominational representatives, heads of 35 institutions of higher education and the leaders of 75 ministry organizations.

The theme was "Evangelicalism in Canada: Past, Present and Future" and hosted by Ms. Karen Stiller. Amongst others, speakers included Dr. Bruce Hindmarsh, the James M. Houston Professor of Spiritual Theology at Regent College and author of *The Spirit of Early Evangelicalism: True Religion in a Modern World* and Dr. John Pellowe, Executive Director of the Canadian Council of Christian Charities (CCCC), speaking on research presented to the Canadian Senate on the public benefits of religion. Time was taken to talk in affinity groups about how well (or not) evangelicals are engaging in God's mission in Canada as well as networking with ministry peers over meals and breaks.

DIALOGUES AND CONVERSATIONS

The Presbyterian Church in Canada is involved in various ecumenical and interfaith dialogues and conversations. The three active groups are:

- Christian Reformed Church of North America, The Presbyterian Church in Canada and the Reformed Church of America
- Canadian Interfaith Conversation
- Christian Muslim Liaison Committee

The committee has had initial conversations for bi-lateral conversations with the Evangelical Lutheran Church in Canada and Canadian Conference of Catholic Bishops.

CONCLUSION

The Ecumenical and Interfaith Relations Committee received reports from congregations and members across Canada telling of how ecumenical groups have formed or have cooperated in new ways during the pandemic. Examples of this work include a province-wide online Bible study, multi-faith groups working together to advocate with their provincial government on pandemic responses, provincial and national worship services, and Week of Prayer for Christian Unity services that included more people through online platforms. The committee encourages members, congregations and organizations within The Presbyterian Church in Canada to continue and to develop new relations with worship communities in your neighbourhoods. Existing relationships foster quicker and smoother responses to events within communities. New relationships allow us to reflect on who we are, what we believe and on Christ's call to serve.

Matthew Sams
Convener

COMMITTEE ON HISTORY

To the Venerable, the 146th General Assembly:

Go, stand in the temple and tell the people the whole message about this life.
(Acts 5:20)

As they left the council, they rejoiced that they were considered worthy to suffer dishonour for the sake of the name. And every day in the temple and at home they did not cease to teach and proclaim Jesus as the Messiah. (Acts 5:41–42)

The faith that we share is the “go and tell” story of God’s saving plan for creation. From Jesus’ final commission for the disciples to “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you.”(Matthew 28:19–20a) the primary action of the ‘Church’ has been to tell the story – to offer the saving grace that we have received to others so that they might also be saved. The above quote from Acts 5 is the most explicit example of how this commission is both empowered by God’s Holy Spirit but is to speak God’s truth to power.

For 146 years, The Presbyterian Church in Canada has been prophetically proclaiming God’s good news to the nation, living out what the first apostles did in Jerusalem. Today, as we face challenges from an increasingly secular and diverse society – and from differing interpretations on the tenets and principles of our denomination, this commission is still the one true value of our faith that unites and moves us forward together. We are people of The Story – the story of God’s saving grace known in and through “Jesus Christ and him crucified.” (1 Corinthians 2:2) Heeding the commission to ‘go and tell’, the Committee on History is looking to focus on what binds us together as we begin to plan and prepare for the denomination’s 150th anniversary in 2025: we have much to share and tell, all to the glory of God!

Our history is alive in the buildings in which we worship, in the beauty of our stained glass windows, in our books, records and other artefacts. Preservation of church records is a legal requirement of our denomination. Preserving them is another way in which we Presbyterians can be good stewards.

For the past 30 years the denomination has benefitted from the passion and commitment of the Rev. Peter Bush’s work in editing, writing and publishing the *Presbyterian History* newsletter that is circulated twice annually. In 2021, we recognize his 30 years producing this informative and essential publication. The committee has been indebted to Peter for his drive, initiative and creative energy in steering this labour of love that has been a blessing and benefit to The Presbyterian Church in Canada. We have been blessed with the work and the scope of his interests, along with others who have shared contributions over the years. The most recent editions of *Presbyterian History* can be found on the website at presbyterian.ca/newsletters.

The Committee on History's various responsibilities include reporting on historical updates and ongoing projects as we share in celebrating and preserving Presbyterian history across the country. The Committee on History has celebrated its 140th year as a committee of our church. It is responsible for reporting on the Presbyterian Church Heritage Centre (formerly 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 members include: the Rev. Geoffrey Ross (convener), the Rev. Jenn Geddes, Mr. Scott MacDonald, Mr. David Mawhinney, the Rev. Dr. Beth McCutcheon and the Rev. Janet Taylor. The committee also enjoys the support of the Rev. Dr. Stuart Macdonald (Knox College) and the Rev. Dr. Glenn Chestnutt (Presbyterian College), the Rev. Dr. Ross Lockhart (Vancouver School of Theology), Ms. Kim Arnold (Archivist), Mr. Bob Anger (Assistant Archivist) and Ms. Marilyn Repchuck (convener for the Presbyterian Church Heritage Centre Advisory Committee).

THE PRESBYTERIAN CHURCH IN CANADA STRATEGIC PLAN

The committee reports our part in The Presbyterian Church in Canada's strategic plan in the 2017 A&P on page 292.

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 enjoys hearing various ways congregations commemorate Heritage Sunday. Some celebrate with events and some honour individuals within their own church family, while others profile the ministries of missionaries or church activities of outreach within their communities. February 20, 2022 is the suggested date for Heritage Sunday but congregations are encouraged to choose an anniversary Sunday or another date that is more suitable.

Recommendation HIS-001 (adopted, p. 46)

That the congregations be encouraged to observe Heritage Sunday on February 20, 2022 or on another Sunday, as a means of celebrating the unique faith journey and heritage we enjoy as Presbyterians.

HISTORY BOOK PRIZES

Every year the committee awards history prize certificates in three categories: congregational; academic and memoirs. This year we had some excellent submissions including an honourable mention of a fourth book. Congregations and individuals are encouraged to submit publications for consideration of the history prizes. Submission should be sent to the Prize Committee, Presbyterian Church Archives by December 31, 2021, to be considered for the 2022 History prizes. There were no books entered in 2020 and so we celebrate and acknowledge the following from 2019.

Recommendation HIS-002 (adopted, p. 46)

That the Assembly recognize the 2021 winners of the history book prizes:

1. Congregational History: St. Columba Presbyterian Church, Kirk Hill: *Celebrating 200 Years, 1819–2019*. Committee Chair: Audrey Nixon Crawford
2. Memoir: Pleasant Remembrances – A Memoir of the Mackay's at Cap-a-l'aigle, by Mary M. Harvey (nee Mackay)
3. Academic: A Short History of Berbice High School, the Canadian Mission Church in New Amsterdam, Guyana and the Bishops, by Andrew Ranji Bishop
4. Honourable Mention: *By Land, Sea and Air*, by Donna George

PRESBYTERIAN HISTORY

Two issues of *Presbyterian History* were published in 2019. The spring issue lead article was on how The Presbyterian Church in Canada arrived at the 1994 Confession re its relationship with the Indigenous Peoples of Canada. The fall issue marked the 50th anniversary of Canairelief and The Presbyterian Church in Canada's involvement in the Biafran Crisis/Nigerian Civil War.

A special article, "The Anti-Slavery Society of Canada, 1851", was printed in the winter 2020 issue of the *Presbyterian Connection*. The lead article in the newsletter in 2020 was "The Church, Its Subordinate Standards and the Ordination Questions."

In winter 2021, the *Presbyterian Connection* published an article about sermons on church-less Sundays during the Spanish flu pandemic in 1918.

The next issue of *Presbyterian History* will have an article looking at two Canadian missionaries and using wonder as a way of looking at cross-cultural engagement.

We regret that the PCPak has been discontinued. *Presbyterian History* articles are now on church's website at presbyterian.ca/newsletters. Individuals who wish to be on an email list to receive a copy, may contact Peter Bush at peter.bush@wightman.ca.

The Committee on History recognizes the work involved with *Presbyterian History*. Appreciation is expressed to Peter Bush, for over 30 years of dedication as editor. The articles can be accessed online at presbyterian.ca/newsletters.

Recommendation HIS-003 (adopted, p. 46)

That the Rev. Peter Bush be recognized for having completed over 30 years as editor of *Presbyterian History*.

THE ORAL AND VISUAL HISTORY PROJECT

The Committee on History has encouraged this ongoing project over the past few years, however due to COVID-19 we have not progressed any further with it. 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 with the added element of voice and personality. Interviews provide a unique historical record and recollection of a period in time. Those interviewed have had a connection to the church – lay ordained, professional church worker, etc. The Archives has the recording equipment available to those who might be interested in assisting our committee with this project. Contact Kim Arnold if you are interested. We have an ongoing list of interviewees from across the country. We are hopeful to have even more visual history interest over the years to come.

PRESBYTERIAN CHURCH HERITAGE CENTRE

Since 2002, the National Presbyterian Museum was located in the basement of St. John's Church, 415 Broadview Avenue, Toronto, Ontario and closed at the end of 2018 due to the congregation's building redevelopment. The museum contained a vast collection of interesting and informative items that include the largest collection of communion tokens in Canada, items sent by missionaries from around the world, the largest collection of pictorial church plates in our country, some of the oldest books ever used in seminary education in Canada, as well as the opportunity to walk into a pioneer Presbyterian chapel. We appreciate the ongoing knowledge and support of our curator, Mr. Ian Mason, as we packed up the artefacts and items in Toronto for storage.

We have chosen a new name! It is the Presbyterian Church Heritage Centre (PCHC). The PCHC Advisory Committee has met often over the last few years. Members are Ms. Kim Arnold, the Rev. Duncan Jeffrey, Mr. Ian Mason (curator), the Rev. Geoffrey Ross (convener of the Committee on History), the Rev. Angus Sutherland (past chair), Mr. Doug Carmichael and Ms. Marilyn Repchuck (chair). We extend our gratitude to the Rev. Stephen Kendall, the Rev. Ian Ross MacDonald, Mr. Oliver Ng and Ms. Jackie Czeglédi from 50 Wynford for their outstanding support over the past three years during the transition and finding our new future home.

After searching extensively and making many inquiries for space to relocate, in January 2018, some of the National Presbyterian Museum Advisory Committee met with people of Carlisle United Church, Carlisle, Ontario, (in the municipality of North Middlesex and above London, just east of Ailsa Craig). This led to further meetings with the kind-hearted people in Carlisle, who were ready and willing to give up their church sanctuary for our Heritage Centre. Since 2017, we have remained open to other facilities. We visited many and were drawn back to Carlisle Church satisfied with its well-kept heritage building. We must add that Carlisle United Church was originally Presbyterian!

A resolution was received from the Antler River Watershed Regional Council of The United Church of Canada in November 2019, giving permission for a lease agreement between Carlisle United Church Trustees and The Presbyterian Church in Canada Trustees. In January 2020, the lease agreement was signed that beginning in February 2021, the PCHC pay \$2,000 per year as

well as hydro and gas utility costs. Drawings have been completed and we are hopeful to display and stage all items and artefacts once again in the new renovated space.

2021 Update

The advisory committee has hired a contractor and a time frame has been organized for both moving and the renovations to be completed. We are unable to confirm the actual date of completion but do look forward to announcing the date in a year.

The wood types have been inspected to determine the floor load bearing requirements in the sanctuary of Carlisle United Church. The wood types have been examined and reviewed as:

- Joist is hemlock.
- Flooring is white pine.
- Beam is elm...an interesting collection.

Our new website is pcheritagecentre.ca.

The Presbyterian Church in Canada Management Team gave PCHC their blessing for a three-year campaign beginning at the 2021 General Assembly. We have resources now, however, our intention is to raise \$200,000 to transform the sanctuary of Carlisle United Church into the Heritage Centre. We will invest our time and energy over the next few years to raise funds. We are truly hopeful for our church's support and a good response. Each congregation will receive upcoming information.

As we launch the campaign, we ask for your prayers and wishes that together we will make the PCHC a place our church can be pleased with, where it can enjoy and learn about the history of our family in future years and for generations yet to come. The website, pcheritagecentre.ca, has further information and updates.

Recommendation HIS-004 (adopted, p. 46)

That presbyteries, congregations, groups and individuals be encouraged to support the national campaign for and contribute to the Presbyterian Church Heritage Centre.

The mailing address:

Presbyterian Church Heritage Centre (PCHC)
19 Falkirk St
RR 3
Denfield ON N0M 1P0
416-469-1345 (Ian Mason, Curator)
pcheritagecentre@gmail.com
pcheritagecentre.ca

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The Canadian Society of Presbyterian History is an academic society that supports studies in the history of the Presbyterian tradition in all its different forms and streams in Canada. As the largest Presbyterian body in Canada, we have always had a close collegial relationship with The Presbyterian Church in Canada and its national history committee. This year the society managed to hold a virtual conference on September 26, 2020, where four papers were shared: Angus Sutherland presented on Major John Norton (Teyoninhokarawen); Robert Revington presented on "George L. Robinson and the History of Knox College"; Rebecca Jess presented on "Young People and the Future of the Presbyterian Church" in the post-union period; and Stuart Macdonald explored the background to the "Declaration of Faith Concerning Church and Nation". The society's website, csph.ca, contains information on the society and a link to a recording of this past year's conference, including previous conferences and papers. The executive includes: Stuart Macdonald (President); Ian Mason (Secretary); and Sid Castle (Treasurer). We welcome new members. We have issued a call for papers for our 2021 conference which will be held virtually on Saturday, September 25, 2021. To receive membership information email: secretary@csph.ca.

ARCHIVES

As a denomination we are in an enviable position with our archives. The Archivist, Ms. Kim Arnold and the Assistant Archivist, Mr. Bob Anger, provide dependable, meticulous and hardworking service. However, due to the ongoing pandemic they both worked from their homes between March and August. After Labour Day, the Archivist returned to the national church office

while the Assistant Archivist began a nine month leave of absence and will return in July 2021. As a member of the Health and Safety Committee, he worked on COVID-19 policies and procedures for the national office prior to leaving.

The daily work includes appraising, preserving, cataloguing, responding to church-related research requests, records management and orientation for the national office staff and congregations, assessing best practices for managing digital records, arranging for the ongoing microfilming/digitizing of congregational records and creating new resources of church records. The updated Archives website highlights periodic features. The staff network with seminary students regarding their assignments on church history. The Disaster Preparedness Plan for Archives and Records Centre areas needs updating and will be reviewed by the Archivist and suggested changes will be drafted. The committee commends Kim and Bob for the exceptional service they provide to The Presbyterian Church in Canada!

Recommendation HIS-005 (adopted, p. 46)

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

ANNIVERSARIES AND HISTORICAL UPDATES

Biafran Crisis 1966–1970 (50 Years)

2020 marked 50 years since the end of the Biafran Crisis (the Nigerian Civil War). The Presbyterian Church in Canada was the only Canadian denomination with missionaries in Nigeria at the time of the conflict, therefore Presbyterians were at the centre of the action in Canada as churches responded to the crisis through the airlift by *Canairerelief*. Over the last 50 years Africa has shaped The Presbyterian Church in Canada in fundamental ways – the Biafran Crisis, support of the ANC, divestment and other pressures seeking the end of apartheid, response to AIDS, the debate about church investment in Talisman Energy's exploration work in Darfur, mission connections to Malawi and Mozambique and the arrival of Ghanaian, Nigerian, Rwandan and South African ministers, members and congregations in Canada.

Prince Edward Island – October 11, 1821–2021 (200 years)

“The first Presbytery of Prince Edward Island was, by deed of the Synod of the Presbyterian Church of Nova Scotia, formed on October 11, 1821 and held its first meeting in the house of Archibald Campbell, Esq., Lot 16 and consisted of the Rev. John Keir, moderator; Mr. Robert Douglas, the grandfather of Professor Falconer of Halifax, William McGregor, minister and Mr. Edward Ramsay, ruling elder. Mr. Douglas was clerk of the first Presbytery of Prince Edward.” *History of Presbyterianism on Prince Edward Island*, the Rev. John M. McLeod, 1904.

The Story of Vanuatu 1846–2021 (175 Years)

2021 marks 175 years since John and Charlotte Geddie left Nova Scotia to be pioneer missionaries for Vanuatu (The New Hebrides). Today Vanuatu is the only country in the South Pacific with a significant Presbyterian heritage and membership.

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, our hope is that this General Assembly will share in a moment of appreciation.

Recommendation HIS-006 (adopted, p. 46)

That with thanks to God and in celebration of the clergy and church workers who retired in 2019–2020, a moment of recognition and appreciation be offered by this General Assembly for these faithful representatives of Jesus Christ and diligent servants of The Presbyterian Church in Canada.

The Committee on History is grateful for the time, wisdom and assistance provided by the Rev. Stephen Kendall, Clerk of the General Assembly, the Rev. Don Muir, Deputy Clerk of the General Assembly; Ms. Terrie-Lee Hamilton, Senior Administrator and the staff in the General Assembly Office.

Members may email pcheritagecentre@gmail.com for campaign materials for the Presbyterian Church Heritage Centre or contact the Archives office for information on any aspect of church records management.

CONCLUSION

The Book of Acts goes on to tell how the apostles – and the early Church – responded to the adversities they faced by rejoicing that they were worthy to suffer “for the sake of the (Jesus’) name”. It then says, “And every day in the temple and at home they did not cease to teach and proclaim Jesus as the Messiah.” (Acts 5:41-42) The commission to ‘go and tell’ didn’t promise that there would be no hardships or disagreements but that if we did, Jesus promised, “Remember, I am with you always, to the end of the age.” Our prayer is that The Presbyterian Church in Canada – like the early Church – will continue to be blessed by our Lord’s presence as we seek to faithfully ‘go and tell’ of God’s story.

Geoffrey Ross
Convener

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 146th General Assembly:

This report brings forward the International Affairs Committee’s interim report prepared in 2020 that includes content regarding human trafficking, the degradation of global biodiversity and the impact of violence on children and families in Palestine and Israel. The committee has included new information about the impacts of human migration, highlighting situations where systemic injustices, environmental stresses and the COVID-19 pandemic render people more vulnerable to human rights abuses.

The committee’s mandate is to bring important international issues of justice to the church’s attention and to provide recommendations for how the church should respond even if it is hard or impossible in some cases to completely opt out of these systems of exploitation. The report for this year has urgency to it. Some of the recommendations have elements of a personal call – to give things up in humbleness. Others have a call for advocacy, asking governments to change policies or stand up for human rights. The consolidated report includes sections on the following:

- Human Migration and A Look at Migrant Workers in Canada
- Human Trafficking
- A Global Crisis: The Loss of Biological Diversity
- Climate-Induced Displacement
- Palestinian Migration
- Effects of the Israeli Occupation on Children and Families in Palestine and Israel

HUMAN MIGRATION: OVERVIEW AND VISION AND WHY THE CHURCH SHOULD CARE

Humanity has been on the move since homo sapiens emerged from Africa, long before God called Abram and Sarai out of Ur to find a new land, long before a wandering Aramean was the ancestor of the Hebrew people. The right to move is as much a part of being human as the right to belong to a place and is enshrined in the UN Declaration of Human Rights.¹

The rich man in his castle,
the poor man at his gate,
God made them high and lowly,
and ordered their estate.
– a verse from *All Things Bright and Beautiful*,
by Mrs. Cecil Frances Alexander, in 1848²

This is a verse from a well-known children’s hymn, written when Britain was in the “full flower” of its empire³ and exerted control over much of the global economy. This verse, which portrays the disparity between rich and poor as God’s will, was edited out of hymn books decades ago as morally indefensible. Yet the attitude it reflects persists in today’s attitudes toward human migration of the world’s most vulnerable citizens, seeking to improve their situation.

The fundamental drivers of human movement have not changed over millennia: survival, colonization, trade and opportunity. For some people these days, moving is easy; borders are permeable if one happens to be born with the right nationality and with sufficient wealth. Some people can respond to the pull to travel and relocate if and when they choose; borders are inconsequential. For other people, born in poverty or with a nationality that is viewed as having less quality or having no nationality at all, many borders are legally impassible. Yet some are pushed to leave the country of their birth because of fear of persecution or destruction of their homes and communities by war, natural and human-made disaster, poverty and climate change. They may do so even at the risk of their lives.⁴

The Quality of Nationality Index (QNI)⁵ shows glaring parallels between former colonial empires, with greater wealth and white privilege at the high end, for whom opportunities for movement are more abundant and the formerly colonized, lower income, largely non-white nationalities of the low and very lowest end of the index, for whom movement is restricted.⁶ When wealthy investors migrate, they are viewed as assets. When the people at the “bottom” of the QNI try to migrate, often unauthorized because they are unable to move through legal channels, then they are viewed as a problem. Even though capital and goods are moving more freely around the globe, i.e. increasingly unregulated, backed by “free” trade agreements, the movement of people has become more restricted and the distribution of wealth more extreme, favouring the rich who grow richer, leaving the poorest desperate to seek ways of improving their situation. Journalist and author Stephan Faris states that, “Our system of passport controls, immigration restrictions and closed borders has created a world in which few factors shape a child’s life as much as one she can do nothing about: the flag under which she was born”.⁷ Immigration policies in well-to-do nations have become more restrictive and more walls are being built to keep people out – as along the US border with Mexico and in Western Sahara – or in – as in Gaza and West Bank.⁸ Those who are forced to migrate may rely on human smugglers. Some fall prey to traffickers and others who exploit irregular migrants. Some are left to drown in the Mediterranean Sea or die of thirst in the Arizona desert or are sold into servitude.

Stephan Faris shared the story of Eritrean refugees he met in Italy:

The church is open and I step inside. A small group of Eritrean men were sitting in the pews near the door. Two of them got up to speak with me. They had heard that the priest sometimes gave out jackets and were waiting for him to arrive and while they waited we talked. Both men had been teachers in Eritrea and they asked me not to print their names for fear of reprisals against their families back home. They told me they had set out from Eritrea in early 2011 and passed illegally through Ethiopia, Sudan and Libya. They had crossed the Sahara packed twenty or thirty to a car. In Libya, in the city of Misurata, they were kept in a small room and beaten until their families sent payment for the trip across the Mediterranean. The journey had taken them more than two years, required them to risk their lives in the desert and at sea and cost them roughly \$10,000 each.⁹

In Asmara [Eritrea], you can buy an airline ticket to Rome for less than \$1,000. With a plane change in Cairo, if the connection is good, you’ll be sipping an Italian espresso less than eleven hours after the first lift-off.¹⁰

God’s desire for every human being is that they should “have life and have it to the full”. (John 10:10b) Why should the circumstances of a person’s birth limit their ability to be all they can be? Why can’t all individuals, particularly vulnerable people, have the right to live free from fear and free from want, with an equal opportunity to enjoy all their rights and fully develop their human potential?¹¹

What could the world be like, if the gifts of those born where the QNI is “low” were not lost for lack of opportunity to develop and use their gifts for the common good? Would we not be closer to the Kin-dom of God if each person were allowed, even encouraged, to be all they can be?

Without the 20% of its population that are international migrants with permanent residency in Canada, plus the thousands of temporary foreign workers that come every year (often returning year after year), Canada would hardly be Canada.¹² Migrants fill gaps in our labour force, pay taxes and contribute significantly to the economy. They make up for Canada’s low fertility rate (1.6 – well below the 2.1 replacement rate) and support Canada’s ageing population.¹³

Most people in the world do not love to move; they feel attachment to the land and community bonds where they were born.¹⁴ Of the world's 7.8 billion people in mid 2020, only 3.6 percent or 280.6 million are international migrants (those who have crossed international borders).¹⁵ Of these, 79.5 million have been forcibly displaced worldwide as a result of persecution, conflict, violence, human rights violations or events seriously disturbing the public order – 40 percent of which were children. Some 45.7 million are internally displaced people, within their own country but forced out of their homes. Officially, 26 million are refugees, with special protections under United Nations conventions. These refugees are covered by two UN organizations: 20.4 million under the UN High Commissioner for Refugees' mandate and 5.6 million Palestinians under UN Works and Relief Agency's mandate. Only 107,800 refugees were resettled into new permanent homes in 2019 (these are the most recently available statistics). There are 4.2 million asylum-seekers in various countries and in mid-2019, 3.6 million Venezuelans were displaced abroad.¹⁶ The rest of the international migrants have migrated through regular and irregular channels. Some felt pulled to move and many felt pushed.

We as the church have a responsibility to help people connect the dots and see the relationships between environmental destruction, restrictive migration policies, racism, neocolonialism and economic disparity and land occupation that have become entrenched in many governments around the world. For the church and all the world's citizens today, "...we need to transform our thinking – to step away from narrow nationalism and open our minds to the possibilities of new ways of belonging and better ways of sharing the one world that is home to all of us".¹⁷ When the current pandemic is better managed, we need to look seriously at advocating for easing restrictions on migration and welcoming the stranger.

MIGRANT WORKERS IN CANADA

Who are the migrant workers in Canada and under what programs do they work? Most Canadians are unaware, as they carefully select their fresh produce for quality and price in the grocery aisle, that it has been harvested by a migrant worker. These workers are largely invisible and yet play a vital role in getting food to our tables. This cheap food and labour, enjoyed by Canadians, is an integral part of Canada's food chain.

Canada has attracted temporary migrant workers since 1966 to fill the void in industries where there have been chronic labour shortages. Today, the Temporary Foreign Worker Program (TFWP) plays a significant role in the Canadian labour force with close to 470,000 workers registered in 2019. With a permit to work in selected industries the migrant worker, often working to support family who remain in their home country, arrives in Canada to work seasonally. Temporary employment in agriculture, domestic care, recreation, hospitality services, retail, food manufacturing, draws the migrant worker to escape poverty at home to provide for their family. They come to Canada out of necessity, leaving families behind. Annually the number of TFWs has increased significantly.¹⁸

Most migrant workers are from Latin America and the Caribbean coming to Canada under the Seasonal Agricultural Workers Program (SAWP) which has been in place since 1996. Under this program workers can stay up to eight months at a time returning year after year. The Temporary Foreign Workers Program also brings workers from Guatemala, the Philippines, Thailand, Jamaica, Nicaragua, Ukraine and Vietnam through the Low-Skill Pilot Project (LSPP), set up in 2002 and a specific Agricultural Program under TFWP, established in 2011.

The availability of these programs has allowed employers seeking workers for low-skilled occupations to hire them from any country they wish, provided a work permit can be secured. A Canadian employer must fit the criteria to hire foreign workers by obtaining a Labour Market Impact Assessment (LMIA). This states that there is no permanent resident of Canada available to do this temporary employment. In reality this work is undervalued by Canadians. The work is often arduous, labour intensive and can be dangerous at times. Workdays are long, often six or seven days a week but migrant workers often accept these conditions to have the opportunity to support their families back home.

Under these programs Canada has encouraged temporary migration rather than one of permanence to meet the labour shortage. This distinct change in immigration policy indicates that Canada has become a country that brings in temporary low skilled migrants, garnering low wages for short

periods of time, instead of a country relying on permanent migration to help build communities and the economy.

Often migrant workers must rely solely on their employer for housing, access to health care and community services. If a worker has a query or complaint regarding job or housing issues, there is real fear of job loss or deportation. Complaints documented show a picture of grueling work, long hours. Other documented issues include having no access to water for agricultural workers to no days off or expanded duties for domestic care workers. Many face exploitation and abuse with no clear avenue for remedy. Where would one lodge a complaint, if essential information about their legal rights to do so are denied? Very few provinces have legislation to safeguard the rights of workers and without this they are highly vulnerable with no recourse.¹⁹

And yet migrant workers pay income tax and contribute to social benefits without being able to claim those benefits. As migrant workers work hard to feed Canadians and care for our families, Canada is deducting taxes and employment insurance premiums from wage packets without allowing workers to access insurance benefits or rights associated with Canadian citizenship. After eight months they must leave the country making it difficult to apply for EI. In addition, the federal government collects mandatory Canada Pension Plan payments but accessing these benefits is not straightforward and workers do not always know how to do so or that they are entitled to, these and other benefits.²⁰

Despite some provinces recognizing the federal government shortfall in providing services to the temporary migrant worker, others such as Quebec, Manitoba and Newfoundland lack any legislation to address the challenges facing the migrant worker. Migrant workers may spend a large portion of their lives in Canada, yet most in low wage occupations are not eligible to apply for permanent immigration based on that work experience.

Even those who can apply for permanent residency often face significant barriers. For instance, some prospective employers and immigration consultants have charged foreign nationals large monetary fees for chances at permanent residency. *The Globe and Mail* tells of one young international student who after college sought a job and was lured into this illegal and unethical scheme. He had a minimum wage job with Subway working 60 hours per week with overtime pay of \$10 per hour, cash only. When asked if the employer would sponsor him for permanent residency under the provincial nominee program, he faced refusal unless he paid a fee of \$11,000 to an immigration consultant.²¹ In addition to the ongoing cheap labour the employer received kickback from the immigration consultant. In essence, workers such as him are paying for their jobs and as such cannot leave. Desperation and financial hardship are often the reality facing the migrant worker as they seek illusive permanent residency.

International Human Rights Instruments and Migrant Workers

The International Convention on the Protection of the Rights of all Migrant Workers and their Families (CRMW) was adopted by the UN in December 1990. Primarily this convention recognizes that migrants are not only workers but firstly human beings who deserve the same equality as nationals experience in their working and living conditions. The Convention promotes the proper safeguards for migrants and their families. The CRMW has been in force since July 1, 2003 when the required 20 countries signed it, which allowed the International Committee of Migrant Workers (CWM) to monitor the guidelines regarding the human rights of migrant workers regardless of legal status. To date only 47 State Parties have ratified this convention with an additional 55 State Parties who have signed but not ratified. The majority of the countries who have signed are those who send migrant workers whilst the countries who receive larger numbers of migrant workers have not ratified. Canada has failed to sign this Convention and consequently is not legally answerable to the ongoing international monitoring of the CMW.

Other bodies exist as well to help migrant workers. For example, in 2011 the International Labour Organization (ILO) introduced worldwide standards establishing protections for domestic workers by adopting the Convention Concerning Decent Work For Domestic Workers (Domestic Workers Convention, No 189). Globally this Convention has strengthened domestic workers rights by enhancing their conditions of employment covering issues concerning wages, hours, days off, so that they are entitled to the same basic rights enjoyed by workers in their home country. Canada is not one of the 31 countries that have ratified this Convention. Ratifying Convention No.189

would orient Canadian protections to address the vulnerabilities of domestic workers to abuse and, increase safeguards against child labour.

Migrant Farm Workers in Canada in 2020 during the COVID-19 Pandemic

COVID-19 has changed many people's lives but imagine if you were a migrant worker coming to Canada to work on farms and living in cramped dormitories and unable to isolate yourself from others? Farm and domestic migrant workers, who, under normal circumstances, have tenuous rights in Canada, are even more vulnerable during the pandemic.

A report from the Caregivers' Action Centre, a grassroots organization made up of former caregivers, reports:

There are approximately 25,000 migrant care workers in Canada today, almost all of whom live in employer homes. Many of us kept working during the pandemic. With schools closed and our employers working from home, our work intensified immensely. But we did not get paid for all of the extra hours we worked. Some employers also refused to allow migrant workers to leave their homes. Employers were free to come and go but their employees were not. Migrant care workers, the overwhelming majority of whom are racialized women, were cut off from social and personal support networks, unable to even send remittances home to families abroad in need. We continued to care for children, upkeep homes and support the sick and elderly.²²

Issues such as – labour intensification, unpaid wages, job loss and unemployment, denial of or difficulty accessing income support, employer control over movement, worries about permits and employers with LIMA assessments (the necessary assessment documents to hire temporary foreign workers) and the constant uncertainty about permanent resident status, family separation and health crises are all stresses resulting from the pandemic. Some farm workers were not able to return home after the harvest season due to travel restrictions of their government and the Canadian government. They were stuck in housing meant for summer months, without jobs, without access to Employment Insurance or the Canada Employment Wage Subsidy, because their work permits were tied to a single employer and they could not legally get other work. Hundreds of workers were stuck in this limbo until the Government issued a policy to allow them to apply for an open (untied to one employer) work permit.²³

On November 30, 2020, Matt Galloway of CBC's *The Current*, interviewed Gabriel Alladua, formerly of St. Lucia and a migrant farm worker for four years, who is currently a permanent resident of Canada and is with an organization called Justice for Migrant Workers. He says, – "Over two decades, we've been highlighting that housing conditions, living and working conditions are very, very difficult. They do not allow...overcrowding is a basic thing, overcrowding. And is this not a condition, a recipe, the recipe for COVID to spread like wildfire?" COVID did spread like wildfire through some farms. During the months that Canada's migrant farm workers laboured, many hundreds tested positive for the COVID-19 virus and at least three men died.²⁴

In this same interview, Mark Kelley from CBC's *The Fifth Estate* spoke of the situation of farm workers, adding, "These guys are working six, seven day weeks, you know, 12, 14, 16 hour days and it really highlighted some of those, you know, inequalities, the fact that they're not getting paid overtime, that there is no sort of pandemic bonus. I mean, remember a time when a cashier at the local grocery store was getting paid a pandemic bonus? Well, the person who was out picking and packing your food was getting none of that." These are harsh realities for migrant workers struggling to make a living and support their family, made only more vulnerable by a pandemic.

What can we and our congregations do?

Resources and information on migrant justice are available through KAIROS, of which The Presbyterian Church in Canada is a member. Some of these resources include "Know your Rights and Be Bold: a Workshop for Migrant Workers" and "Equal in Dignity, Equal in Rights: a Migrant Justice workshop for Church Communities". KAIROS also has links with other migrant justice organizations such as the Migrant Workers Alliance for Change (MWAC) and Caregivers Action Centre (CAC). MWAC is composed of migrant workers, community groups, faith groups and labour organizations whose focus is to provide advocacy, legal support and services. CAC is made

up of former and present-day domestic care workers and community supporters to provide education in seeking opportunities for fair employment and permanent residency.²⁵

Additionally, one can:

- Become more aware of our food supply and food-chain in Canada – don't take it for granted.
- Support migrant workers in your community if you are able.
- Pray for farmers and workers alike who are working through difficult situations.
- Pray for the families left in home countries as they try to make economies in their way of life.
- Pray for changes in legislation so that migrant workers can have a voice to make changes and also find a path to become immigrants to Canada if they so choose.
- Learn about supports provided in your communities for migrant workers to access medical, educational and services to meet basic human rights.
- Start a conversation in your congregation. Are there migrant workers in your community? Do you employ migrant workers yourself? Are there ways your congregation can assist grassroots organizations that are working with migrant workers?
- Celebrate International Migrants Day December 18 (on an appropriate Sunday) within our congregations with prayer and learning about justice for migrants.

Recommendation IAF-001 (adopted, p. 40)

That the Moderator write to the Minister of Immigration, Refugees and Citizenship, urging the Government of Canada to sign and fully ratify the UN Convention on the Protection of the Rights of all Migrant Workers and their Families and encourage presbyteries, sessions and individuals to do the same.

Recommendation IAF-002 (adopted, p. 40)

That the Moderator write to the Minister of Immigration, Refugees and Citizenship encouraging the Government of Canada to sign and ratify the ILO Domestic Workers Convention No. 189 and encourage presbyteries, sessions and individuals to do the same.

HUMAN TRAFFICKING

Human trafficking – also called modern-day slavery by the United Nations – is a crime in which victims are lured into an exploitative situation for the profit of the perpetrators. It is found in all regions and most countries of the world and is the fastest growing crime globally, involving low risk and high reward for the traffickers. Every 30 seconds another person becomes a victim of human trafficking.²⁶ This may occur within a country but can also involve trafficking across international borders. The International Labour Organization's 2017 Global Estimates of Modern Slavery reported that on any given day in 2016, an estimated 40 million people were victims of modern slavery. Out of these, approximately 25 million people were in forced labour.²⁷ The full extent of the crime is difficult to determine because of its hidden nature and the fear or inability of victims to come forward to law enforcement agencies.

Local communities in Canada are not immune from the problem of human trafficking. In a case that made national headlines, police in Simcoe County, Ontario, rescued 49 Mexican migrant workers from a Barrie house who were being exploited by a cleaning company. Police revealed a "very disturbing" operation that brought men from Mexico with promises of work visas, education or permanent residency. Instead, the men were housed in squalid conditions and forced to work as cleaners in Collingwood, Innisfil Oro-Medonte and Cornwall. The traffickers charged the men fees for accommodation and food, making their situation even more financially dependent on those who were exploiting them.²⁸

The same newspaper article reported that in July 2019, four Barrie residents were charged with human trafficking after a young woman met a man online, who then lured her to a party. Police say two men sexually assaulted her at the party and then forced her into the sex trade with the threat that if she ever left, she would be found and killed.²⁹

The relatively easy availability of internet access in Canada contributes to the scope and variety of online abuse. According to a study by Cybertip.ca, Canada ranked in the top 3 of 60 countries measured in hosting human trafficking websites, hosting visual images of trafficked persons and selling these illegal images for profit.³⁰ This technology also enables users to pay money to abuse

victims at a distance by logging onto live webcam websites and directing sex acts by those on view.

Human trafficking, whether facilitated by technology or not, is coerced exploitation of one person in response to an illegal demand for the gratification of another or for illegal labour at vastly reduced cost to an employer. Those exploited are not compensated fairly and are frequently forced to live under conditions that enable their captor's control. Often those conditions include physical or sexual violence. Opportunities for abuse are all around us – in our homes (with, for example, cleaning and other domestic services), in local hotels and nail salons, in agriculture or industry places of employment, at highway truck stops and service centres and at large gatherings of people for entertainment or sporting events. Victims may be a teenager from your neighbourhood or someone brought into the local community from somewhere else in the world. The abuse is perpetrated both by those who conduct the trafficking and by those who engage in using the services of trafficked people. However, people may not always be aware that the products or services they consume may be a result of the labour of someone who has been trafficked. Human trafficking thrives on invisibility.

Human trafficking affects men, women and children, often those who are the most vulnerable in society.³¹ The most likely to be at risk are those who are socially and economically disadvantaged and may include Indigenous women and girls, migrant workers and new immigrants. At-risk youth, children in the child welfare system and those with disabilities can be especially vulnerable to traffickers. Migrant workers in particular may have language barriers, a deficiency of access to services and support and often lack basic information about their rights. With promises of a better life and meaningful work, many victims go willingly at first, only to be tricked, held against their will and coerced to give services, physical or sexual, for the financial benefit of the trafficker.

The impacts of COVID-19 have further exacerbated conditions for vulnerable people. The UN Office on Drugs and Crime notes: “The increased levels of domestic violence reported in many countries is a worrying indicator for the living conditions of many trafficking victims... In an environment where priorities and actions are geared toward limiting the spread of the virus, it is easier for traffickers to hide their operations, making victims increasingly vulnerable.”³²

The casualties of human trafficking suffer emotional and physical abuse, often living and working in deplorable conditions, with their basic human rights violated. The CBC's Marketplace investigated allegations of human rights abuses in overseas factories producing personal protective equipment (PPE) that are imported into Canada and used by Canadians, highlight the need for watchfulness of our supply chains even during the pandemic.³³ Victims can be exploited time and again for the financial benefit of the traffickers. In a report titled, “Human Trafficking is Big Business”, the International Labor Organization estimates that in 2014 this clandestine crime generated \$150 billion USD, for its perpetrators, second only to profits made in the drug trade, affecting millions of victims worldwide.³⁴ Canada's Criminal Intelligence Services estimated that back in 2010 domestic sex traffickers earned an average of \$280,000 annually from every victim under their control. One convicted male offender from Ontario reportedly earned at least \$400,000 from sexual exploitation of one girl.³⁵

Over the last 10 years, the profile of detected trafficking victims worldwide has changed. Although most detected victims are still women, children and men now make up larger shares of the total number of victims. The share of victims who are trafficked for forced labour has also increased. About four in 10 victims detected between 2010 and 2014 were trafficked for forced labour and out of those trafficked for forced labour, 63 percent were men.³⁶

Human trafficking and human smuggling are often confused, as the two crimes appear to be very similar in nature. But human trafficking always involves exploitation and force, with the victim having no freedom of choice. Human smuggling involves the provision of a service, typically transportation or forged documents, voluntarily paid for to allow illegal entry into a foreign country – often at great risk to those being smuggled and for exorbitant prices. It is also possible that the crime may start out as human smuggling but escalate to become human trafficking.³⁷

One striking example of the tragic effects of human smuggling was the discovery in October 2019, in Essex, England, of 39 people from Vietnam frozen to death inside a refrigerated container truck.

They were all from Nghe An Province, one of Vietnam's poorest regions. Criminal gangs regularly exploit young people who are desperately seeking a better life in Europe to be able to send money back to their families. The journey is filled with danger. Physical and sexual abuse are commonplace. Some individuals are fortunate and make it safely to their destination to eventually find employment but many more do not and are coerced into jobs typical of human trafficking. Many women find work in nail salons, where some have to work long hours for little pay and others are forced by their employers to engage in sex work. Young Vietnamese men are lured into work on cannabis farms, living under poor conditions. They are often deprived of their passports, making leaving the situation difficult to near impossible.³⁸ In another situation, a journalist in North Carolina was offered a reporting job for the 2014 Sochi Winter Olympic Games. The talent agent who contacted her said he was hiring American reporters for the Olympics. After a four-month interview process the woman discovered that the "talent acquisition agency" was bogus. The FBI became involved and discovered the agency was most likely a front for a sex trafficking ring.³⁹

Human Trafficking in Canada

Indigenous women and girls are over-represented among people who are trafficked in Canada. One demonstration of this is in British Columbia, where a 724 km stretch of highway between Prince George and Prince Rupert known as the "Highway of Tears" is bordered by 23 First Nations communities and many small towns. This rural area is impoverished and lacks sufficient public transportation, so local citizens will often hitchhike as a form of transit. In 2013, Human Rights Watch released a report, "Those Who Take Us Away", focusing on the need for an inquiry into missing and murdered Indigenous women on the Highway of Tears.⁴⁰ Many of the issues noted in this 2013 report as contributing to the high rates of violence against Indigenous women and girls are more fully examined in the comprehensive study initiated in 2016 by the National Inquiry into Missing and Murdered Indigenous Women and Girls. The final report of this inquiry delivered 231 Calls for Justice directed at governments, institutions, social service providers, industries and all Canadians.

Diane Redsky is the director of MaMawi Wi Chi Itata Centre in Manitoba, which advocates for Indigenous women and children, specifically sex trafficking victims. Redsky says the history of racism against Indigenous people in Canada feeds into the cycle of violence and exploitation against them. Indigenous Canadians make up just 4 percent of the country's population but more than half of all sex trafficking victims in Canada are Indigenous.⁴¹ Redsky and others in Manitoba are now leading transformative programs to help identify the threats and risks so prevalent in Indigenous communities, including a history of bias and racism that has prevented some members of police services from fully understanding how and why Indigenous girls and women are often the targeted for violence, including human trafficking.⁴²

In a 2014 report of the National Task Force on Sex Trafficking of Women and Girls in Canada, the task force states that while many service providers report the average age of recruitment as 13 to 14 years old, some children are trafficked at younger ages.⁴³ Young people from middle class families as well as from poorer neighbourhoods are lured from high schools and shopping malls and enticed through social media with gifts and promises of love.

Many factors contribute to the rise in human trafficking, including long-term unemployment; gender-based inequality; the internet; a globalized, free-market economy; an increase in the demand for cheap labour, goods and services; and increased international mobility.⁴⁴

How is the international community responding?

Human trafficking is one of the issues the United Nations is working to counter. The Palermo Protocols were adopted by the United Nations to supplement the 2002 Convention Against Transnational Organized Crime. The first protocol is to prevent, suppress and punish trafficking in human beings, especially women and children. The protocols came into force in December 2003 and have been ratified by 187 states, Canada among them. In so doing, these nations pledged to take a series of measures against transnational organized crime. With enhanced international cooperation, the state parties can have a real impact on hindering the ability of international criminals to operate successfully.

Effective implementation of the Palermo Protocols would help ensure that vulnerable citizens across the globe can live in safety and dignity, in their homes and communities. This would align

with United Nations Sustainable Development Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.⁴⁵

What is Canada doing?

Human trafficking was listed under the Criminal Code of Canada in 2005.⁴⁶ The Government of Canada's approach to addressing human trafficking is guided by the United Nations Convention against Transnational Organized Crime and the Palermo Protocols.⁴⁷ In September 2019, the Canadian government announced a five-year National Strategy to Combat Human Trafficking with a budget of \$58.22 million and thereafter \$10.25 million annually in federal funding.⁴⁸ The pillars of the plan include: Supporting victims and survivors; steps to increase prevention; addressing gaps in existing supports and providing culturally-informed services; prosecution of human traffickers; building appropriate partnerships to better address human trafficking.

The National Strategy was designed to be adaptable, recognizing that human trafficking is a crime that is often hidden and evolving. One important part of the strategy to help inform how it is carried out, is the establishment of an advisory committee comprised of survivors of human trafficking to provide a platform in which individuals with lived experiences can inform and provide their unique and invaluable recommendations to the Government of Canada on current and future federal anti-human trafficking policies and initiatives.⁴⁹

Civil society groups are also working to end human trafficking. An example is Project Maple Leaf, a public awareness campaign, launched by the Canadian organization Courage for Freedom (courageforfreedom.org) on July 30, 2019. The campaign used a series of videos with tips to identify potential human trafficking and encouraging the public to report any suspicious activity. The videos played at service stations along 400 series highways in Ontario. These highway corridors are some of the busiest roadways in Canada and are being used to transport victims of human trafficking around the province and further afield, often in clear view of the driving public. It is estimated that 60 percent of all human trafficking in Canada is initiated along the 400 series of highways and campaign organizers estimate that the videos were viewed more than 16 million times.⁵⁰

There is also a Canadian Human Trafficking confidential hotline at 1-833-900-1010 that is managed 24 hours daily and serves to connect survivors and victims with local support services in communities across Canada. This initiative has funding support from Public Safety Canada and collaborates with the anti-human trafficking and global hotline experts at Polaris in the United States.

One essential part of combating human trafficking is to address the needs of trafficked victims for such things as food, shelter, education, employment and personal safety. The Government of Manitoba has committed more than \$10 million a year to fund Tracia's Trust, named in memory of 14 year old Tracia Owen, an Indigenous girl who was sexually exploited before she died by suicide in 2005. Tracia's Trust outlines a strategy developed from input from 54 organizations, stakeholders, front-line service providers, community members, Indigenous elders, law enforcement and exploited Manitobans to combat sexual exploitation and sex trafficking of children.⁵¹ While the content is specific to Manitoba, Tracia's Trust offers a useful model to develop a strategy to address online exploitation and trafficking and provide supports for youth who are at risk.

In our own time, the church is called to action against the evils of human trafficking whereby people are enslaved, human dignity is degraded and in extreme cases fatality occurs. "Is not this the fast I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free and to break every yoke?" (Isaiah 58:6). For a focus text in its 2014–2015 study on human trafficking, the Women's Missionary Society (WMS) chose Proverbs 31:8–9: "Speak out for those who cannot speak, for the rights of the destitute. Speak out, judge righteously, defend the rights of the poor and needy."

The 2014 International Ecumenical Consultation on Migration and Human Trafficking: Modern Slavery? declared that trafficking in human beings is a serious justice and human rights violation. It is one of the most horrific results of the economic and social disparities that increase the vulnerability of millions of people. Migrants constitute the greater number of victims of trafficking. Such vast inequality allows many within our societies to be considered little more than

disposable commodities. In opposing corrupt practices and abuses of power against human beings that are inherent in the “modern day slavery” of human trafficking we are drawn to focus on and continue to trust the passionate love of Jesus Christ for all people and the way in which Christ identifies with and accompanies the vulnerable.⁵²

What can we do?

As a society, we can seek to address systemic injustices such as poverty, racism, barriers to accessing education and health services and economic insecurity. Addressing these injustices will reduce the vulnerability of people who are targeted for human trafficking. Human trafficking is driven by demand that leads to the exploitation of others. As Christians who believe in the dignity of all human beings with the right to live in peace and freedom, we can take positive steps in prevention by advocating for peace and opposing all forms of exploitation and violence. We can take a stand and challenge those who make racist or sexist remarks, which contribute to making targeted groups more vulnerable to exploitation.

We can make choices every day that encourage gender equality for individuals. We can become involved in supporting Indigenous communities in Canada in their efforts to lessen poverty that disproportionately affects them. We can support micro credit plans to allow people to have meaningful work that alleviates the poverty that is often a doorway to trafficking others or being trafficked. Education is key to combatting human trafficking. Rather than avoiding the difficult topics like physical abuse and sexual exploitation we can develop awareness that leads to prevention and that provides support for those affected by human trafficking. Church leaders can work to create a culture of openness and compassion, instead of judgement. By being more intentional about these efforts, churches can make headway in identifying, preventing and ending human trafficking. Congregations can support learning initiatives about human trafficking. Prayers can be made both for the victims and perpetrators of human trafficking that their dignity and freedom be restored. Elected officials at all levels of government can be contacted about actions taken and being considered to address problems associated with human trafficking. We can consider where goods are made and under what conditions they are fabricated and support Fair Trade production and policies and be vigilant about the working conditions under which people are providing services that we are consuming. We can campaign for just refugee and immigration policies and safe paths of migration.

Resources

In April, 2008, the Commission on Justice and Peace (of the Canadian Council of Churches) identified human trafficking as a common concern and established the Human Trafficking in Canada Working Group to facilitate learning, theological reflection and common action.⁵³ This was done with the hope that all churches in Canada would become more aware of human trafficking in Canada and advocate together when appropriate, share and develop educational materials and provide a forum for theological reflection on the topic.

The commission produced a study guide, Human Trafficking in Canada: A Leadership and Learning Kit for Churches (available at councilofchurches.ca). The guide provides a series of reflections, awareness-raising exercises to help recognize indicators of abuse and exploitation, Bible studies and background materials. In an attractive and user-friendly layout, contributions from more than a dozen Christian traditions come together on one of the most pressing social justice issues in our context.

The Anglican Church of Canada created a documentary aimed at raising awareness about the realities of sex trafficking in Canada. It is posted online at youtu.be/-Bmfne5Dcwg. Courage for Freedom is a Canadian-based organization that supports victims of human trafficking and sexual exploitation and provides resources to increase public awareness of how to recognize and respond to human trafficking through Project Maple Leaf (mentioned earlier in this report), a hotline 1-833-900-1010 and a hashtag for social media: #KnowHumanTrafficking.

Congregations are also encouraged to learn of the work of ARISE Ministry, (ariseministry.ca), an outreach mission of the Presbytery of East Toronto for those who are or have been involved in the sex trade and those at risk of sexual exploitation. This ministry is directed by the Rev. Deb Stanbury and is supported by Presbyterians Sharing. The WMS has a study that includes a session on human trafficking. It is online at wmspc.ca/wp-content/uploads/Social-Justice-Study-2.pdf.

The following poem was written by Angel Power, a peer support worker with ARISE Ministry. It may be a useful catalyst for discussion. Used with permission.

“Lessons Learned”

Our choices
Will impact our life.
Our voices
Can win the fight.

As powerful as loud and proud is silent and humble.
What do we all require in the dark?
A light or a guide so we don't stumble.

It is imperative that we always protect ourselves
Because you are a precious gift inside a soft shell.
Worrying about where you may be in the future or regretting what you did in the past
is a waste of time
Because you end up missing the present moment and in that moment you could
discover what you're here to find.

Spend time with animals, be cautious of man and always respect thy land.
Day dream and soul search, go to your inner church, diligently do self-work. Study,
practice and question until you understand.
And if you see someone trying to find the light and are in a position where you can,
always lend a helping hand.

Power, Angel. *The Darkness & the Light*, AuthorHouse, 2016

Recommendation IAF-003 (adopted, p. 40)

That individuals, congregations, sessions and presbyteries be encouraged to make use of the resource “Human Trafficking in Canada: A leadership and learning kit for Churches” produced by the Canadian Council of Churches (councilofchurches.ca).

Recommendation IAF-004 (adopted, p. 40)

That congregations be encouraged to contact their local police departments and community groups to learn more about human trafficking in their area and how to recognize it.

Recommendation IAF-005 (adopted, p. 40)

That the Moderator write to the Minister of Public Safety and Emergency Preparedness inquiring about its timelines and progress in implanting key activities of the National Strategy to Combat Human Trafficking and that sessions and individuals be encouraged to do the same and to inquire with their local elected officials about actions they are taking to address human trafficking.

A GLOBAL CRISIS – THE LOSS OF GLOBAL BIODIVERSITY

The various plants, animals and microorganisms that are part of the web of God's creation are the caretakers of all ecosystems. We can think of the natural world as an enormous bank account of capital assets capable of paying life sustaining dividends indefinitely. However, this is only possible if the capital is maintained.⁵⁴

Climate Change, ecosystem balance and biodiversity

According to the 2019 Global Assessment Report on Biodiversity and Ecosystem Services by the United Nations Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES), 25 percent of plant and animal species are threatened with extinction as the result of human activity.⁵⁵

Habitat destruction has played a key role in extinctions, especially in relation to tropical forest destruction.⁵⁶ Factors contributing to habitat loss include overconsumption, overpopulation, land use change, deforestation,⁵⁷ pollution (air pollution, water pollution, soil contamination) and climate change. We note with deep concern the loss of habitat due to wildfires in places like the Amazon, Australia and even here in Canada. Such loss of habitat has foreseeable and unforeseeable consequences regarding loss of biodiversity.⁵⁸

Climate change has been proven to negatively affect biodiversity. Increasing atmospheric carbon dioxide affects plant morphology – the physical form and external structure of plants – and is acidifying oceans.⁵⁹ The changes in temperature affect species ranges,⁶⁰ phenology⁶¹ – plant and animal life cycles – and weather⁶². Major extinctions are possible as climate change drastically alters the biology of many species. The complexity of the world climate is such that we cannot reliably predict how the climate will continue to change, just that it is changing significantly and at a faster rate than has ever been recorded.⁶³

Nature is more than just beautiful or nice to have; it is indispensable and the balance that holds the Earth's ecosystems and all we call "nature" together – which, remember, includes ourselves – is fragile. One-celled plant organisms, called phytoplankton, living just below the surface of the oceans, produce 50 percent of the world's oxygen supply. Another 25 percent is produced by the tropical rainforests of the Amazon River Basin. The remaining 25 percent comes from plant life living around the remainder of the globe. All food products consumed by humans come from nature. Of 115 crop species, 87 depend on insect pollination.⁶⁴ Human life and all human economic activities ultimately depend on nature. Threats to nature must, therefore, be taken very seriously, much more seriously than they currently are.

While climate change is a growing threat, the overexploitation of species, agricultural activity and land conversion are still the dominant causes of current species and biodiversity loss. Three-quarters of the earth's land surface has already been impacted by human activity. It is projected that, unless steps are taken to protect currently unimpacted land, only 10 percent of the earth's land surface will remain in a natural state by 2050.⁶⁵ Wetlands around the world are estimated to have declined by more than 50 percent since 1900.⁶⁶ Forests are among the world's richest ecosystems. Tropical, temperate and boreal forests cover nearly 30 percent of the world's land area, yet, are home to more than 80 percent of all terrestrial species of animal, plants and insects.⁶⁷ The increasing expansion of commercial agriculture has resulted in the loss of 40 percent of all tropical and subtropical forests. The Amazon rainforest has declined in size by almost 20 percent over the last 50 years. Every single year, approximately 6 million hectares, an area of rainforest equivalent in size to the American state of West Virginia, is deforested in the Amazon.⁶⁸

Biodiversity in the world's oceans is threatened by climate change, overfishing, acidification and pollution. At the present time, 90 percent of seabirds have fragments of plastic in their stomachs. In 1960, it was 5 percent.⁶⁹ Coral reefs exist on only 0.9 percent of the area covered by the world's oceans and yet they provide habitat for one quarter of all marine species. Millions of people depend on coral reefs for food. Yet, the world has lost almost half of its shallow water corals in just the last thirty years and unless current levels of global warming, ocean acidification, bleaching and overfishing are addressed, it is projected that coral reefs will cease to exist by the end of this century. They will have become the first full ecosystem in the world to have been destroyed and eliminated by human activity.⁷⁰

Worldwide, between 1970 and 2014, there has been an overall average decline of 60 percent in vertebrate, that is, mammals, birds, reptiles, amphibians and fish population sizes. Species' population declines are especially troubling in the tropics, with Central and South America having experienced the most dramatic decline, one of 89 percent compared to 1970. Freshwater animal populations have experienced an 83 percent decline, worldwide, over the same period.⁷¹ The most endangered animals in the world, today, are amphibians. Amphibian populations in North, Central and South America and in Australia have collapsed as a result of habitat loss, pollution and the introduction into their environment, by human agency, of an invasive species, the chytrid fungus, which is lethal to amphibians, everywhere, except in Africa, where amphibians and chytrid fungi evolved together and have learned to coexist.

The Possibility of Mass Extinctions

Declines in biodiversity and the possibility of significantly rising numbers of extinctions is not unknown on the Earth; we know that mass extinctions are possible. During the last, approximately 450 million years of our planet's geological and biological history, scientists have identified five major mass extinction events, each of which dramatically altered the course of the evolution of life on planet Earth: the Late Ordovician, the Late Devonian, the End Permian, the End Triassic and the End Cretaceous mass extinction events.⁷²

1. The End Ordovician mass extinction – 444 million years ago: resulted in the loss of 49 percent of all marine genera. (Genera is the plural of genus, a scientific term used to

designate a grouping of animal species that are closely related genetically and are descended from a common ancestor.)

2. The Late Devonian mass extinction – 364 million years ago: resulted in the estimated loss of 57 percent of all marine genera.
3. The End Permian mass extinction – 250 million years ago: resulted in the loss of 96 percent of all marine species and 70 percent of terrestrial vertebrates. (Vertebrates are animals, marine and terrestrial that have backbones.)
4. The End Triassic mass extinction – about 200 million years ago: resulted in the loss of about 20 percent of all marine families and 20 percent of all genera. (Family is a biological term used to designate a grouping of genera that are related genetically because they are all descended from a common ancestor.)
5. The End Cretaceous mass extinction – about 65 million years ago: resulted in the loss of some 30 percent of all genera and 50 percent of all species, within the geologically short period of about 2,000 years, after a large meteor struck and exploded in Mexico's Yucatan Peninsula.

After each of these mass extinction events, the life forms that had been dominant for millions of years ceased to be dominant and were replaced by new life forms that evolved to become dominant in their turn. The best-known example of this phenomenon was the extinction of the dinosaurs. Their replacement by mammals as the dominant life forms on Earth was a result of the End Cretaceous mass extinction event.

Over the last three decades, more and more scientists have begun to express concern that the world is on the brink of or in the midst of, a sixth mass extinction event that is of anthropogenic, that is, human origin. Peter Sale, a Canadian oceanographer and ecologist, who has spent most of his life studying coral reefs, states unequivocally that humans “are responsible for most of the extinction occurring today and the rate is somewhere around 0.1 percent of extant species per year”, which means that, “species are now disappearing at a rate of about a thousand times faster than the average rate of extinction over the last five hundred years”.⁷³

Some scientists, primarily biologists and ecologists, have suggested that the negative impact of human activity on the Earth has permanently changed our planet to such an extent that the official current geological epoch recognized by geologists, the Holocene (meaning “entirely recent”) Epoch that began 11,700 years ago, at the end of the last Ice Age, should be considered to have ended and needs to be replaced by an officially recognized new epoch called the Anthropocene, from the Greek words *anthropos* for “man” and *cene* for “new”. In 2009, the International Commission on Stratigraphy (ICS) appointed an Anthropocene Working Group (AWG) to consider the merits of this proposed name change. In 2016, the AWG advised the International Union of Geological Sciences (IUGS), the professional organization which is responsible for defining the world's geological time scale, that they formally recognize the end of the Holocene and the beginning of the Anthropocene but, so far, no formal decision has been made, one way or the other.⁷⁴

Theological Reflection

The capacity of humankind to influence the natural world has reached an unprecedented scale that has pushed natural systems to their limits and had a devastating impact. Is this what Creator God intended for God's good creation?

The creation stories in Genesis are well-loved and frequently cited in creation care theology. Genesis tells us much about God's intentions for creation: that God is the creator of all things (Genesis 1:1); that everything created by God is good (Genesis 1:10, 12, 18, 21, 25); even very good (Genesis 1:21). It is clear that God loves and delights in creation.

God's creation does not passively receive the love and delight of God. All creation, desiring to be in relationship with God, praises God (Psalms 66:4, Romans 8:19). This is perhaps a strange notion but the Bible is full of examples of relationships transformed by God's love. The prophet Isaiah offers prophetic images where God has transformed relationships: wolves and lambs are peaceful companions (Isaiah 11:6) and weapons are remade into plowshares and pruning hooks (Isaiah 2:4). Jesus' many examples of healing the sick, drawing people into community, especially those who have been excluded and marginalized and calling out those who abuse power exemplify

how humankind can be in relationship with each other and creation. Romans 8:18–22 describes how all creation yearns for God's redemption. All creation is in relationship with God and God's transforming love is not just for humankind; it is for all of creation. How humankind is in relationship with the rest of creation matters. We must strive for relationships with creation that reflect God's love of a diverse and flourishing creation.

As Christians consider the mounting ecological crises, it is easy to despair and ask ourselves, why is it up to us to deal with today? The answer is that the call to serve and love God includes all creation and us among it. The challenges are too complicated for any one person, any single group to tackle. Environmental degradation including pollution, climate change and declining biodiversity have multi-generational causes and impacts. These challenges are bound up in a snare of global politics. Canada's actions contribute to these challenges on a global scale.

While it is true that those with power and influence need to commit to working for effective solutions, the scope of the call does not negate the importance of a single creature to God. And the size of a challenge does not negate a single action taken to amend it. We are an Easter people. From decline, death and decay comes flourishing, life and redemption. This is our hope, our faith in God through Jesus: that all creation, thriving, may sing praises to Creator God. To live out our calling as Easter people, we must act, working to make room for flourishing, life and redemption.

What is the International Community Doing?

In 1992, the Rio de Janeiro Earth Summit sponsored by the United Nations initiated two binding agreements, the United Nations Framework Convention on Climate Change (UNFCCC) (unfccc.int) and the United Nations Convention on Biological Diversity (CBD) (ipcc.ch/). The CBD has since been ratified by 196 parties, every country in the world, except the USA. The CBD has three main goals: the conservation of biological diversity, the sustainable use of the components that make up the world's biological diversity and the fair and equitable sharing of the benefits arising from the world's genetic resources. While the CBD sets overall policies and goals, the responsibility for achieving these goals rests largely with the signatory countries themselves, all of which, including Canada, currently fall short of achieving the five medium-term strategic goals and twenty targets, called the Aichi targets, after the name of the location in Japan where they were decided on, that they have agreed to reach by 2020. Details of these targets and the targets of the signatory countries can be found at cbd.int/undb/media/factsheets/undb-factsheet-sp-en.pdf.

The World Wildlife Fund (WWF) Living Planet Report (LPR) for 2018 celebrates the Rio Earth Summit as “a critical landmark in mankind's relationship with nature”, where “for the first time the global community came together and collectively agreed on the importance of the natural world and our responsibility to protect it”⁷⁵ Highlighting some important successes such as the recovery of some whale populations and the designation of protected areas for them the LPR goes on to say that these remain “isolated wins” and that “the continued decline in species shows that we have failed the natural world”, acknowledging that “current targets and consequent actions amount, at best, to “a managed decline”⁷⁶

The Convention on Biological Diversity is the only international legal instrument that explicitly seeks to protect biodiversity on planet Earth. The parties to the CBD are committed to establish new goals and targets that it is hoped will make it possible to realize the CBD's long-term vision that “by 2050, biodiversity is valued, conserved, restored and wisely used, maintaining ecosystem services, sustaining a healthy planet and delivering benefits essential for all people”.⁷⁷

In preparation for the 2020 meeting of the CBD (which was delayed due to the pandemic but is being rescheduled), a working group of climate scientists and experts on the current crisis of decline in global biodiversity published, in April 2019, a major scientific paper describing and advocating for what they call a “Global Deal for Nature”.⁷⁸ The Global Deal for Nature (GDN) is described as “a time-bound, science-driven plan to save the diversity and abundance of life on Earth”, designed to avoid catastrophic climate change, to conserve species and to secure those essential ecosystem services that are necessary for human well-being. Advocating the pairing of GDN and Paris Climate Agreement Goals, proponents of the GDN call for the nations of the world to set a target of 30 percent of the Earth's landmass to be protected from human development by the year 2030 and to pair this target with a renewed effort to stabilize global warming at a level below 1.5 degrees Celsius. These are very ambitious goals. Failure to reach these goals will mean a diminished future for humankind. Reaching them, however, will require considerably more

vision and much more strategic and concerted effort than the nations of the world have yet been able to muster.

What is Canada doing?

In 2018, Canada reviewed progress towards our national biodiversity targets. The details of this assessment are contained in Canada's 6th National Report to the Convention on Biological Diversity.⁷⁹ According to this assessment, Canada is on track to meet its target of conserving 10 percent of coastal and marine areas by 2020. Progress towards Canada's terrestrial target – which aims to conserve at least 17 percent of terrestrial areas and inland water by 2020 – has been slower to date. However, major efforts to accelerate this progress have been launched and an unprecedented federal investment of \$1.3 billion in nature conservation, including a \$500 million Canada Nature Fund, has been made.⁸⁰

Canada is making steady progress towards its targets related to wetland conservation, sustainable forest management, sustainable aquaculture and agriculture and controlling invasive alien species. Steady progress is also being made in expanding and improving the scientific information needed to support decision-makers, integrating information about biodiversity into school curricula, connecting Canadians with nature and incorporating biodiversity considerations into both municipal planning and Canada's national statistical system.

Progress has been somewhat slower with regard to the recovery of species at risk, ecosystem-based management of fisheries and reducing pollution levels in Canadian waters. These will continue to be areas of shared focus in Canada moving forward.

What can we do?

- As individuals and churches, there are many actions we can take to address biodiversity loss.⁸¹ Some of the following suggestions directly contribute to biodiversity, whereas others work indirectly to preserve biodiversity by making more environmentally sustainable choices and reducing human contributions to climate change, one of the leading culprits in biodiversity loss.⁸²
 - 'Biodiversify' your landscaping and home: use environmentally friendly products and dispose of chemical and hazardous materials safely; landscape using native trees and vegetation; plant pollen and nectar plants that attract beneficial insects and bees; and plant more flowers than grass.
 - Become more aware of how the products you buy are farmed, made or caught. Ensure that your purchases are not negatively impacting at-risk species due to practices such as deforestation.
 - Buy wood and wood products that come from a sustainable legal source. Look for the Forest Stewardship Council (FSC) label.
 - If you choose to eat seafood, seek out sustainable options. At restaurant or at home, choose fish which are more sustainable, avoiding endangered species like Bluefin Tuna or North Sea cod and aim to purchase seafood labelled with the blue MSC (Marine Stewardship Council) logo or Ocean Wise Seafood (a program founded by the Vancouver Aquarium) symbol.
 - Keep your cat inside. Domestic cats kill 1.4 to 3.7 billion birds in the United States each year, 70 percent are killed by feral cats.⁸³
- Wrap up in winter, eliminate draughts and improve the insulation in your home.

As Churches

- Plant a bee garden, research and build bird houses or bat boxes.
- Start a compost bin and use it for church gardening projects.
- Partner with other groups in your area to encourage and support local government initiatives that protect habitat and support biodiversity, helping to stem the effects of climate change.
- Undertake an energy audit, switch to a green energy supplier, switch to low-energy bulbs, install thermostats with a timer, switch off computer equipment and turn off lights when possible.
- Upgrade your building to be more energy-conserving. Caulk windows and doors against drafts. Improve the Church insulation. Install storm windows or pane protectors over stained glass windows.
- Become a Fairtrade church.
- Encourage the use of locally and ethically sourced seasonal food for church meals.

Recommendation IAF-006 (adopted, p. 40)

That congregations be encouraged to learn about the interconnectedness of human, plant and animal life in the web of God's creation and care for the biosphere.

Recommendation IAF-007 (adopted, p. 40)

That congregations and ministries be encouraged to foster biodiversity on their properties, as well as in their homes and communities.

Recommendation IAF-008 (adopted, p. 40)

That courts of the church and their ministries be encouraged to create policies for environmentally sustainable use of churches, buildings and properties and that these policies be applied to rental groups.

Recommendation IAF-009 (adopted, p. 40)

That the Moderator write to the Minister of Environment and Climate Change commending the Government of Canada on its progress towards meeting its Convention on Biodiversity goals, urging prompt action on outstanding goals and that the government regularly report on its progress to Canadians.

Recommendation IAF-010 (adopted, p. 40)

That sessions and individuals be encouraged to write to the Minister of Environment and Climate Change and the Premier of their province and meet with their elected officials to encourage them to ensure Canada meets its Convention on Biodiversity goals and to report regularly on its progress to Canadians.

CLIMATE-INDUCED DISPLACEMENT

Early in 2019, a year before the world shut its borders completely, Jorge A. knew he had to get out of Guatemala. The land was turning against him. For five years, it almost never rained. Then it did rain and Jorge rushed his last seeds into the ground. The corn sprouted into healthy green stalks and there was hope – until, without warning, the river flooded. Jorge waded chest-deep into his fields searching in vain for cobs [his family] could still eat. Soon he made a last desperate bet, signing away the tin-roof hut where he lived with his wife and three children against a \$1,500 advance in okra seed. But after the flood, the rain stopped again and everything died. Jorge knew then that if he didn't get out of Guatemala, his family might die, too...In March, Jorge and his seven year old son each packed a pair of pants, three T-shirts, underwear and a toothbrush into a single thin black nylon sack with a drawstring. Jorge's father had pawned his last four goats for \$2,000 to help pay for their transit, another loan the family would have to repay at 100 percent interest. The coyote called at 10 p.m. – they would go that night. They had no idea then where they would wind up or what they would do when they got there. From decision to departure, it was three days. And then they were gone.⁸⁴

For most of human history, people have lived within a surprisingly narrow range of temperatures, in places where the climate supported abundant food production. As the planet warms, that band is shifting north. By 2070, the kind of hot zones where it is difficult for people to live, like in the Sahara, that now cover less than 1 percent of the earth's land surface could cover nearly a fifth of the land, potentially placing one in three people outside the climate niche where humans have thrived for thousands of years.⁸⁵ Many will dig in, suffering through heat, hunger and political chaos but others will be forced to move. By 2100, temperatures may rise to the point that just going outside for a few hours in some places, including parts of India and Eastern China, "will result in death even for the fittest of humans".

Environmental factors that drive people to migrate include resource scarcity and increased frequency of extreme weather events that the resulting competition for access to and control of food, water and other resources. People are already beginning to flee. For example, in Southeast Asia, where increasingly unpredictable monsoon rainfall and drought have made farming more difficult, research supported by the World Bank notes that more than eight million people have moved toward the Middle East, Europe and North America. In the African Sahel, millions of rural people have been streaming toward the coasts and the cities amid drought and widespread crop failures. Should the flight away from hot climates reach the scale that current research suggests is likely, it will amount to a vast remapping of the world's populations.^{86,87}

Water is life and developing methods to manage and equitably share water sources is critical. The importance of storing the water of the monsoon season to be used for the remainder of the year has been a hard-learned lesson to those in monsoon-controlled areas of the world. The techniques of rainwater harvesting can be shared with farmers now experiencing irregular patterns of rain and drought. Changing irrigation practices to those that use much less water can help manage water where rainfall patterns – too little or too much rain – have disrupted the ability to grow food for subsistence.

Recent studies suggest that the future displacement from rising tides should be increased by a factor of three, with the likely number of people affected about 150 million globally. These models show high tides submerging much of Vietnam by 2050, including most of the Mekong Delta, now home to 18 million people, as well as parts of China and Thailand, most of southern Iraq and nearly all of the Nile Delta and many coastal regions of the United States.⁸⁸

Migration has resulted in increased urbanization – people are leaving rural areas and gravitating toward cities. In these cities, the numbers of new people stretch infrastructure, resources and services to their limits. Migration researchers warn that more severe strains on society will unfold. Food has to be imported – stretching reliance on already-struggling farms and increasing its cost. With little formal education and few marketable skills, people will congregate in slums, with little water or electricity, where they are more vulnerable to flooding or other disasters. These stresses often spill into political arenas and can be a source of tension or conflict. For example, drought helped push many Syrians into cities before the civil war, worsening tensions and leading to rising discontent.⁸⁹ Crop losses led to unemployment that stoked Arab Spring uprisings in Egypt and Libya.⁹⁰ As we have learned in the past year, having too many people in tightly packed areas can make it difficult to stop the spread of diseases as well.

Most people who end up becoming migrants don't want to move away from home. Instead, they'll make incremental adjustments to minimize change, first moving to a larger town or city. It is only when those places fail them that they tend to cross borders, taking on ever riskier journeys, in what researchers call "stepwise migration". Leaving a village for the city is hard enough but crossing into a foreign land is an entirely different trial. Some of this migration is intentional, much is not.⁹¹ Jorge's story, which opened this section of the report, reminds us that people – families and children – are the ones that bear the consequences of climate change induced migration. There are things that can be done to change what is predicted. For example, there are ways to limit the effects of drought or of desertification but knowledge of these changes has to be shared in a way that they are available to the farmer who needs them in a way they can be put to use.

The Norwegian Refugee Council estimates that the number of people displaced by natural disasters between 2008 and 2016 averaged 26.8 million per year.⁹² There is at present no official designation or set of protections that apply specifically to people who have been displaced by climate change. The current UN approach to people who have been displaced by climate change is not to press for an official definition in international conventions which would likely be subject to extended and fractious negotiations but rather to deal with the aftermath of natural disasters on a regional basis.

Many thoughtful people have spent their lives spreading knowledge of the impacts of the changing climate. They have told us again and again what we need to do to slow the rate of the changing climate but it has failed to get through the haze of daily headlines; COVID-19, the loss of 140 more migrants, the fighting in Nagori-Carobac, the price of gold, the weakness in the Alberta oil patch. So many other things grab our attention. Meanwhile, those among us with the means to do so often continue the idolatry of owning more stuff; a bigger house, more and bigger cars, more clothes as we speed towards a world where millions of people will have to move or die. We know the cause of this change in the climate. We know the ways we must change to help God's creation to heal. We must collectively find the will to do what we know must be done.

On January 13, 2021, the Government of Canada pledged up to \$55 million dollars in support of the Land Degradation Neutrality (LDN) Fund of the United Nations Convention to Combat Desertification. The fund supports private sector projects in developing countries that use sustainable land management techniques to restore degraded ecosystems and adapt to green economies.⁹³ Sustainable and ecologically-based systems of farming such as those practiced in the "Greening the Desert" project in Jordan are a good example of the ecological approach to agriculture that not only produces food but rebuilds and nurtures the whole of creation.⁹⁴ Fighting

to hold back the desert is also a laudable effort so long as there is a good expectation that the changing climate will provide even the small amount of water needed.⁹⁵

Climate change is primarily driven by burning of fossil fuels such as gasoline, diesel fuel and coal and conversion of natural areas to factory agriculture.⁹⁶ Anything we, as individuals, congregations, presbyteries, the national church and the Government of Canada, can do to slow climate change will reduce the forces which are pushing the climate to change at a rate unknown for a thousands years⁹⁷ or more. The church has published several reports in past years that suggest ways that individuals and congregations can respond to climate change. Further information can be found on the church's Social Action Hub. In addition to the recommendations from the section just previous to this one, on biodiversity, the following recommendations are offered.

Recommendation IAF-011 (adopted, p. 40)

That the Moderator write to the Prime Minister to compliment him and his government on their efforts and urging it to continue its efforts to mitigate climate change and urging redoubled efforts to support national governments in their efforts to do the same.

Recommendation IAF-012 (adopted, p. 40)

That congregations and individuals be encouraged to learn about the causes of human migration and help support by the most effective and appropriate means possible welcoming migrants to Canada.

For more information about migration and welcoming migrants, see the Social Action Hub's page on Immigration (Refugees and Migrants) and Xenophobia, at presbyterian.ca/justice/social-action/immigration-and-xenophobia.

PALESTINIAN MIGRATION

*Readers are cautioned that this section of the report contains detailed accounts of violence.

To speak of migration and the Palestinian people is to describe three different periods and perhaps a fourth in the past 70 years: the Nakba, the Naksa, the Occupation and Annexation.

First Period: Nakba

The first period occurred in 1948 at the time of the formation of the state of Israel by United Nations resolution, promising this new state 56 percent of British Palestine. At the end of the war that broke out, Israel controlled over 77 percent of the land and 750,000 Palestinian men, women and children had been forcibly displaced from their homes. During this time of devastation known by Palestinians as “the catastrophe” (Nakba), many fled to Lebanon, Syria and Jordan. Others fled to territory that until 1967 was under Jordanian jurisdiction, places such as East Jerusalem and the West Bank. For example, Bethlehem has two large refugee camps resulting from of the 1948 UN decision and its devastating aftermath.

No other refugee group has remained stateless for so long with no “right of return” to their homes even though it is enshrined in international law.⁹⁸ A poignant symbol of this time is the key to their former homes that many elderly Palestinian women and men continue to treasure.

Most of the families living in Aida Refugee Camp, located near Bethlehem in the West Bank, are Palestinian refugees from the War of 1948. When they fled their villages, they locked their doors thinking they would come back to their homes after the fighting. After almost 70 years, they still hold the original keys to their homes, hoping that one day they will return. This large key rests over the entrance of the camp as a symbol of the hope of return.⁹⁹

Zochrot (“remembering” in Hebrew), an Israeli NGO, has been working since 2002 to promote acknowledgement and accountability for the ongoing injustices of the Nakba and the reconceptualization of the “right of return” as the required redress of the Nakba and a chance for a better life for all the country's inhabitants. It and other Israeli NGOs, have been fairly successful over the past few years in raising the Nakba to the awareness of the broad Jewish public.¹⁰⁰

The situation of Palestinians living in Lebanon describes how the Nakba migration continues to the present day. The majority, continuing to live in 12 formally assigned camps, is estimated to be 280,000. Denied citizenship, they do not hold a passport of any country. They depend on UNRWA for an identify card, education, health, housing and social service needs. Current Lebanese laws

restrict Palestinians from working in many fields and prevent them from purchasing property. Since the land on which the refugee camps sit is owned by the government or religious organizations, residents face stringent rules about where, what and how they can build. The result is overcrowded conditions with limited access to water, electricity and waste disposal services.

Najwa gazes at the green fields beyond the UNIFEL Blue Line that separates Lebanon from the occupied Palestinian territories. She points to the far lands, turns her head towards me and says, “My dignity is there”. She continues to narrate how her “life in Lebanon’s refugee camps will always be incomplete”, and that they are only a waiting zone. For Najwa, the only permanence she can recognize exists in her Palestinian homeland and her “life could only be completely dignified in the original home”, referring to the homeland that she has never visited.¹⁰¹

Even though the right of return remains pertinent in the fourth-generation Palestinian refugees’ discourse, “return” has taken on a new meaning.

Somehow Palestine is far for us now. Of course, we claim the right of return and even in the Qur’an it is written that it is our right to return back home. But for the children this thought is far. They just want to improve their lives and therefore they want to leave to any place...to go somewhere and take a break from the pressure. We may travel anywhere but the thought about reclaiming the land will always remain, even if we might not actually return in the end. (Female, age 34).¹⁰²

Second Period: Naksa

The second period, the Naksa, in English setback or defeat, occurred in June 1967, resulting in a second forced migration of the Palestinian people. In that year, under Israel military occupation the whole of historical Palestine was absorbed, as well as additional territory taken from Egypt and Syria. By the end of the war, Israel had expelled another 280,000–325,000 Palestinians from their homes, including 130,000 who were previously displaced in 1948. In six days, Israel brought more than one million Palestinians under its direct control in the West Bank, East Jerusalem and the Gaza Strip.

The Salah family was one of the Palestinian families to flee their homes following the 1967 Six Day War. Leaving behind approximately 1200 acres of agricultural land in their village, they fled to al-Khader, the nearest urban area, to find shelter. In 1992, Muhanned Salah made the decision to start working the land they left behind. He arrived back in the village with his grandfather and a set of tools and they began to nurture the abandoned fields of figs, grapes and olives. The following year, the first Oslo Accord was signed and it was not long before Israeli settlements began expanding rapidly across the surrounding area. In 1995, determined to maintain his presence on the land, Muhanned left al-Khader and moved back to the run-down remains of their old home, his wife later joining. The property was without doors, without windows and cut off from any electricity and water supply. “Settlers came regularly to throw stones and try and scare us away”, says Muhanned. “They tried to force us to leave here but we decided to continue. If we didn’t, we would lose the land forever.”¹⁰³

Palestinians have not forgotten the Nakba or the Naksa or their right to return as stated by international law. Beginning on March 30, 2018, Palestinians in Gaza have gathered to peacefully protest along the fence separating Gaza from Israel. They have been calling for their “right to return” to the homes of their ancestors’, who were displaced in 1948. They are also demanding an end to the 13-year long blockade on Gaza, that the United Nations categorizes as collective punishment. The borders of Gaza, home to nearly 2 million people, about 70 percent of whom are registered refugees, are controlled on three sides by Israel. The southern entrance borders Egypt, which supports Israel in controlling the movement of the residents of Gaza. In the first year of the protest, 266 people were killed (including 50 children) and more than 30,000 wounded.¹⁰⁴

Too worn out to shed more tears, Sabreen al-Najjar recalls the last time she saw her daughter alive. “She stood up and smiled at me, saying she was heading out to the protest”, the 43 year old told Al Jazeera from her home in Khuza’a, southern Gaza Strip. Sabreen’s daughter, 21 year old Razan, was volunteering as a paramedic to help those shot by Israeli snipers. “In a blink of an eye, she was out of door. I ran to the

balcony to watch her outside but she had already made her way to the end of the street. She flew like a bird in front of me.”

At the protest site in Khuza'a, witnesses said that Razan approached the fence on Friday in her medic's vest and with both of her arms raised to show the Israeli soldiers a 100 yards away that she posed no threat. Her intention was to evacuate a wounded protester lying on the other side of the fence, after he had managed to cut a hole through it. Instead, Razan was shot in her chest with live ammunition, the single bullet escaping through a hole in the back of her vest.

Known as the “butterfly bullet”, it explodes upon impact, pulverising tissue, arteries and bone, while causing severe internal injuries. “She was deliberately and directly killed by an explosive bullet, which is illegal under international law”, Sabreen said.

Back in Khuza'a, before Razan's body arrived for the funeral, her father held out her bloodied medic's vest. “This is Razan's weapon”, he told local TV crews outside his house. He emptied the vest's pockets, taking out gauze and bandages. “This is her weapon”, he repeated.¹⁰⁵

Contrary to the denial of the “right of return” guaranteed to Palestinians by international law, Jewish people from anywhere in the world are encouraged to migrate to Israel where they receive rights and benefits almost immediately upon entry.

Third Period: Occupation

The year 1967 signaled the beginning of the third phase, that of the Israeli Occupation of the West Bank and East Jerusalem as well as what became the imprisonment of Gaza, which continues unabated to the present time.

The Occupation unleashed restrictions on Palestinian migration and movement, particularly the right, according to international law, to move freely within one's own territory.¹⁰⁶ Checkpoints manned by the Israeli military monitor and severely restrict the movement of the Palestinian population. By the end of 2016 there were 572 fixed movement obstacles, including 44 permanently staffed, 52 partially staffed checkpoints and 376 roadblocks, earth-mounds and road gates. Added to that are the on average 107 Israeli military's weekly ad hoc flying checkpoints along West Bank roads.¹⁰⁷

Another part of the Occupation strategy leading to further restrictions on the internal movement of the Palestinian people began in June 2002 with the construction of a Separation Wall. The route of this wall – including the sections built to date, those under construction and those awaiting construction – is 712 kilometers long with only 15 percent on Israeli land and the remaining 85 percent inside the West Bank. According to B'tselem, an Israeli human rights organization:

Israel in constructing the barrier has broken up contiguous Palestinian urban and rural blocs, severed inter-community ties that had been forged and cemented over the course of many generations and abruptly imposed an arbitrary reconfiguration of space based on settlement boundaries and to suit the convenience of Israeli security forces. If construction is completed along the entire planned route, 52,667.7 hectares of land – an area that is equal to 9.4 percent of the West Bank and includes the territories that Israel annexed to the municipal boundaries of Jerusalem will be cut off from the West Bank.¹⁰⁸

The extent to which this restricts the internal movement and migration of Palestinians for the purpose of visiting family, for health reasons, for work or religious observance is unimaginable. Such restricted movement has also been a matter of life and death for Palestinian women giving birth. It is estimated that between 2000–2005, a time frame of 60 months, 67 Palestinian women were delayed at or denied the right to cross through gave birth at a checkpoint; 30 babies died.¹⁰⁹

In 2002, Houria, then 40 years old, was in the eighth month of her sixth pregnancy when sudden complications arose and she began hemorrhaging. Alerted, her husband immediately rang the emergency medical services for an ambulance. The Yassins live in a village just outside of Jericho that is closed off by a checkpoint on the main road as well as a dirt mound barricade around their village. The Yassins were informed by the emergency services that an ambulance would be waiting outside the checkpoint on the main road but that they were denied entry to the road itself and to their village;

somehow, Houria and her husband would have to find a way to cross the distance to get to the ambulance.

They set out by car after crossing the dirt mound to their village by foot. Upon arriving at the checkpoint on the road to Jericho, armed soldiers confronted the couple with pointed guns even though it was obvious that the woman was pregnant and in distress. For over an hour, the husband pleaded with Israeli troops oblivious to the plight of Houria and despite her hemorrhaging. The couple could see the ambulance across the checkpoint but it remained a distant image as Houria's condition worsened by the minute.

Finally, Houria gave in from exhaustion. Infuriated and wrought with anxiety, her husband informed the soldiers that he would leave her to die at their feet and let them take responsibility. Only then did they finally consent to allow only Houria to pass through the checkpoint and on foot. Somehow, she gathered her strength and slowly began walking the two kilometers to the ambulance, bleeding the entire way. She never made it and collapsed with Israeli troops watching. When she awoke hours later in hospital and after an emergency caesarian section, Houria was alive but in critical condition. The baby did not make it.¹¹⁰

It is hard to imagine that in so small a country, children living in Bethlehem have never been to Jerusalem or seen or been able to swim in the Mediterranean Sea. As we deal with temporary restrictions under COVID-19, we can at least get a partial understanding of the suffering that such permanent restrictions are to one's full human development. Below is a telling reminder of how important freedom of movement is to one's emotional, physical and spiritual health and why international law describes it as a right:

As part of a Sabeel conference in Bethlehem in 2019, attended by several Canadian Presbyterians, an event was arranged for some of us to meet with Palestinian school children. We were shocked to hear first-hand their stories. One 14 year old living in Bethlehem was continually denied a permit to visit Jerusalem, which is within walking distance, because her father was on an Israeli watch list. A 13 year old boy wistfully described how he had never seen the Mediterranean Sea and how much he would love to swim in it just once. Another boy, 12 years old, expressed his fear walking home from school each day– anxious about whether the Israeli military would arrest him. We asked why – the response “because they can.”¹¹¹

Fourth Period: Annexation

As this report is being written, we are at another turning point in the Occupation of Palestine. In January 2020, former US President Trump released a ‘Middle East Plan’ that proposes a demilitarized and disjointed Palestinian state with a land mass of only 15 percent of historic Palestine. This plan has been met with severe criticism by the international community and Palestinian leaders. Part of this plan included the incorporation of all Israeli settlements in the West Bank into Israel – something no other US administration has supported. With the release of this plan, Israeli Prime Minister Benjamin Netanyahu announced Israel would be annexing 30 percent of the West Bank. Annexation is a clear violation of international law and would render permanent the devastating impact of 53 years of occupation. While annexation of the West Bank is for the moment formally suspended, the ongoing creation of new Israeli settler homes, the building of military and settler-only roads, the continued extension of the Separation Wall indicates that annexation continues unabated.

Roads and infrastructure are a fundamental part of the government-backed settlement enterprise's attempts to create facts on the ground and fortify Israel's control of the territories – at the expense of the movement of the Palestinians within their own territory.

“This is not another hundred housing units there or here. This is de facto annexation on steroids.”, says Yehuda Shaul – a founding member of Breaking the Silence. “Israel is continuing at full speed ahead down the road to annexation of the West Bank by developing infrastructure that will help double the number of settlers and in doing so, to entrench our control over the Palestinian people for eternity.”

“Take a look, for example at the Al-Aroub Bypass Road, built so that settlers wouldn't have to enter Al-Aroub. In order to build it, 401 dunams (1 dunam = 1000 sq. meters) of land were expropriated from the Palestinians. The Hawara Bypass Road

necessitated the expropriation of 406 dunams from the Palestinians. And it doesn't take long before housing units for settlers are approved by the Israeli planning committees. At this very moment, 1,600 units are being considered for approval alongside route 55 which crosses through the northern West Bank."¹¹²

In addition to the displacement caused by home demolitions to make room for the annexation of East Jerusalem, the demolition of Bedouin villages continues unabated. Where do such people go? They can't easily immigrate to another country nor do they want to leave Palestine, which has been their home for centuries.

This is Khan al-Ahmar, a Bedouin community displaced from the Negev after the 1948 war. It is under imminent threat of demolition and displacement for a second time. Khan al-Ahmar is in Area C which, according to the United Nations Office for the Coordination of Humanitarian Affairs, comprises over 60 per cent of the West Bank, where Israel retains near exclusive control, including over law enforcement, planning and construction. Most of Area C has been allocated for the benefit of Israeli settlements or the Israeli military, at the expense of Palestinian communities...In response to international criticism of the potential transfer of the Bedouin, Israel is constructing an 'urban relocation centre' at al-Jabal West in Abu Dis. Ibrahim says that the new site is completely unsuitable for shepherding animals. As [Ecumenical Accompaniers] we verified this when we visited. It looked like a zoo enclosure was being constructed. It is surrounded by a thunderous main road and is cheek by jowl with Palestinians and another Bedouin community. Objections to the plan have been submitted by the Palestinians living there. Whatever the politics involved; these are anxious days for the Bedouin.¹¹³

Reflection: I am Palestinian and I have a dream

I have a dream of...the right to walk freely in the towns and villages of my occupied country without being stopped at "security checkpoints" to show my papers to a soldier who might or might not let me pass, depending on his mood, while having pleasure in seeing my exhaustion and suffocated breath as I surrender to the instructions of his weapon and the status quo.

I have a dream of walking comfortably while I visit the Rosh Hanikra Grottoes and the wall of Acre, before taking a swim in the beaches of Haifa; and then heading to Mount Carmel to fill my lungs with fresh air. In the evenings, I would rest in Nazareth and continue my journey through the centre and south of the country, tasting the oranges of Jaffa and embracing the corners of Al-Aqsa Mosque, the destination of Prophet Muhammad (peace be upon him)'s nocturnal journey and ascension to the heavens (the Isra and Mi'raj), before passing by the Church of the Resurrection in Bethlehem, home of the Cradle of Jesus (peace be upon him).

But even if the occupation, the UN Security Council and all their allies on this planet meet to deny me the right to dream and strive to realize my dream, they will not be able to take it away from me. If the forces of the whole earth come together, they will not be capable of depriving me of this right, which many consider impossible but I and millions of Palestinians and supporters of the Palestinian cause see victory as being as close as a blink of an eye.¹¹⁴

Recommendation IAF-013 (adopted, p. 40)

That congregations be encouraged to utilize resources from Palestinian and Israeli human rights organizations for study and worship on issues around migration as described in this report (e.g., B'tselem, Sabeel, Kairos Palestine, Middle East Monitor, Al Haq, Breaking the Silence).

Recommendation IAF-014 (adopted, p. 40)

That congregations be encouraged to invite those with experience working for a just peace in Palestine and Israel (e.g., former EAPPis who could be contacted through International Ministries, Canadian Friends of Sabeel (CFOS), Defense of Children International – Palestine, Just Peace Advocates, Kairos and Canadians for Justice and Peace in the Middle East (CJPME) to speak with their members.

Recommendation IAF-015 (adopted, p. 40)

That the Moderator write to the Prime Minister's Office requesting that the Canadian Ambassador to the United Nations be given authority to take stronger action in support of recommendations on Palestine and that a copy of this letter be shared with presbyteries and congregations.

Recommendation IAF-016 (adopted, p. 40)

That the Moderator write to the Government of Canada encouraging Canada to pressure Israel to adhere to international law related to annexation of the occupied territories and the right of return of the Palestinian people.

Recommendation IAF-017 (adopted, p. 40)

That Presbyterians be encouraged, once pandemic travel restrictions are eased, to plan a "Come and See" visit to the Palestinian Territories using a Palestinian Tour company and that advance preparation include reference material such as "A Code of Conduct for Tourism in the Holy Land: A Palestinian Initiative": prepared by the Alternative Tourism Group in cooperation with Kairos Palestine.

Recommendation IAF-018 (adopted, p. 40)

That congregations be directed to the new Social Action Hub "Peacekeeping" tab for decisions, resources and letters of the Moderator to the Canadian Government on Palestine/Israel.

IMPACT OF THE ISRAELI OCCUPATION ON CHILDREN AND FAMILIES IN PALESTINE AND ISRAEL

The disciples of Jesus reacted sternly to the children whose parents brought them to be blessed. Rebuking his disciples, Jesus embraced these children, saying the kingdom of God belongs to them. (Mark 10:13–16)

As Jesus demonstrated to his disciples that children are important to God, so must we follow his example and work to see how we can bless and safeguard children today. God saw fit to be born as a human child in Bethlehem long ago and then too, families suffered violence, trauma and the death of their children. (Matthew 2:1–12, 16–18). Today, children continue to live under threat of violence in Palestine and Israel. In 2019 the International Affairs Committee reported on Palestinian children being tried in Israeli military courts. (A&P 2019, p. 276–79, 30) This report on children, written originally for the 2020 General Assembly, considers a broader context of the devastating impact the Israeli occupation of Palestinian Territories has on children and their families and offers recommendations for The Presbyterian Church in Canada to consider.

Children are dying

Both Palestinian and Israeli families have lost children to violence. As the occupation stretches on with no end in sight, families on both sides have taken action to work for reconciliation, realizing that the anger and pain of losing their children to the violence was destroying them.

The Parents Circle – Families Forum (PCFF) is a joint Israeli-Palestinian organization working with over 600 families seeking positive change in a violent context. It was created in 1995 by Mr. Yitzhak Frankenthal and a few Israeli families. All who belong to the Parents Circle – Families Forum have lost an immediate family member to the effects of the Israeli Occupation. The first meeting between bereaved Palestinians from Gaza and Israeli families took place in 1998 and they have continued since.¹¹⁵ The PCFF's activities have shown that reconciliation between individuals is possible.

In December 2019, five Canadian Presbyterians – including two members of the International Affairs Committee and Glynis Williams, Associate Secretary of International Ministries – attended a presentation by two members of the Parents Circle in Jerusalem. Two speakers shared their tragic stories of suffering and their commitment to working for an end to the occupation. Laila is Palestinian and Rami is Israeli.

Laila lost her six-month old son when the infant was exposed to teargas by Israeli soldiers. The family was held at a checkpoint for four hours while trying to seek medical care. Once admitted to the hospital, Laila was told she could not stay overnight and had to return home. That night, her son died alone. The family was not notified. Laila arrived at the hospital the following day and

was told that staff could not locate her son's body. Her son is one of the many children that have lost their lives to the systemic violence of the state of Israel.

Rami was born and grew up in Jerusalem in an ultra-Orthodox Jewish family whose father had been in the Auschwitz concentration camp. In the fall of 1983 Rami's daughter was born. She was killed in September of 1997 when two Palestinian suicide bombers detonated their explosives. She was 14 years old.

Both speakers recounted the sea of anger between the two communities and how it was destroying them. When her son died, Laila said she hated all Israeli people. But she had a recurrent dream, of white doves saying: "Mama don't cry." Initially too, Rami's anger made him want to get even, to seek revenge. Laila spoke of her rage, which affected her family and her relationships; she said it starts with ourselves. They both asked: "whose pain is worse, who is to blame?"

Laila and Rami testify to the enduring pain of parents and families that have lost children as a result of the Israeli occupation. It is in the reconciliatory acts of ordinary people that we see hopeful lights shining. Despite the brutality of the Israeli occupation, these acts of reconciliation between families who have lost children are happening because individuals – both Israelis and Palestinians – recognize the injustice of Israeli government policies and military actions. In the words of the Parent's Circle and Family Forum, "Bereaved PCFF members are opposed to the Occupation and believe that attaining historical reconciliation between the nations is a prerequisite for turning a future peace treaty into sustainable Peace".¹¹⁶ It is their vision to "influence the public and the political decision makers to choose reconciliation and the path of peace over violence and war in order to achieve a just settlement based on empathy and understanding".¹¹⁷

Right now, however, the path of peace – and especially the path of peace for children – has many obstacles. We name some of them below; incarceration, denial of rights, demolition of homes. Seeing a way forward can seem impossible but as these grieving families in the PCFF have shown each other and any who will listen, it is possible. Before that can happen, however, the injustices children and families face must be addressed.

Children are incarcerated

In 2019, the General Assembly voted in favour of endorsing the No Way To Treat A Child Campaign (A&P 2019, p. 279, 30). This campaign documents how the Israeli military takes Palestinian children and teenagers from their beds during night raids. Alone and scared, they are subject to the Israeli military court system, incarcerated and interrogated, typically without their parents or guardians present, often involving threats, yelling, verbal abuse and sometimes physical violence.¹¹⁸ Over half of these children report physical or psychological abuse during arrest, transfer or integration.¹¹⁹ Only three percent report that their parents are present during interrogation.¹²⁰ No Way to Treat a Child notes that Israel is the only country in the world that automatically prosecutes children in military courts. As a signatory to the United Nations Convention on the Rights of the Child, the State of Israel has a responsibility to end the human rights abuses that Palestinian children are subjected to in the Israeli military court system. To do so would remove one of the barriers to well-being of Palestinian children.

Children are denied their right to education

For many Palestinian children, what should be the simple task of going to school is complicated and sometimes made impossible by such things as checkpoints. In Hebron, elementary school children and their teachers must cross through Israeli military checkpoints twice a day to get to and from school. Shaun MacDonald participated in the World Council of Churches' Ecumenical Accompaniment Program in Palestine and Israel. He witnessed a situation where three teachers were arbitrarily denied entry through Checkpoint 55 in Hebron outside Cordoba School, where they teach. He explains the significance of this action: "the students in those classes would have no lessons that day, which is unfortunately a regular, yet also unpredictable, occurrence. In this area, the universal human right of access to education is completely subject to the whims of the Israeli military authority and the so-called 'security needs' of the illegal settler population in the centre of Hebron".

Children are impacted by demolition of homes and schools

Since 2004, 987 residential units have been demolished by the Israeli military in East Jerusalem leaving 1,704 children without a home.¹²¹ Six year old Zainab¹²² attends Bedu al-Ka'abna Basic

Co-ed School. When Zainab's home, which was a few hundred metres from the school, was demolished, her principal shared with Ecumenical Accompanier Amy Zavitz that he watched Zainab dig through the rubble to find her school bag. He stood with her in the playground as she stared at her demolished home – her entire existence under threat. The principal asked, "What does it mean to be human?" Zainab's school has 21 demolition orders on its buildings and trees.

Children in Gaza lack access to basic amenities

In Gaza children are denied access to necessities – water, electricity, safety. In 2012, the United Nations predicted that Gaza would become unlivable in 2020.¹²³ Many would argue that dire prediction was already reached in 2017. The sewage, water and electricity infrastructure have been greatly damaged such that hardly any sewage treatment installations remain to purify water before it is dumped in the sea or used for irrigation. Water is essential for life yet Sara Roy, an expert on Gaza from Harvard University's Centre for Middle East Studies, writes, "innocent human beings, most of them young, are slowly being poisoned in Gaza by the water they drink and likely by the soil in which they plant".¹²⁴

Haaretz, an Israeli newspaper, cited a study from the RAND Centre for Middle East Policy, indicating that 97 percent of water in the Gaza strip is undrinkable by any international standard and that polluted water is the leading cause of child mortality, accounting for over 12 percent of child deaths.¹²⁵ The need to conserve water, even polluted water, means that schools have one toilet for every 75 pupils and one sink for hand washing for every 80 students.¹²⁶

The hospitals in Gaza are ill equipped to treat many of their patients. In desperation, parents seek permits to take their children to hospitals outside of Gaza where treatment is available but are often refused permission to accompany their children. While Israel claims that more permits are being granted to parents to accompany their children, Holmes & Balousha state that according to the Israeli charity Physicians for Human Rights Israel (PHRI; a partner of the Church of Scotland): "7,000 permits were issued for minors from Gaza last year. Less than 2,000 permits for parents were granted, suggesting most children travelled without mothers or fathers".¹²⁷

The Rev. John McCulloch, minister of St. Andrew's Scots Memorial Church in Jerusalem and his wife, Annette a physician, travel to Gaza regularly as part of the Church of Scotland mission work. The following is a report from a 2019 trip.

There are times in life when you come face to face with human suffering and your heart weeps, as you know that this is just one of many similar stories and anything you do to try and help just feels like a miniscule drop in a vast ocean of injustice.

Our transit through the Gaza border crossing some weeks back was one such moment. We had just got through the Hamas checkpoint on our way back into Israel after three days in Gaza. We were waiting on a bus to drive us through the security buffer zone to Israeli Security. It was on the bus that we met nine month old Sajida and her grandmother.

Sajida is suffering from leukaemia and needed specialist treatment in a Jerusalem hospital. We spoke with the grandmother in our broken Arabic, as she told us a little more about the situation. A few moments later Sajida's mother came onto the bus, to try and feed Sajida with a syringe and to say goodbye, as she and her husband had not been granted permission from the Israeli authorities to travel with her to the hospital.

Annette spoke with the mother and told her that we would help Sajida and her grandmother through the checkpoint with her bags and drive her straight to the hospital in Jerusalem. The grandmother told us that she would have had to get two buses, which would have taken over 2 hours and used up the scant money they had. Rev. Angleena Keizer (a Methodist Ecumenical Associate with St Andrew's Jerusalem & Tiberias), sat next to the grandmother and Sajida on the way to Jerusalem, as tears ran down her face at the injustice of a situation where parents are separated from their children.

We do not know whether Sajida survived and was reunited with her parents. Sajida is just one of many children, victims of conflict in an unjust world. (From Partner Plan, John McCulloch – Israel, December 2019: Advent Message from Gaza)

Children and Trauma

The psychological stress of conflict on children cannot be understated. The issues covered in this report lead to levels of trauma for children and families that are devastating to children's well-being; not only now but with life-long impacts. A study into the impact on Palestinian civilians under the Israeli Occupation finds that 87 percent of respondents in Bethlehem report psychological stress at home, reporting "uncontrollable fear, hopelessness, fatigue, depression, sleeplessness, shaking episodes and uncontrolled crying episodes or enuresis [involuntary urination at night] in children".¹²⁸ In the words of another study, "Palestinian children's mental health problems were compounded by their extreme adverse socio-economic circumstances, which is a common finding in research with children who are victims of political conflict. Most traumatic events occur in refugee camps in the West Bank and the Gaza Strip, where generations of children have been born for 55 years with little hope of escape."¹²⁹ This second study also noted that while children directly exposed to war trauma reported significantly higher post-traumatic stress and fears, children exposed to other types of traumatic events – for example, through violent images on the news – also reported adverse effects, such as anticipatory anxiety and cognitive expressions of distress. While the Israeli occupation impacts Palestinian and Israeli children in different ways, the violence of the occupation has negative mental health impacts on both groups of children.

We know from studies into childhood trauma that it leaves deep scars on both body and mind even into adulthood, causing increased physical and mental health problems and increasing a person's chances of early death or suicide.¹³⁰ Addressing the trauma children face would not simply improve the lives of children today – a worthy enough goal on its own – it would also help ensure futures where well-being is possible. Groups like Defense for Children International – Ramallah and Wi'am: The Palestinian Conflict Transformation Centre work to help children through documenting abuses and calling powers to account or through focusing on 'trauma-coping' strategies for children in the West Bank. The work of these and other organizations supports families and peace making but in any case, it is clear that healing cannot fully begin until the occupation ends.

What can we do?

1. Share: As Presbyterian Canadians the call is to share the stories boldly, share them within our congregations and with our elected officials.
2. Act: Support the various Israeli and Palestinian organizations that seek to alleviate the suffering and trauma of innocent children.
3. Go and See: If it all seems too unbelievable, go and see for yourself once international travel is again allowed. Join one of the witness tours that will introduce you to life on the ground for the Palestinian people. The Presbyterian Church in Canada has partners in Palestine and Israel with which we work. International Ministries of the Life and Mission Agency maintains a list of active partnerships.

Recommendation IAF-019 (adopted, p. 40)

That congregations and individuals be encouraged to visit partners of The Presbyterian Church in Canada during their pilgrimages to Palestine and Israel.

Recommendation IAF-020 (adopted, p. 40)

That Presbyterians be encouraged to support reconciliation initiatives in Palestine and Israel financially or through working visits, when health agencies again permit such visits.

Recommendation IAF-021 (adopted, p. 40)

That the Moderator write to the Prime Minister and the Minister of Foreign Affairs requesting that they convey dismay to the State of Israel regarding the humanitarian crisis in Gaza and other areas of the Occupied Palestinian Territories and that human rights conventions to which Israel is a signatory must be respected, including by the Israeli military.

Recommendation IAF-022 (adopted, p. 40)

That sessions and individuals write to the Prime Minister and Minister of Foreign Affairs and meet with their elected officials to express dismay regarding the humanitarian crisis in Gaza and other areas of the Occupied Palestinian Territories and to express that human rights

conventions to which Israel is a signatory must be respected, including by the Israeli military.

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¹³⁰ LK Gilbert et al., “Childhood adversity and adult chronic disease: An update from ten states and the District of Columbia, 2010”, *American Journal of Preventative Medicine*, 48(3) (2015): p. 345-349, doi: 10.1016/j.amepre. 2014.09.006.

Boghos Barbouri
Convener

THE LIFE AND MISSION AGENCY

To the Venerable, the 146th General Assembly:

“Do not fear”. When this theme statement for this General Assembly was chosen a few years ago, it was not known how timely this message of hope and trust would be today. God’s heartening words in Isaiah 43:5 first came to the people living in exile under the power and fear of Babylon. And they came again to God’s people living in uncertain times. This section of the Book of Isaiah is filled with assurance as God repeatedly speaks words of encouragement:

Do not fear, I am with you (41:10)
Do not fear, I will help you (41:13)
Do not fear, I have redeemed you (43:1)
Do not fear or be afraid (44:8)

The promised comforts of presence, aid and redemption change but God’s constant and abiding message is “Do not fear”. Again and again God meets the fears and the anxiety of human existence with a trustworthy reassurance that echoes throughout scripture. “Do not fear” is how the angel delivers the startling news to Mary that the son of God grows in her womb. “Do not fear” is the message the angel speaks to the shepherds keeping watch over their flocks at night. “Do not fear” is what Jesus says to the disciples sailing in a boat tossed about in a storm.

The Presbyterian Church in Canada has said that “Our mission, in a world burdened with anxiety and apprehension, is to provide a place of sanctuary, tranquility and renewal in the name of the One who said, ‘I will give you rest.’” The following report is the story of some of the denomination’s faithful ministry through the Life and Mission Agency when the church’s mission in and to a burdened world has been lived out. Behind the words on the page are stories of hope, stories when the church provided comfort in moments of pain and when the church spoke and acted against the powers of despair and injustice. Behind these reports are stories of creativity and courage, stories of development and healing, stories of deep trust and new life beyond the numbers listed in this report. The information in these pages reflects stories of faith in the face fear, of reconciliation and tranquility sought, of sanctuary given and of renewal found.

Under the wisdom, guidance and power of the Holy Spirit the Life and Mission Agency, in all its work, strives 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 church’s Vision and Mission Statement and Strategic Plan, seeking to help The Presbyterian Church in Canada to be a church integrating discipleship, evangelism, social action and justice. The Life and Mission Agency also 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.

The glimpse of the church in action and service in the church and world through the ministry of the Life and Mission Agency is divided into the following sections:

- Agency Coordination (p. 361)
- Canadian Ministries (p. 378)
- Communications (p. 393)
- International Ministries (p. 397)
- Justice Ministries (p. 407)
- Ministry and Church Vocations (p. 443)
- Presbyterian World Service and Development (p. 450)
- Stewardship and Planned Giving (p. 488)
- Overtures (p. 498)

AGENCY COORDINATION

Staff	General Secretary:	The Rev. Ian Ross-McDonald
	Senior Administrator:	Ms. Colleen McCue
	Finance and Administration Coordinator:	Mr. Mathew Goslinski
	Program Coordinator (contract):	Ms. Carragh Erhardt
	Program Assistant (contract):	Ms. Grace McCreary

INTRODUCTION

This section of the report includes: Advisory Committees; the Life and Mission Committee; Human Resources; Leading with Care; Canada Youth; Gender, Sexuality orientation and Faith; Feedback about Remit B and Remit C Proposing Changes to Church Law and Doctrine Pertaining to Marriage and Ordination.

Departmental Mandates

The mandates of each department of the Life and Mission Agency can be found at presbyterian.ca/lma.

Advisory Committees

The work of the Life and Mission Agency is collaborative, complimentary 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 and working groups. 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.

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. Sampson Afoakwah (Montreal, Quebec), the Rev. Dr. Charles Cook (Riverview, New Brunswick), 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. Cheryl MacFadyen (St. Stephen, New Brunswick), the Rev. Allyson MacLeod (Sutton West, Ontario), Ms. Donna McIlveen (Johnstown, Ontario), Ms. Cindy Stephenson (convener) (Calgary, Alberta), Dr. Jo Szostak (Regina, Saskatchewan), the Rev. Amanda Currie (Moderator of the General Assembly), Mr. Robert Griffiths (Atlantic Mission Society representative), the Rev. Jinsook Khang (Assembly Council representative), Ms. Carol Stymiest (Assembly Council representative), the Rev. Andrea Perrett (PWS&D representative), Ms. Cathy Reid (Women's Missionary Society representative), Ms. Janet Brewer (Women's Missionary Society representative). We are especially grateful to the Rev. Douglas Schonberg, Ms. Janet Brewer, Ms. Carol Stymiest and Mr. Rob Robertson who completed their service on the committee in 2020 and Ms. Vivian Ketchum, the Rev. Cheryl MacFadyen and Dr. Jo Szostak who are completing their service on the committee in 2021.

Amendments to the Membership of the Life and Mission Agency Committee

The Life and Mission Agency Committee is committed to the important and ongoing work of healing and reconciliation that The Presbyterian Church in Canada is doing in order to walk in new ways with Indigenous peoples. Because of the commitments that the denomination has made and the urgency of the work of healing and reconciliation, the Life and Mission Agency Committee believes it is important that one of its members be appointed by the National Indigenous Ministry Council.

The current terms of reference for the membership of the Life and Mission Agency Committee are:

The Agency Committee will consist of 14 members, two of whom will be named by the Assembly Council from its membership and 12 of whom will be named by General Assembly. The convener will be named by General Assembly from among those 12. In addition, there will be the following ex-officio voting members:

- representative of Atlantic Mission Society;
- representative of Women’s Missionary Society;
- representative of Presbyterian World Service and Development Committee.

The Life and Mission Agency Committee does not believe that it is necessary or appropriate to increase the size of the committee to achieve this important change to the composition of the committee. Rather, the committee is asking the General Assembly to amend the terms by which the committee’s members are appointed. Should the General Assembly grant the committee’s request, the Life and Mission Agency Committee will be comprised of 15 members, 11 who are named by General Assembly, instead of 12 and one named by the National Indigenous Ministry Council.

Recommendation LMA-001 (adopted, p. 38)

That the terms for the membership of the Life and Mission Agency Committee be:

The Agency Committee will consist of 14 members. Of these, 11 will be named by General Assembly, one named by the National Indigenous Ministry Council and two named by the Assembly Council from its membership. The convener will be named by General Assembly from among those named by the General Assembly and the National Indigenous Ministry Council. In addition, there will be the following ex-officio voting members:

- 1 representative of Atlantic Mission Society
- 1 representative of Women’s Missionary Society
- 1 representative of Presbyterian World Service and Development Committee.

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.

In 2020, the Life and Mission Agenda was fortunate to welcome: Ms. Dwan Billings; Ms. Winnie Bower; Ms. Stephanie Chunoo; Ms. Emma Clarke; Ms. Marjorie Copeland; Ms. Sarah Curd; the Rev. Tim Purvis; Ms. Prachi Shailendra. We are very fortunate to welcome Ms. Sevan Hajinian in 2021. 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. Sylvia Brade; Ms. Jackie Czegledi; Ms. Anna Muir; Ms. Alison Stirling, Ms. Winnie Bower; Ms. Prachi Shailendra. We are very grateful to the many contract staff who work on specific programs and research projects for the church throughout the year.

This year staff members have taken continuing education in the area of theology, Indigenous culture and history, healing and reconciliation issues, human resources, anti-racism, mental health, sexual abuse and sexual harassment, writing and editing, coaching, cyber security and worship.

Leading with Care

presbyterian.ca/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. We continue the process of updating the Leading with Care Policy. Revisions to the policy will be brought to the next General Assembly that meets in person.

Canada Youth Gatherings

presbyterian.ca/cy

The gathering planned for CY2020 would have marked 20 years of creative and engaging faithful ministry to youth, young adults and leaders in the denomination. Since CY2000, more than 4,000

people have attended the event and the impact has been felt in camps, congregations, colleges and the courts of the church. CY2020 was to be held at Brock University from July 6–11, 2020.

In March 2020, CY2020 was cancelled. It was hoped that it would simply be a postponement but as we began to understand the scope of the COVID-19 pandemic it was clear that the discussion about future CY events would be more complicated than just “when”.

CY events are more than just a time and place. Discussion moved to answering the question “what are the gifts that CY has given the denomination and how might we continue to give of those gifts during the pandemic?”

It became clear that the lives of young adults, a core group of CY participants, were significantly affected by the pandemic. Milestones were missed and the important “firsts” were delayed. In response, the online series “The Weight of Waiting” was created and the first episode launched during Advent 2020. The series offers inspiration, encouragement and connection. It is opportunity for people to reclaim some resilience and discover a bit of new faithful creativity. Additions episodes will be added throughout 2021.

Discussion about future CY events continue. A small working group of medical and health professionals, all who have participated in leadership at CY events, is assembling COVID-19 information from regional health jurisdictions across Canada. This group will work with the CY planners regarding all health and safety precautions that will need to be addressed for any kind of CY gathering. The welfare and safety of the CY community is top priority.

CY also has others are prayerfully considering what may be possible for CY programming in the future. These are leaders have diverse CY experiences and reflect the unique variety of our denomination. Also, an invitation has been made to the denomination through the *Connection* newspaper, to submit ideas, dreams and visions for future events to cy@presbyterian.ca.

The CY planners are daring and responsive in the planning for future events. We give thanks for the continued support that comes from so many individuals and sources in The Presbyterian Church in Canada.

Gender, Sexuality Orientation and Faith

presbyterian.ca/sexuality

In July 2020, the Assembly Council allocated funds to animate the church’s decisions about sexuality and the findings of the Rainbow Communion. The Life and Mission Agency hired Carragh Erhardt as the Program Coordinator, Sexuality and Inclusion. The Program Coordinator will integrate and animate various policies, statements, decisions and initiatives of the church related to sexuality and gender identity. Program work will emphasize incorporating implications of the church’s body of work related to sexuality and gender into the liturgical, educational, programmatic and policy formation that the church does nationally and locally according to the denomination’s decisions and statements.

The Program Coordinator, Sexuality & Inclusion is available for conversations, presentations and workshops with church leaders, sessions, presbyteries, camps, colleges and committees of the church.

The program work builds on a foundation of Presbyterian reports and statements such as:

- The 1994 report on Human Sexuality by the Committee on Church Doctrine
- The work of the Special Committee re Sexual Orientation, culminating with its final report in 2003
- The work of the Committee on Church Doctrine and the Life and Mission Agency since 2015 related to overtures regarding sexuality
- The findings and recommendations of the Special Committee re Listening (Rainbow Communion)
- The Moderator’s Letter of Repentance which was issued in 2018 in response to harm done (and that continues to be done) to LGBTQI people and others as a result of homophobia and hypocrisy in The Presbyterian Church in Canada

In these reports, statements and decisions, two themes are prevalent and thus the work of the 2020-2021 program year primarily fits into the following categories:

1. Repentance of homophobia, transphobia, heterosexism and hypocrisy
2. Pastoral care and equipping ministries to welcome LGBTQI people

Repentance of homophobia, transphobia, heterosexism and hypocrisy

In 1994, the Committee on Church Doctrine's report regarding human sexuality recognized that "the Christian Church has frequently shunned homosexuals and failed to minister to them and with them. The church as a whole must repent of its homophobia and hypocrisy." (A&P 1994, p. 267) The Committee on Church Doctrine and the Life and Mission Agency presented a joint report to the 2017 General Assembly which reminded the denomination of the need for the church to repent of homophobia and hypocrisy since no formal act of repentance had taken place following the 1994 report. The Committee on Church Doctrine and Life and Mission Agency also recommended that a special committee be created to listen to the experiences of LGBTQI people in the church and recommend ways forward. (A&P 2017, p. 76-78) The General Assembly created the Special Committee re LGBTQI Listening (known also as the Rainbow Communion) and a motion was passed that the Moderator would write a letter of repentance addressed to LGBTQI people before the 2018 General Assembly.

The letter of repentance written by the Rev. Peter Bush, Moderator of the 2017 General Assembly, was published on February 12, 2018 as an interim response to homophobia and hypocrisy in The Presbyterian Church in Canada while the work of the Rainbow Communion was ongoing. The letter names some of the ways that LGBTQI people have been harmed in The Presbyterian Church in Canada through the action and inaction of its leaders and members.

The Moderator's Letter of Repentance from 2018 is neither the beginning nor the end of this journey; repentance and reconciliation cannot be achieved with one letter alone. Rather, righting the relationships between the church and LGBTQI people requires continued attention from all bodies within The Presbyterian Church in Canada to listen for where harm continues to occur wittingly or unwittingly and to seek to go a new way in our attitudes and actions.

In 2019, the General Assembly adopted the following recommendation of the Rainbow Communion:

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. (A&P 2019, p. 486, 19)

A study and liturgy companion to the Letter of Repentance has been produced to assist leaders in the church to help the members of their ministries to read, understand and act upon the letter. The Letter of Repentance and companion resource may be downloaded at presbyterian.ca/sexuality. The Life and Mission Agency will continue to develop resources that support the church in recognizing and reforming aspects of our ministries that discriminate against LGBTQI people.

The church has acknowledged that many LGBTQI people, their friends and family members have been reluctant to share their stories with the church because they feel ashamed or are afraid of being cut off from their church families. In their listening process, the Rainbow Communion heard from individuals who expressed that the Letter of Repentance was an encouragement to tell their stories and a source of hope that the church was taking steps toward building an honest, just and welcoming relationship with LGBTQI people. As the church continues along this journey, we must continue to listen and respond to the concerns of LGBTQI people when they call the church's attention to ongoing sources of pain and harm.

Pastoral care and equipping ministries to welcome LGBTQI people

As various committees of the church have written reports about sexual orientation and gender identity, they have expressed concern for the care and well-being of LGBTQI people. In 2019, the Rainbow Communion echoed this concern: "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 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.” (A&P 2019, p. 486)

Previous reports recognized that there is a place for LGBTQI people in Presbyterian congregations and ministries and have offered guidance for the church to better meet the needs and recognize the gifts of LGBTQI people. Past guidance includes:

- The church must listen to and share the very real pain of LGBTQI people and their families. (A&P 1994, p. 267)
- “The church is called to be a welcoming, nurturing, loving and supportive community, a true church family, where all are welcomed, nurtured, loved and supported.” (A&P 1994, p. 267)
- The church should take steps to ensure that full pastoral care is extended to all people, regardless of sexual orientation and that all congregations and courts of the church anticipate the pastoral needs of LGBTQI people among their fellowship. (A&P 2003, p. 545)
- “All members of our Church regardless of sexual orientation must be regarded as [siblings] in Christ in need of forgiveness, understanding and compassion. No one among us should be held to be unworthy of our fellowship.” (A&P 2000, p. 487)
- Ministers and church leaders need to make it clear that they are prepared to listen and help their LGBTQI parishioners especially when they have been marginalized within the Church. Negative social behaviour and anger towards LGBTQI people should not be tolerated within a congregation. (A&P 2000, p. 487)
- “Presbyterians need to learn and understand more about sexual orientation in order to live with this diversity in our congregations.” (A&P 2003, p. 540)
- Sessions should provide support groups if needed and/or requested for those who are struggling with questions related to sexuality. For example, to support parents whose children are gay, lesbian or transgender and to support individuals facing discrimination because of their sexual orientation, gender identity or gender expression. Presbyteries should also provide similar pastoral care of their ministers. (A&P 2003, p. 540)
- Where counselling of any kind is sought by an LGBTQI person, the greatest of care must be taken to ensure that it is provided by a properly qualified person and that it is appropriate to the specific case. (A&P 2003, p. 544)
- 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. (A&P 2019, p. 486)
- “Leaders in the church need to equip all the saints by encouraging, respecting and affirming the variety of gifts with which they have been blessed.” (A&P 2003, p. 541)
- “All people are made in the image of God and there is a place for all people in Christ’s church. Acceptance means suspending judgement and affirming someone’s personhood as a beloved child of God. It does not mean having to understand everything about the people you encounter.” (A&P 2017, p. 375)
- In a process of confession, the church needs to study and recommend methods of pastoral care that are specific for LGBTQI people, as advised by members of the LGBTQI community themselves. (A&P 2017, p. 477)

The Life and Mission Agency will continue to develop and gather resources to equip congregations, sessions, presbyteries, synods and other bodies of the church in becoming more welcoming and inclusive of LGBTQI people, including resources regarding appropriate pastoral care. Resources are available at presbyterian.ca/sexuality.

Rainbow Pathways, an online course for ministry leaders to learn how to recognize barriers to LGBTQI people in local ministry contexts and how to take steps towards welcome and inclusion was offered twice this year. Emphasis in the course was focused on building upon participants’ pastoral care skills with context about common experiences of LGBTQI people in faith communities. Participants shared feedback that they found the course informative and practical and that it helped them build confidence in their ability 1) to provide appropriate pastoral care to LGBTQI+ people and 2) to have and facilitate respectful conversation about sexual orientation and gender identity.

Clarity in policies

One aspect of church life for congregations to consider is how clear their policies are related to the participation of LGBTQI people in their ministry. Often, harm occurs when it is unclear what LGBTQI people can expect from a congregation. Having clear policies that are known within the congregation and that are readily available to the public can benefit LGBTQI people but also other people who may be affected by church policies. Conflict can occur when congregations hold expectations that do not match the behaviour of their minister or session or vice versa. Significant work will be done this year to provide guidance and resources that support congregations as they engage in processes of reviewing and clarifying policies.

Gender, Sexuality Orientation and Faith Advisory Committee

An advisory committee has been created to support this new program work. Members include Janet Brewer (Toronto, Ontario), Rick Byun (Toronto, Ontario), Whitney Hanna (Victoria, British Columbia), Hera Lee-Moore (Etobicoke, Ontario) and Anita Van Nest (Niagara Falls, Ontario).

FEEDBACK RE REMIT B AND REMIT C PROPOSING CHANGES TO CHURCH LAW AND DOCTRINE PERTAINING TO MARRIAGE AND ORDINATION

INTRODUCTION

As part of the prayerful discernment and discussion about sexuality in 2019, the General Assembly adopted the following recommendation of the Special Committee Regarding Implications of Option B (Inclusion) on June 6, 2019:

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 (A&P 2019, p. 51).

The context for this directive was the decision of the 2019 General Assembly to approve changes to church law and doctrine and by that action, to begin the three-step process called the Barrier Act by which The Presbyterian Church in Canada changes its law and doctrine:

1. One General Assembly agrees to make a change in church law or doctrine. As outlined in the Barrier Act (Book of Forms 293–293.4), however, the responses of the presbyteries to the proposed change must be considered by a subsequent General Assembly before it is permitted to make the change a permanent part of the church's law or doctrine.
2. The proposed change is sent (or remitted) to the presbyteries, where each presbytery votes either to approve or to disapprove the proposed change.
3. A report tabulating the decisions of the presbyteries to approve or to disapprove the remit is presented to the next General Assembly. Provided a majority of presbyteries voted to approve the proposed change and this majority of presbyteries together constitute a majority of ministers, members of the Order of Diaconal Ministers and elders on the constituent rolls of all presbyteries, the General Assembly that receives the "report on remits" is free to adopt the change into the church's law or doctrine.

In this present case, the changes to church law and doctrine approved by the 2019 General Assembly and sent to the presbyteries for consideration were as follows:

Remit B, 2019 re Definition of Marriage

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.

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

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 directive of the 2019 General Assembly to the Life and Mission Agency was intended to furnish the next General Assembly with feedback about how people in the church felt about the proposed changes, quite apart from the input the presbyteries would have in voting on the remits. People across the church would be provided with ways to express their concerns, views and pain about the proposed changes and a report detailing this feedback would be presented to the next General Assembly before it received and considered the “report on remits”.

LISTENING PROCESS

To carry out the task assigned by the General Assembly, the Life and Mission Agency developed a listening process. The first step was the creation of an online tool through which people could submit material electronically. This feature was available between June 12, 2019 and February 15, 2020. By June 18, 2019, announcements were made about additional ways people could participate in the listening process. Information about all these pathways, deadlines and contact information was publicized repeatedly and widely throughout the denomination through a variety of channels. Initiatives were taken early in the process to schedule listening events with some specially identified bodies in the denomination to ensure that it was easy for them to participate. In-person listening continued until February 7, 2020. Individuals, groups, congregations and presbyteries made submissions online, by email, mail, telephone, online submissions and in-person visits. All the material received was read and considered in the preparation of this report.

In-person Listening

In addition to receiving written submissions, in-person listening opportunities were created. In-person listening with groups and individuals followed a consistent pattern. The listening sessions were bracketed by prayer and opened with the following prayer:

Loving and Compassionate God, at your word all things were made and the beauty of creation was called from chaos. Through your word, you formed us in your image and gave us life. By your Word, you called us to love and to serve you and to live in peace with you and all that you have made. Giver of all gifts, open our hearts and minds by the inspiration of the Holy Spirit and give us wisdom in our thinking, clarity in our speech, understanding in our listening and grace in all our actions. Send your Spirit to rest on us and stay with us as we meet so that everything we do or say may be for the reconciling of the world, for the upbuilding of the church and for the glory of Jesus Christ our Lord. Amen.

Listening sessions began with a brief review of the process, agenda, timing and what would happen with the material and report. Participants received documents including those that outlined some of the church’s statements on sexuality, the Barrier Act, the Moderator’s Letter of Repentance (2018) and some principles or covenantal boundaries to help frame a space in which listening could be done in a sufficiently safe environment. It was always explained that the submitted and recorded material would be kept confidential and that some material might be quoted anonymously in the report to General Assembly to help illuminate themes or points. Participants at listening events were told that there was an advisory committee associated with the writing of this report.

Participants in this exercise shared their comments about how the remits affected them while listeners paid careful attention to the speakers. Listeners noted not only what people said but also the emotions and the affect that appeared to underlie what people said. Listeners indicated that they would speak during the listening sessions only under the following circumstances:

- to ask clarification about something the speaker said
- to clarify matters of fact about such things as church polity, terminology, the church’s theological statements, historical events and the decisions of General Assemblies
- to remind people of the boundaries of a safe environment
- to call attention to time limits

Speakers occasionally gave the listeners documents, letters and manuscripts in lieu of or in addition to speaking. Sometimes listeners got impressions about how people felt based on non-verbal cues they witnessed. For example, it was not uncommon for people to shake their heads or make other gestures to register how they felt about what they or others were saying.

Some in-person listening was done privately between one speaker and one listener. Participants in one-on-one meetings were given the same background documents, procedural explanations and

commitments that participants in group meetings received. Leading with Care protocols were followed and care was taken to ensure people's privacy and comfort.

Generally, listeners were welcomed warmly. The Life and Mission Agency Committee is grateful for the hospitality that congregations, courts and groups extended.

Safe Environment

The General Assembly stated that listening was to be done in a safe environment. Great care was taken to ensure that as safe a process and environment as possible was provided for those who wished to express their thoughts and feelings.

Using resources based on scripture and material used at previous General Assemblies to facilitate respectful listening and speaking people covenanted to create a time and place where speakers could be heard with the reasonable assurance that they would not be criticized or exposed to discrimination, harassment, recrimination and belittlement by other speakers or the listeners. The attempt to create and maintain a spirit of goodwill fostered an environment that allowed for empathetic and graceful expression of views. Sharing views within groups was sometimes difficult; nevertheless, sitting together and listening with care to each other was holy work and a participation in God's vision of the Peaceable Kingdom and a foretaste of the unity to be found in the Communion of the Saints. The gatherings were usually respectful and there were moments of remarkable grace and compassion.

Confidentiality

Confidentiality was an important aspect of creating a safe environment in this case. Thus, assurance was given repeatedly by a variety of means that the material the Life and Mission Agency received and heard would be held in confidence by the Agency. Additionally, people were informed that what was received would be used anonymously to create a report for the General Assembly and some quotes from written or oral material would be used in the final report. Names, addresses and identifying information were redacted from any printed and stored material.

Advisory Committee

The Life and Mission Agency Committee approved the terms of reference and membership of an advisory committee to give advice, suggestions, guidance and support in the creation of this report. The members of the advisory committee had access to every piece of material that was submitted and transcribed. All documents had been redacted so that names, contact information and other identifying factors were not revealed to the members of the advisory committee to maintain confidentiality, preserve the privacy of people who submitted material and to maintain the integrity of the process that had been framed. The members of the advisory committee were: the Rev. Soo Jin Chung (Presbytery of Eastern Han Ca), the Rev. John Henderson (Presbytery of Huron-Perth), the Rev. Allyson MacLeod (Presbytery of Oak Ridges), the Rev. Dr. Heather Malnick (Presbytery of Barrie) and the Rev. Dr. Susan Shaffer (Presbytery of Paris). Staff support was provided by Ms. Grace McCreary (Program Assistant, Life and Mission Agency) and the Rev. Ian Ross-McDonald (General Secretary, Life and Mission Agency).

Pastoral Listening – Not a Plebiscite

The General Assembly directed the Life and Mission Agency to provide a means for those affected by the 2019 General Assembly's decision to approve and remit to presbyteries under the Barrier Act Remit B and Remit C to express their concerns, views and pain and to report those concerns to the General Assembly. The task is pastoral listening – inviting people in the church to express themselves in a safe environment – and then telling the next General Assembly what was learned about people's minds and hearts regarding these matters.

Occasionally, participants stated their belief that the listening process was or ought to be a plebiscite on Remit B and Remit C. When this misconception was heard, the listeners explained that this was not and could not be the case, for various reasons. First, the Life and Mission Agency was not directed to conduct a plebiscite and tally votes. Second, there is no place in the Barrier Act process for any actions other than the votes at two General Assemblies and in the presbyteries. Third, the church was not told that the listening process was a plebiscite. Fourth, the material received from participants resists and disqualifies its use as a plebiscite for a number of reasons, among them:

- people did not always state whether they approved or disapproved of Remit B and Remit C:
 - some expressed ambivalence
 - sometimes it was not possible to determine whether people were in favour or against the adoption of the remits
 - several groups submitted corporate responses without indicating the size or composition of the group
 - on several occasions, speakers expressed a common opinion on behalf of a group without knowing or disclosing the fact that there was actually a diversity of opinion within the group
 - some individuals submitted multiple responses
 - people living in only a minority of presbyteries submitted material

SUBMISSIONS COLLECTED IN THE LISTENING PROCESS

We estimate that the views of approximately 3,000 people were gathered in the process of preparing this report. Feedback and submissions were received from youth groups, congregational members, elders, ministers, WMS/AMS groups, ad hoc gatherings of people with shared concerns, sessions, presbyteries and staff of the synods, camps and colleges. Although people living in only 18 of the 45 presbyteries chose to submit comments, these individuals were spread across every province and synod. People from a broad diversity of theological perspectives and cultural backgrounds participated in the process. Some of the responses came from the very young and from people 90 years of age. Some participants disclosed that they identify as LGBTQI or that they were family members and friends of LGBTQI people.

A large cache of information (roughly 550 pages) was received in the course of the listening process. It would not be appropriate, for pastoral and ethical reasons, nor would it be responsible or practical, to print all the material or report every sentiment or nuance expressed in the responses. Moreover, a significant portion of the submitted material was peripheral or not related to Remit B and Remit C.

FINDINGS OF THE LISTENING PROCESS

People across the church who accepted the invitation to tell how they were affected by the General Assembly decisions regarding the remits were given the space to express their comments. The online form was not structured as a survey with options to select, boxes to fill in and questions to answer: instead, there was a space simply labelled “Your Comments”. The same freedom was extended to participants in the in-person meetings and to those who submitted their feedback in writing. Therefore, it was not surprising that people commented on many matters beyond how they were affected by Remit B and Remit C.

Some of the material that people expressed was not related to the remits or to sexuality at all. A few examples include creationism (literal reading of Biblical accounts of creation that refutes the possible role of any evolutionary process), personal details and experiences about other things in the church. Some comments touched on material only tangentially related to the remits. Among the most frequently raised matters in this regard were the following: the actions taken by special interest groups in the church, seminary education, the *Body, Mind and Soul* document (study on sexuality, The Presbyterian Church in Canada, 2015), the length of time the discussion has taken, complaints about polity and process, lack of trust in the church’s leadership generally, perceived bias, worship and other events at General Assembly and the Moderator’s letter of repentance (2018).

Some comments, especially in regard to process, polity, the Bible and the church’s doctrinal statements about marriage and sexuality, revealed widespread misunderstanding, incorrect assumptions or unawareness. Listeners facilitating the in-person meetings were often asked to answer questions about polity, history and doctrine. The Barrier Act and liberty of conscience were among the more frequently questioned topics.

People often spoke about the length of their association with The Presbyterian Church in Canada and the nature of their involvement in the church. And it was common to hear people express love for the church and their congregation.

There were times when participants expressed opposing opinions and listened to one another graciously and with remarkable mutual respect. And there were times when people expressed

respect and concern for those who held different positions than their own. There were other times when speakers voiced their opinions in ways and words that appeared to cause discomfort to other participants.

In the collected material, some participants conveyed their disrespect for people holding opposing views to their own. Some went on to say that not only were such persons wrong in their thinking but they should be treated with fear, distrust, anger or contempt. This disturbing shift from disagreeing with persons to rejecting them as valued persons was demonstrated by participants across the theological spectrum.

Some participants described instances of homophobia (fear of or prejudice against LGBTQI persons) and harm done that they or others experienced in the church. Some made accusations of homophobia and some material collected during the listening process was homophobic.

Some comments were unsettling and difficult for people to hear or read because the things said and the stories they told were painful and tragic. Some of the material that was submitted was sexually explicit. Some material seemed to reveal malice. And some material was indicative that people were in need of Christ's healing and peace for psychological pain and anguish.

Some people expressed their gratitude for the opportunity to convey how they felt and for a way to participate in the discussion. Others expressed doubt about the usefulness of the process. Some were skeptical that the material would even be read or heard. Some believed that there was no point participating in the listening process because they felt nobody cared what they thought.

All of the information that was heard or received was read and considered multiple times. And again, it would not be feasible to report everything that was heard. The scope of this report reflects a broad review of the expression of concerns, views and pain that were received from those affected by the approval by the 2019 General Assembly of Remit B and Remit C who opted to participate.

Basis for Views on Marriage and Sexuality

People often spoke about the constellation of factors that informed their views on marriage and sexuality in the church. The most frequently named basis for people's views are outlined below in no significant order.

Youth

Some people holding a range of views spoke about how young people could be affected positively and/or negatively by the adoption or defeat of the remits.

Personal Experience

People holding a diversity of opinions spoke about the various ways their life experience, sexuality, relationships, family and friends informed their views.

Mission and Stewardship

Sometimes people said they arrived at their views based on what they thought would keep or attract members to their congregation. Some said they had settled on a point of view based on what they felt would free the church to focus on other things. Some said that denominational and congregational finance had to be considered.

Science

Some people referred to the findings of the sciences, such as biology, psychology and sociology. It was not the case that everyone who invoked the importance and findings of the sciences held the same opinion about the remits or the church's stance on marriage and sexuality. Nor was it the case that people invoking science agreed upon the findings of the sciences.

Doctrine

Both those in favour and those against adopting the remits referred to Living Faith, the ordination vows of The Presbyterian Church in Canada and the church's subordinate standards and doctrinal statements as important considerations in their discernment of the matter. People holding an array of opinions about marriage and the remits stated their belief that one or more of the tenets of Reformed Theology supported their particular views.

Justice

Justice was often referred to as an important principle; however, visions and definitions of justice were contested. At one end of the spectrum, it felt just to some that all people be welcomed fully and live out their callings and lives in the church equally and fully regardless of sexual orientation. Some referred to the human dignity of people made in God's image and to human rights as important factors in their decision making. At the other end of a broad spectrum, some were opposed to the concept of marriage for sexual minorities because of the holiness of God and the righteous justice and judgement of God on those who have heard but ignored God's will.

Culture

People across the theological spectrum spoke about the role of the church in culture and culture's influence on the church. Some felt that the remits were evidence of the church "conforming to the patterns of the world", embracing political correctness and secularism. Some were concerned that the church was turning to pleasing people over pleasing God or replacing the Bible with current-day culture. Some spoke about the influence of Satan in culture, in the church and/or in the church's discernment about sexuality. Some people said that they regarded the remits as signs of the church making positive steps to get with the times and modernize. Reference was also made to the importance of understanding the cultural context in which the Bible was written. Some participants expressed sentiments like: if Christians are not different from the world, we cannot offer the world anything. Others said things like: it's time to show the world that Jesus loves everyone.

The Bible

By far the most frequently named and referred to basis and highest standard upon which people said they had formed their views was the Bible. Almost all participants mentioned the Bible or the teaching and healing ministry of Christ. Participants from across the theological spectrum indicated that they treasure the Bible and share an understanding of the centrality of scripture to their lives and faith. It was common for people to invoke and offer reflections on biblical passages in support of their position. Some people simply let scripture speak and submitted or read scripture passages that they felt explained their views, without adding many of their own words.

Some participants stated the view that the real question before the church was not homosexuality or same-sex marriage but different understandings of biblical interpretation and the authority of scripture. Concerns were expressed by people holding a variety of views about the use and abuse of the Bible. Some drew attention to the church's tradition of Biblical interpretation and pointed out that there are many passages the church does not abide by; the church does not read the Bible consistently. Cited in this regard were some of the Bible's teaching on matters such as economics and slavery. Other participants said that there should be very narrow limits to the interpretation of scripture, if it was even possible or necessary to interpret the Bible. Words like "infallible" and "inerrant" were used frequently to describe scripture.

Some pointed out that there was no place in scripture where same-sex marriage was mentioned or permitted and that God's word does not change, so the remits should not be adopted. Some said they might consider the proposals in the remits positively, however, they believe there isn't sufficient scriptural warrant to change the church's position. Some expressed the desire to love all people as Christ loved but without contradicting the word of God. Others said that the Bible's trajectory bent towards inclusion and that not to take a positive approach [to inclusion] seemed contrary to the basic gospel message of love.

People holding different perspectives spoke about the role of the Holy Spirit in the church's understanding of scripture and the direction the church should take. People from across the theological spectrum asked, "What would Jesus do?"

Concerns

People holding a variety of opinions expressed concerns about how, when and why Remit B and Remit C reached the floor of the Assembly. There was also concern from people holding various and conflicting perspectives about who conceived of, contributed to and wrote the remits. Some said that they found the wording of Remit B and Remit C confusing and/or their claims potentially

misleading. Others felt that the remits were insufficient because they did not reference certain features, for example, the Holy Spirit or implications of the remits.

For some, the remits felt like they were based on the desire for a compromise that found a way to include a diversity of theological positions and allow the denomination to be “a big tent”. Some said they approved of this basis as they felt that the remits would allow our church to move forward and work together to spread the gospel in a respectful and loving way. Some felt the remits addressed a concern that a path would be found that would mutually accommodate parents, children, friends and colleagues to worship and work together. Some said that the remits offered hope. Others found peril, rather than hope, in what they believed to be the basis of the remits. Some felt that unity was chosen above safety or care for LGBTQI. Some people who saw peril in the remits as a compromise felt that the unity of the church was being preserved at the expense of truth and God’s will.

People holding a variety of views felt that the remits were imperfect in some ways. For some, regardless of whether they were in favour of the church changing its practices and definitions of marriage, the flaws and shortcomings in the proposed legislation compelled them to feel that they must vote against the remits. Conversely, some felt that while the remits may not be perfect, they were a step ahead.

Some people expressed concern that the remits were biased towards one perspective or the other. Some holding this view felt that the church was more sympathetic towards LGBTQI people than to people holding the traditional view of marriage. Others who believed that the remits were biased felt that the reverse was true and that the remits gave preference to people who held the traditional view of marriage while leaving LGBTQI people unsafe and excluded.

The most frequently named themes of concern that were heard are outlined below in no significant order.

Parallel Definitions

Some of the participants expressed concern that it is impossible to have two definitions of marriage. And some felt that the definitions were “inconsistent”, “muddied” or that the parallelism in the remits was an irreconcilable contradiction. Others felt that the strength of the proposed legislation was that the parallel definitions allowed people who wished to conduct same-sex weddings to do so and allowed LGBTQI persons who were called to ministry and who were married or might wish to consider marriage to carry out their calling to ministry. Some were concerned that the parallel definitions underscored that the church was not inclusive and/or was divided.

Unity and Accommodation

Some saw the remits as a way to preserve unity in the church. It was the prayer of some that the denomination could continue to stand together, as diverse people but as one body, working to create a church community where all people feel they belong. Some felt that the remits were more divisive than inclusive and would further split the denomination and some congregations. In this regard, Matthew 12 and the phrase “a house divided cannot stand” was invoked by some. Some attributed the division in the church and the impetus of people to support the remits, to the work of Satan. Some felt that the remits represented a middle path that requires compromise on all sides; they were concerned that some people might continue to fight for a pure version of their position.

Some felt that the remits were no compromise at all. Some who articulated this position felt that there was no accommodation for people holding the traditional definition of marriage, who were seen to have lost everything and been excluded from and by the denomination. On the other hand, some felt that people holding the traditional view had not had to compromise anything; from this perspective, the broad protections provided by liberty of conscience meant that those who did not believe in a change to the church’s marriage traditions gave up nothing, while LGBTQI people were still “second class”.

The listeners heard concern from and for ethnic-specific congregations. Some felt that the remits asked too much of some congregations and presbyteries with the result that inclusion could become another form of exclusion. Conversely, some pointed to liberty of conscience as a protection for ethnic-specific congregations. And again, some felt that the remits continued the church’s long-standing practice of asking too much of LGBTQI people and

nothing of others. Some also spoke of the broader unity of the universal church and expressed concern that, if the remits were adopted, local and international partners might not wish to associate or work with The Presbyterian Church in Canada.

It was common to hear people mention the toxicity of the debate in the church and fear for the unity of the church. The growing “tribalism” in the church, “theological drift”, and the effects of years of debate on the church were common themes that people discussed in various ways. Some people said that the nature of the church’s debate and how people dealt with those they disagreed with were a test and had as many implications for the church as the content of the remits.

Pastoral Concern and Inclusion

Pastoral concerns were expressed from and on behalf of people who had suffered and found the debate stressful in the course of the church’s discernment. Participants holding a diversity of perspectives stated that they felt were being forced out of the denomination, excluded and/or sometimes unsafe because of the positions they held. Some participants spoke about the physical danger or psychological and spiritual trauma some LGBTQI people experienced in the church. Some voiced the concern that LGBTQI persons and individuals who support the remits may be in danger of divine judgement.

Some participants expressed bitter sentiments and made accusations against liberals or traditionalists or people who identify as LGBTQI. At the same time, others on all sides of the issue spoke of pastoral care and concern for people with opposing views and/or LGBTQI people.

Some said that their opposition to the remits did not mean that they wanted anyone excluded from the church. Nor did they consider it was homophobic to believe what they interpret the Bible says about some aspects of sexuality.

Sometimes participants’ understandings of inclusion were qualified, expressed in sentiments similar to a desire that the church should be “compassionate but without compromise” or “compassion – yes; acceptance – no”. Some participants stated their belief that sexual minorities should not be part of the church.

Sexuality

One area of expressed concern arises from a lack of information about The Presbyterian Church in Canada’s current teachings about sex, sexuality and marriage.

It was very common to hear participants say that homosexuality is a sin. Some expressed surprise, doubt, denial and concern when they learned that the church said in 1994 that homosexual orientation was not a sin. Some spoke about their comfort with the statements in this regard in the 1994 Church Doctrine Report and expressed the desire that the church maintain this position. While some considered celibacy sufficient for LGBTQI people, as it was for others who were unmarried for a variety of reasons, others said that homosexual orientation and/or sexual intercourse between people of the same sex was sinful and that LGBTQI people should never be in positions of church leadership. Other participants expressed concern that LGBTQI people were being asked to make unfair sacrifices and were treated differently than others. Some indicated that they didn’t know what to think and were struggling with the complex matter of the church’s discussions about homosexuality.

Liberty of Conscience

Liberty of conscience was mentioned often and generated many questions. Some people felt that liberty of conscience provided everyone ample protections. Some people holding a diversity of opinions about whether the church should change its definition of marriage felt that liberty of conscience might not offer sufficient protections. Some said that liberty of conscience was too narrow and could prevent people from preaching and practicing pastoral care as they felt called to do. Others felt that liberty of conscience was too broad and, among other things, enshrined the *status quo*. Concerns were expressed that presbyteries where a majority of members shared the same definition of marriage could prevent candidates who hold a different view from preparing for ministry or being considered for calls by interim moderators. Some were concerned that liberty of conscience

would be taken away. Others questioned the exclusionary motives and deep division that the provisions for liberty of conscience might cause in the church.

Logistics

Concerns were raised about the practicalities of implementing the remits if they were adopted. Some were concerned about such things as the relationships between colleagues and the relationships between ministers and sessions where they disagreed about same-sex marriage. Some raised concerns about how students and candidates for vacancies would fare in presbyteries where the majority held views different from candidates under consideration. Others spoke about the practicalities of congregations and ministers finding suitable pastoral matches.

Legal Questions

Some said they had questions and/or concerns about the potential legal implications of the remits. Others, however, felt secure with the protections that are in place in the remits, the church's own polity and in law.

Vows

Some ministers and elders were concerned about whether they might have to break their ordination vows in some way if the remits were adopted. Likewise, some said they might have to break their vows if the remits were not adopted.

Denominational Structure and Departure

Some asked questions and expressed concerns about denominational governance and church structures. Some advocated for different models of presbyteries and synods to ease and accommodate the enactment of the remits and to reflect different perspectives in the church. Some participants asked for clarity on what would happen if congregations left the denomination. On this question, participants spoke both for or against the provision for "gracious dismissal": allowing congregations that opt to leave the denomination to take their building and property, which are held by the Trustee Board of the Presbyterian Church in Canada and belong to the denomination as a whole.

Vocations

Some people were concerned about vocational issues. In some cases, people expressed concern that if the remits were not adopted, LGBTQI people who were called to ministry and who were married or might wish to consider marriage would be prevented from fulfilling their calling. Some raised concerns about the effect that adopting the remits might have on some people's livelihood, because congregations might divide or close and/or because ministers might feel that they need to leave a congregation.

Remit C (ordination of LGBTQI persons, married or single)

In regard to Remit C, some questioned whether ministers in same-sex marriages could lead effectively or be in a position where they would have to preach against how they themselves were living. There were concerns that allowing ministers to be in same-sex marriages would encourage congregational members to live in unrepented sin. Some said that this was not a matter of their concern.

Study

Some were concerned about whether adequate or even any study on scripture and other topics, such as a theology or law, had been done in the church before the remits were proposed. Some referred to the number of reports and studies that had been created over the years during which the matter of sexuality had been studied in the church. Some asked for more study material on a variety of matters related to the topic of sexuality and marriage.

"Slippery Slope"

Among the participants who expressed opposition to the proposed changes to church law and doctrine, there were some who questioned whether the remits initiated a "slippery slope". In this regard, they wondered whether the remits would open the door to the church permitting marriages among more than two people or marriages with children or with non-

humans. Further, some expressed concern that adopting the remits could lead to sanctioning sexual practices, for example, bestiality.

Distraction, Finances, Membership and Fatigue

Some participants spoke about their belief that the remits were a distraction from the church's mission and other ministry priorities. Some expressed concern about the financial cost associated with adopting or not adopting the remits. People spoke about the effect they imagined the remits, if approved, would have on congregational membership. In regard to new members, some felt that if the church adopted the remits, people would be attracted to the church while others thought adopting the remits would repel current or potential members. Likewise, some felt that if the church did not adopt the remits people would be attracted to the church while others felt people would avoid joining Presbyterian congregations if the remits were not adopted.

It was not unusual to hear people say that they were tired of the church's discussions about marriage and sexuality. Some said they were tired of the topic and wanted it to go away. At the same time, other people commented that they had heard little or nothing about the topic. Some people said they would welcome more opportunities to learn about sexuality and the discussion the denomination has been having. Others said that scripture was clear and the matter was closed; from this perspective, no changes were warranted because God and God's truth did not change.

Church Standards

Concerns were expressed by people who said that the remits ignored or contradicted the Bible and/or the subordinate standards and law of the church. Likewise, others said they felt that the remits were permissible in light of the teachings of scripture, the Reformed Tradition and polity. This matter is discussed more fully below.

Views

The people who participated in the listening process held a broad diversity of views on whether Remit B and Remit C should be adopted. People had a constellation of differing and opposing reasons for arriving at their points of view. The array of perspectives in the church is complex and defies simple categorization.

Some participants who held opposing views agreed that the church had to be more welcoming and/or inclusive. However, the definition of welcome and inclusion varied. For some, the church would be welcoming when LGBTQI people were not held to different standards than others are and were able to fill the same leadership roles as other members of the church and the church permitted same-sex marriages. Others on a spectrum of understanding said that people who identified themselves as LGBTQI were welcome to attend worship but not necessarily occupy all and/or any positions of leadership. Still others said that people who identified themselves as LGBTQI were sinful and must repent and/or leave the church.

Some participants clearly stated their preference for adopting or for not adopting Remit B and Remit C. Some people who stated a strong preference – both those in favour and those opposed to the remits – expressed the belief that there would be no place for them in the church and they would leave the church if the General Assembly did not act according to their preference. There were some people who indicated that they were in favour of one remit but not both.

Some indicated that they would have preferred the remits to offer greater inclusions than they felt the current remits provide. Some said they preferred the church to look for very different models and options than were pursued in the creation of Remit B and Remit C.

Some indicated that they viewed the church's theological stand on sexuality and marriage as a central part of the Christian faith. Other expressed confusion about why sex, sexuality and marriage were such divisive issues in the church

Some participants with a variety of views indicated that they regarded the actions and positions of those they disagreed with as hypocritical. Some described the people whose views they disagreed with as, among other things, heretics, apostate, homophobic or unchristian. Some invoked biblical images and terminology to express similar sentiments.

It was not the case that all the people against adopting the remits were satisfied with the church's current definition of marriage. Some indicated that they would vote against the remits because they felt the remits were not inclusive enough and that the liberty of conscience clauses allowed for the continued discrimination of LGBTQI people. Also, some said they were in favour of the remits but not because they were believed the church should change its standards and practices in regard to marriage. Some felt that since the remits provided sufficient protection and accommodation, they were a good-enough solution to a vexing question.

Some people indicated they were ambivalent about Remit B and Remit C. Some people said that they did not know how they felt about the remits and had "more questions than answers". In some cases, no view on the remits was stated and in others, it was not possible to determine a point of view. Some spoke with regret about their views on the remits; they said that they wished they could vote in favour of the remits but felt that they could not do so because this would go against scripture and the church's standards and ordination vows. Some said they were not against same-sex marriage but that they were against such marriages being conducted in churches and/or by clergy. Some indicated only that they were praying for unity and peace.

Pain

Listeners paid attention to and recorded what they heard as well as the emotions and affect accompanying the speakers' words. Often very painful things were expressed. Often the material was difficult to read and hear because of the palpable sense of pain that people conveyed. However, pain was by no means the only strong feeling expressed by people who participated in the listening process. To be true to what people expressed, the broad spectrum of feelings that participants expressed about the remits is referenced here.

Some people reported sleeplessness and significant emotional and physical strain on themselves and/or family members as a result of the discussion the church has been having about sexuality. People often spoke about the pain of seeing the church and congregations divided. Some people referred to the pain of being accused of being abominations, apostate, evil, heretics, homophobic and unchristian because of their views.

Some LGBTQI people spoke of the trauma of feeling inferior, evil and unloved and of having to lead secret lives. One person said, "It feels to me like fear and deception have defined my life and I consider the attitudes of church and society that led me to this nothing less than spiritual violence committed against the integrity of my person". And they said that the church has denied them hope. Likewise, some who held the position that the church's definition of marriage should not change spoke of the pain of being called hateful. Some expressed pain at feeling that the church had turned its back on God, the Reformed Faith, polity, the Bible and them. Some said they felt that people with their perspective were being "exterminated," and that the remits were a departure from God and like "death".

Some participants said that they were ashamed that they belonged to a church that would consider changing the definition of marriage. Some others said they felt shame for belonging to a church that held the denomination's current definition of marriage. Some people indicated that if the remits were adopted, they would feel that there was no place for them in the denomination and they would leave or be forced to leave the denomination. And likewise, people said they would leave or be forced to leave the denomination if the remits were not adopted. Some participants said that LGBTQI people and those wanting a change to the current standards should leave and find another church. Likewise, others said that those who did not accept the remits could leave.

Some participants expressed pain and bitterness at the sense of betrayal they experienced in the adoption of the remits by the 2019 Assembly. This was matched by a feeling expressed by some that the pain of those who disliked the proposed changes and were given the option to exercise liberty of conscience pales in comparison to the history of pain inflicted on those who have experienced homophobia and had no options.

People speaking from along a broad spectrum of perspectives sometimes expressed their convictions with passion. During the in-person meetings, people holding a constellation of views were observed to raise their voices, make gestures and shed tears. People holding an array of views and opinions reported experiencing the following feelings: abandoned, afraid, aggrieved, anger, anguish, appalled, ashamed, astonished, betrayed, bitter, broken-hearted, concerned, despair, devastated, disappointed, disbelieving, discouraged, disenfranchised, disgusted, dismayed,

distressed, elated, embarrassed, empathetic, endangered, excluded, exiled, fatigued, fear, furious, hated, heartbroken, heavy-hearted, hopeful, insulted, joyful, loss, mourning, pained, proud, pitying, sad, scared, self-hatred, shame, shattered, shock, sick, sorrow, soul-wrenched, spiritually drained, tension, terrified, thrilled, tired, torn, troubled, unsafe, vexed, violated, voiceless and worried.

CLOSING REMARKS

The listening process provided a way for people in the church to express their concerns, views, pain and other feelings pertaining to the proposed changes to church law and doctrine approved by the 2019 General Assembly. For some people, the listening sessions were received more as an opportunity to learn than speak. For some, the exercise was reportedly helpful and useful, while others expressed skepticism and some a sense of futility. The material collected was subjective, varied and often very personal; it resists easy and simplistic categorization. Rather, it reflects the thoughts and feelings of the people in the church who chose to make use of the pastoral listening process.

The feedback from participants in the listening process highlights needs that the church would do well to address at the appropriate levels. Perhaps the most pressing is the need for caring, wise and insightful pastoral care. The sheer volume and intensity of comments describing feelings of worry, dismay and hurt speak to people's need for tenderness, care and prayer. Pastoral care is an integral part of the church's ministry in every season but at this time, it requires special attention.

Another need evident from the collected information is for the church, through its ministers and committees, to provide fact-based education. Sometimes it was possible to see that strong feelings, concerns and views were based upon inaccurate assumptions. Comments, both oral and written, revealed widespread lack of knowledge about matters such as church polity and church history as well as the church's doctrinal understanding of such matters as marriage, sexuality and the scriptures. This reality undoubtedly has hampered the church's discussions on sexuality generally and on Remit B and Remit C specifically. Among other things, misunderstandings and inaccuracies have added to and caused some of the mistrust and pain that some people said they felt.

The thoughts and feelings expressed present a picture of The Presbyterian Church in Canada that is diverse. There are various different beliefs about God's intentions concerning human sexuality and marriage and about the people whom Christ calls into ministry. There are different understandings of scripture and the way it should guide Christian life. People are discerning different answers to central discipleship questions: What does the gospel mandate to love look like in this context? What is just? What is true? What would Jesus do? People also expressed differences in their level of conviction; some are strongly formed in their views, while others indicated that they are less sure, still questioning. Differences were observed in the varying attitudes that people revealed towards those voicing different views from their own. Some participants described how they maintained feelings of Christian love, respect and prayerfulness for the people who disagreed with them; other participants indicated that they felt contempt, anger and embarrassment for the people whom they regarded as opponents.

The differences expressed in the listening process present a picture of The Presbyterian Church in Canada that is complicated. The appointed role of the presbyteries in voting either to approve or to disapprove the remits – the only two actions presbyteries can take in the Barrier Act procedures – could lead to the unfounded expectation that the church has only two distinct groups, each group united by a common heart and mind.

In fact, however, the information collected in the listening process does not support this expectation. Simply put, the church is not made up of two groups holding opposing views. The reality is very much more complex.

Some examples from the foregoing "Findings of the Listening Process" section might serve as illustration here. Participants voicing disapproval of the remits were not of one mind: some wanted the church's stance on marriage and ordination to remain unchanged and others believed the remits do not go far enough in ensuring safe space for LGBTQI persons. Participants voicing approval of the remits as a way for the church to stay together and move forward in ministry were similarly different: some affirmed full inclusion of LGBTQI persons and others affirmed the church's traditional view of marriage and ordination.

Similarly, the whole range of attitudes to people – from respect and love to contempt and hatred – was identified by participants of every theological perspective as they described how they related to people who disagreed with them. – Also, the different levels of conviction – from firm and certain to still questioning – was reported by participants of various theological perspectives.

Differences across the church do not comprise the entire picture presented by the information collected in the listening process. There are commonalities as well. In fact, one striking impression is just how much is shared by people affirming an entire constellation of viewpoints. The list contains shared principles and perspectives that are deeply important to people in The Presbyterian Church in Canada: love for and devotion to God, following Jesus, reliance on the Holy Spirit, honouring scripture, love for the church and concern for its welfare, love for their local congregation and concern for its welfare, commitment to mission and concern for the nature and fruitfulness of the church's witness to the love of Christ.

The differences and shared values present a picture of The Presbyterian Church in Canada at this point in its history. This picture may serve to encourage the church to claim its strengths at the same time that it addresses its differences.

The feedback from across the church also underscores the importance of how people treat one another while they disagree. This is true even when starkly different opinions are held with strength and conviction. The vibrancy of the church's faith and the quality of its witness depend on the ways its people interact with one another. The hope facing the church is that its life might be characterized by mature Christian discipleship, confidence in the healing power of prayer and openness to the Holy Spirit forming minds and hearts to participate in Christ's ministry. May God's abiding presence guide and sustain us all.

CANADIAN MINISTRIES

Staff	Associate Secretary:	Ms. Jen de Combe
	Education Program Coordinator:	Dr. 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 this department, the church is equipped with online, printed and financial resources as well as relational support in the form of networking and mentorship opportunities, collaborative partnerships, one-on-one consultations, educational workshops and leadership conferences.

The report of Canadian Ministries of the Life and Mission Agency 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

The Presbyterian Church in Canada has a partnership with the Hope Network for Missional Transformation that offers the New Beginnings program to congregations. This program takes congregations through a year-long process that involves discipleship, coaching and group discernment. At the end of the process, congregations will have made a decision about their future direction and have begun taking steps towards a new beginning.

Congregations enrolled in 2019: St. James (Charlottetown, Presbytery of Prince Edward Island)*, St. Andrew's (Quebec City, Presbytery of Quebec)**, St. Andrew's (Lindsay, Presbytery of

Lindsay-Peterborough)*, Nigerian (Toronto, Presbytery of West Toronto), Trinity (London, Presbytery of London)*, Mount Zion (Ridgetown, Presbytery of Essex-Kent)*, St. Andrew's (Kimberley, Presbytery of Kamloops)**

Congregations enrolled in 2020: Knox (Agincourt, Presbytery of Pickering), Tweedsmuir (Orangeville, Presbytery of Brampton)**, Dorchester (Aylmer, Presbytery of London)**, St. James (North Yarmouth, Presbytery of London)**, First (Portage La Prairie, Presbytery of Brandon), Trinity Grenfell (Grenfell, Presbytery of Assiniboia)**, Calvin-Goforth (Saskatoon, Presbytery of Northern Saskatchewan)

* Process paused due to COVID-19

** Process delayed due to COVID-19

Congregations can learn more about the New Beginnings program by emailing canadianministries@presbyterian.ca.

Evangelism Initiative

presbyterian.ca/canadian-ministries/evangelism-network/

The Presbyterian Evangelism Network responds directly to one of the priorities of the denomination's strategic plan. This program equips ministry leaders to develop community-focused approaches to evangelism. Each year, a new cohort drawn from five congregations 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 online cohort meetings to support the implementation of their goals. We are grateful to the Rev. Andrew Campbell (Presbytery of Halifax & Lunenburg) the Rev. Jonathan Hong (Presbytery of Eastern Han-Ca) and the Rev. Dr. Ross Lockhart (Presbytery of Westminster) who acted as resource people and coaches in the initiative this year.

Participants in the Evangelism Network 2019–2020:

- Calvin (Halifax, Presbytery of Halifax & Lunenburg) the Rev. Michael Koslowski and Ms. Chelsey Joudrey
- Toronto Formosan (Toronto, Presbytery of East Toronto) Mr. Conrad Chen, Mr. Kevin Chen and Ms. Liya Dulap
- Vaughan (Toronto, Presbytery of Eastern Han-Ca) the Rev. Angie Song and Ms. Nuri Lee
- Braeside (Edmonton, Presbytery of Edmonton-Lakeland) the Rev. Janet Taylor and Mr. Tucker Taylor
- Gordon (Vancouver, Presbytery of Westminster) the Rev. Cal MacLeod and Mr. Jim McQueen

Participants in the Evangelism Network 2020-2021*:

- Calvin (Halifax, Presbytery of Halifax & Lunenburg) – see above.
- Toronto Formosan (Toronto, Presbytery of East Toronto) – see above.
- Vaughan (Toronto, Presbytery of Eastern Han-Ca) – see above.
- Braeside (Edmonton, Presbytery of Edmonton-Lakeland) – see above.

* In 2020, the Evangelism Network cohorts were extended so participants are supported for two years. The goals of the network have shifted to focus on equipping leaders for community-focused approaches to evangelism during this time of physical distancing and virtual ministry. The network will welcome a new cohort in 2021.

New Worshipping Communities Initiative (Cyclical PCC)

presbyterian.ca/cyclicalpcc

Cyclical PCC is a church-planting support initiative designed to encourage presbyteries and leaders within the denomination to take the first steps towards beginning new worshipping communities. Participants in Cyclical PCC are taken through a multi-phased process that provides support moving from the early stages of discernment towards starting new worshipping communities.

Since beginning in 2019, Cyclical PCC has accompanied over 50 discerners (those discerning a call to start a new worshipping community) and starters (those in the early stages of starting a new worshipping community).

Participants in the starters phase of the Cyclical PCC process are involved in the following new ministry initiatives:

- Crossings Cafe (North Tryon, Presbytery of Prince Edward Island) – a coffee house ministry.
- REACH (Kentville, Presbytery of Halifax & Lunenburg) – a ministry reaching out to non-churched individuals in the Kentville community.
- Communauté Rivière-Des-Prairies (Montreal, Presbytery of Montreal) – a new worshipping community serving French speaking immigrants.
- Taiwanese Robert Campbell (Montreal, Presbytery of Montreal) – a new worshipping community for Mandarin speakers in Montreal's South Shore.
- Barrhaven Mission (Kemptville, Presbytery of Ottawa) – a worshipping community in the Barrhaven area with an emphasis on reaching out to young families.
- University (Toronto, Presbytery of West Toronto) – a new ministry for Spanish-speaking families.
- Living Waters (Peterborough, Presbytery of Lindsay-Peterborough) – a new worshipping community for people struggling with social issues in the Peterborough area.
- Newcomers Mission (Peterborough, Presbytery of Lindsay-Peterborough) – a new worshipping community and social assistance program with a focus on welcoming Syrian refugees.
- Cornerstone (Dunnville, Presbytery of Niagara) – a new worshipping community with an emphasis on creating safer space for women and families to explore faith.
- The Well Church (Mississauga, Presbytery of Eastern Han-Ca) – a church plant designed to reach third generation immigrants.
- First (Winnipeg, Presbytery of Winnipeg) – a new worshipping community for French speaking immigrants in the Winnipeg area.
- Centennial (Calgary, Presbytery of Calgary-Macleod) – a new worshipping community for the Ethiopian community in Calgary.
- St. Andrew's (Calgary, Presbytery of Calgary Macleod) – an online worshipping community focused on reaching those living in the South Creek area of Calgary.
- Knox (Calgary, Presbytery of Calgary Macleod) – a coffee shop and yoga-based ministry initiative.
- Around the Well (Vancouver, Presbytery of Westminster) – a new worshipping community that brings together people from diverse religious backgrounds for conversation and prayer.
- Poerio Centre of Arts Ministry (Richmond, Presbytery of Westminster) – a missional ministry for Christian artists.

Coaching

presbyterian.ca/canadian-ministries/equipping/#coaching

Coaching is an important component of new ministry initiatives and congregational renewal. The coaching program provides support to leaders participating in the New Beginnings process, the Evangelism Network and Cyclical PCC. In 2019, 28 people received coaching and have expressed that their ministry has been positively impacted. In 2020, 38 people received coaching. Additionally, in 2020 one-time coaching sessions were offered to ministers, elders and Christian educators to provide assistance adapting ministry during COVID-19. Fifteen coaching sessions were offered under this program.

Coaches: the Rev. Andrew Campbell, Presbytery of Halifax & Lunenburg; the Rev. Ian Fraser, Presbytery of Montreal; the Rev. Jonathan Hong, Presbytery of Eastern Han-Ca; the Rev. Heather Malnick, Presbytery of Barrie; the Rev. Ken MacQuarrie, Presbytery of Niagara; the Rev. Kirk McLeod, Presbytery of Oak Ridges; the Rev. David Moody, Presbytery of Hamilton; the Rev. Glen Soderholm, Presbytery of Waterloo-Wellington; the Rev. John-Peter. Smit, Presbytery of West Toronto; the Rev. Jeff Crawford, Presbytery of London; the Rev. Stephen Kwon, Presbytery of Eastern Han-Ca; the Rev. Timothy Archibald, Presbytery of Calgary-Macleod; the Rev. Peter Coutts, Presbytery of Calgary-Macleod; the Rev. Dianne Ollerenshaw, Presbytery of Calgary-Macleod; the Rev. Dr. Ross Lockhart, Presbytery of Westminster; Ms. Andrea Perrett, Presbytery of Westminster; the Rev. Rebecca Simpson, Presbytery of Westminster.

Workshops and Conferences

Canadian Ministries offers workshops and conferences to equip leaders for faithful service.

The following Workshops and Conferences were held since the last General Assembly:

2019

- *Telling God's Story*: The Presbyterian Church in Canada hosted a daylong worship conference with the Christian Reformed Church in Hamilton, Ontario. This conference drew Christian educators and worship leaders who were interested in learning thoughtful approaches to planning worship and discipleship programs.
- *Cyclical PCC Spring Gathering*: Participants and coaches involved in the Cyclical PCC network as well as representatives from presbyteries interested in exploring church planting for a four-day training on starting new worshipping communities.
- Synod of the Atlantic Provinces – Workshop, Connecting with Your Neighbours
- Presbytery of Seaway-Glengarry, Presbytery of Ottawa, Presbytery of Lanark & Renfrew – Retreat day on starting new ministries and beginning parallel ministries
- Presbytery of Ottawa – Workshop, Best Practices in Christian Education and Curriculum Selection
- Presbytery of Kingston – Presentation, Canadian Ministries' Programs
- Presbytery of Pickering – Presentation, Canadian Ministries' Programs
- Presbytery of Edmonton-Lakeland – Presentation, Canadian Ministries' Programs
- Malvern (Pickering, Presbytery of Pickering) – Presentation, The New Beginnings Process
- St. Mark's (Toronto, Presbytery of East Toronto) – Workshop, Advent Retreat
- Thornhill (Thornhill, Presbytery of Oak Ridges) – Presentation, The New Beginnings Process
- Knox (Leamington, Presbytery of Essex-Kent) – Session Retreat, Discernment and Visioning

2020

- *Transform*: Transform, a four-week course on congregational transformation was held this year. This course equipped congregations and outreach missions to build ministries that transforms lives.
- *Cyclical PCC Ecclesiology in the Time of COVID*: In spring 2020 a day-long online workshop was offered to help participants draw from the experience of innovators and those starting new worshipping community to think through potential future directions for the church after COVID-19.
- *Cyclical PCC Sustainable from the Start*: This online conference introduced participants to best practices for planning ministries that are financially and structurally sustainable.
- *Founders Festival*: The Presbyterian Church in Canada partnered with eight other denominations to host a festival for church planters from across North America. The festival provided church planters an opportunity to gather for conversation and games with other church starters.
- Presbytery of Barrie – Presentations on Faith Formation for All Ages at Home and Discipleship
- Synod of Saskatchewan – Retreat day on starting new ministries and renewing existing ones
- Centre for Missional Leadership (VST) – Workshop on Faith Formation and Discipleship
- Vancouver School of Theology – Panel discussion on Leadership during COVID-19

Children and Worship (C&W)

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 for young children, it has been adapted to be used in Messy Church, inter-generational worship, worship in nursing homes and worship with adults. Training opportunities are available to equip leaders to initiate C&W and to provide ongoing support and resources.

In 2019, six training events were held in three provinces. Due to the restrictions preventing in-person gatherings, there were no C&W training events in 2020. However, many congregations

that already had active C&W programs successfully adapted to the ministry challenges of the pandemic by including C&W stories in online worship and virtual children's ministry gatherings.

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 2020, ten members of The Presbyterian Church in Canada attended the APCE conference "Outside of the Box" in Little Rock, Arkansas. In February 2021, APCE hosted its first online conference. The theme of this year's gathering was "Anything but Ordinary Time". APCE offered four scholarships to each presbytery in The Presbyterian Church in Canada so that Christian educators and faith formation leaders in smaller congregations could attend the event for free.

Each year, five grants of \$750 are made available for Christian educators (volunteer or paid) wanting to attend the APCE annual event: presbyterian.ca/funds. Exceptionally, in 2020, grants of \$100 were made available for 20 Christian educators (volunteer or paid) to cover the cost of attending the APCE online conference.

Camping

presbyterian.ca/camping

Curriculum was purchased for the following camps in The Presbyterian Church in Canada in 2019 and 2020: Camp Geddie, Camp Keir, Gracefield Christian Camp & Retreat Centre, Camp d'action biblique, Cairn Camping and Retreat Centres, Camp Kintail, Huron Feathers Centre, Camp Christopher and Camp Kannawin. Additionally, the camps and conference centers listed above, as well as Crieff Hills Retreat and Conference Centre and Camp Douglas, were provided with membership in the Presbyterian Church Camp and Conference Association.

RESOURCES

Equipping for...

presbyterian.ca/eq4

Resources that equip congregations in the following areas are produced: Christian Education, Evangelism and Mission, Leadership and Worship. Topics covered in 2019:

- Ways to be a Caring Church Community, Ways to be a Great
- Church Greeter, How to Support Young Adult Leadership, Tips for Effective Use of Photography, Tips to Rock Your Church
- Newsletter, Opening Your Church Covenant Box, Ways for Churches to Create Partnerships in their Communities, 12 Must-Read
- Books Recommended by Presbyterian Leaders in Canada and Ways to be a Church that Visitors will want to Call Home.
- Topics covered in 2019: Introduction to Live Streaming for Churches, Ways Churches Can Offer Connection & Care During Social Distancing and Cybersecurity Best Practices for Churches.

Ministry Matters

presbyterian.ca/ministrymatters/

Practical, fun and easy-to-use ministry ideas and good news stories are shared on the Ministry Matters webpage to encourage and inspire congregations to deepen their faith, build their community and reach out to their neighbours.

Webinars

presbyterian.ca/webinar-wednesday/

In 2019, the following webinars were hosted:

- Cooperative or Cluster Ministry: For Congregations Seeking a New Ministry Configuration (Mr. John Gilbert)
- Restarting: For Congregations that are in Decline but Open to Significant Changes (the Rev. David Moody)

- Ecumenical Shared Ministries: For Congregations Seeking a New Ministry Configuration (the Rev. Dr. Emily Bisset and the Rev. Ian Ross-McDonald)
- How to Choose the Right Curriculum for Your Church (Dr. Tori Smit)
- How Congregations Can Care for Creation (Mr. Gregory Lynch and Ms. Elizabeth Churcher)
- Spiritual and Theological Dynamics for Congregational Vitality (the Rev. Tim Keener)
- Presbyterians Read Advent Study Introduction (Dr. Emily Hill)

In 2020, the following webinars were hosted:

- Live Streaming Orientation (The Rev. David Moody)
- Side By Side: Caring for Families Living with Dementia (Ms. Alice Post)
- Faith Formation with Older Adults (Ms. Joyce Mackichan Walker)
- Life and Living: A View from Death and Dying (The Rev. Dr. Esther Acolatse)
- Caring for the Caregiver (Ms. Patricia Baker)
- Presbyterians Read Advent Study Introduction (Dr. Emily Hill)
- Question & Answer with Amy-Jill Levine on her book *Light of the World: A Beginner's Guide to Advent*
- Question & Answer with Amy-Jill Levine on her book *Entering the Passion of Jesus*

The Outreach Partners for Mission

The Presbyterian Church in Canada is a member of the Outreach Partners for Mission, an ecumenical partnership made up of representatives from seven 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 free online volunteer training, leader development and faith formation. In 2018, the decision was made to end the partnership. The Association of Presbyterian Church Educators (APCE) is now spearheading this project and is updating the resource to reflect the needs of Christian educators.

Reading Lists

presbyterian.ca/resources/suggested-reading-lists

presbyterian.ca/canadian-ministries

Reading lists are provided to assist congregations choose books that are relevant to their emergent needs.

Book Studies

Presbyterians Read is a denominational book study program to help provide Bible study and theological reflection. Studies on the following books have been offered: *Celebrating Abundance*, Walter Brueggemann (Advent 2019), *Lent for Everyone: Matthew, Year A*, N.T. Wright (Lent 2020), *The Pastor in a Secular Age* by Andrew Root (summer of 2020), *Light of the World: A Beginner's Guide to Advent*, Amy-Jill Levine (Advent 2020) and *Entering the Passion of Jesus* by Amy-Jill Levine (Lent 2021).

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.

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

These grants support completely new congregations.

In 2019, \$128,318 was distributed in this category. The recipients were:

- The Well Church (Mississauga, Presbytery of Eastern Han-Ca) – a church plant focused on reaching second-generation immigrants.
- Place of Hope (Winnipeg, Presbytery of Winnipeg) – an Indigenous congregation that offers hope and healing to Indigenous people dealing with multi-generational trauma and poverty.

In 2020, \$184,340 was distributed in this category. The recipients were:

- Newcomers Mission (Peterborough, Presbytery of Lindsay-Peterborough) – an outreach ministry for recently arrived Arabic-speaking refugees through a network of house churches, family and youth programming and a weekly men's group.
- Living Waters Mission (Peterborough, Presbytery of Lindsay-Peterborough) – a street ministry that reaches out to people living on the margins.
- The Well Church (Mississauga, Presbytery of Eastern Han-Ca) – see description above.
- Place of Hope (Winnipeg, Presbytery of Winnipeg) – see description above.

Renewing Ministries

These grants support congregational ministries involved in a significant intentional program of change that results in something new and different arising from what had existed.

In 2019, \$220,578 was distributed in this category. The recipients were:

- Northern New Brunswick Regional Ministry (Presbytery of New Brunswick) – a regional ministry constituted by four congregations that share ministry staff and collaborate on programs.
- Montreal West (Montreal, Presbytery of Montreal) – a congregation that has shifted from a small homogenous congregation to a vibrant multi-cultural community with a Sunday School of over 60 children.
- Erskine (Hamilton, Presbytery of Hamilton) – a church replant with a vision to become a community hub that actively seeks to be “a healthy family for each and every neighbour”.
- Heritage Green (Stoney Creek, Presbytery of Hamilton) – a church replant that has designed its programs and worship services to help families with children embrace faith.
- Hamilton Presbytery Replanting Pastor (Presbytery of Hamilton) – a ministry of the Presbytery of Hamilton that work with congregations in need of renewal to identify and step into new models of ministry.

In 2020, \$160,000 was distributed in this category. The recipients were:

- Montreal West (Montreal, Presbytery of Montreal) – see description above.
- Erskine (Hamilton, Presbytery of Hamilton) – see description above.
- Heritage Green (Stoney Creek, Presbytery of Hamilton) – see description above.
- Hamilton Presbytery Replanting Pastor (Presbytery of Hamilton) – see description above.

Specialized Ministries

These grants support ministry done in non-congregational settings.

In 2019, \$758,410 was distributed in this category. The recipients were:

Ministries with Indigenous People*

- Kenora Fellowship Centre (Kenora, Presbytery of Winnipeg) – an outreach ministry that offers practical care, support, food, clothing and love to Indigenous people who have been displaced or ravaged by addiction and mental health issues.
- Winnipeg Inner City Missions (Winnipeg, Presbytery of Winnipeg) – an outreach ministry that works towards healing and reconciliation by providing temporary housing, employment services and children/youth programs.
- Saskatoon Native Circle Ministry (Saskatoon, Presbytery of Northern Saskatchewan) – an outreach ministry that provides prayer, crisis counselling, nourishment, clothing and a weekly worship circle to people on the margins.
- Edmonton Urban Native Ministry (Edmonton, Presbytery of Western Han-Ca) – an outreach ministry that seeks to share the love of Christ with individuals facing issues of addiction, violence, sexual exploitation, homelessness and poverty by providing clothing and food services, bible study, worship and children's programs.
- Nazko and Area Dakelh Outreach (Cariboo Region, Presbytery of Kamloops) – a house church serving the Nazko First Nations Reserve and surrounding communities that provides worship, support and children's programs.
- Hummingbird Ministries (Richmond, Presbytery of Westminster) – an outreach ministry that promotes reconciliation between Indigenous and non-Indigenous peoples through art, drama, dance, education and worship.

Inner City and Social Ministries

- Action Réfugiés (Montreal, Presbytery of Montreal) – a social ministry that helps refugee claimants held in detention centres gather their identification papers, navigate the refugee claimant process and integrate into Canadian society.
- Tyndale St-Georges Community Centre (Montreal, Presbytery of Montreal) – a social ministry that provides education and support to families facing issues associated with poverty and racism in the south quarter of Montreal.
- ARISE (Toronto, Presbytery of East Toronto) – a social ministry that helps women caught in the sex trade by providing support and counselling.
- Life in Christ (Scarborough, Presbytery of Pickering) – a social ministry that helps recently arrived Arabic-speaking refugees learn English and navigate life in Canada.
- The Raw Carrot (Paris, Presbytery of Paris) – a soup producing social enterprise that provides meaningful employment for people on social assistance or with barriers to traditional employment.

In 2020, \$789,080 was distributed in this category. The recipients were:

Ministries with Indigenous People*

- Kenora Fellowship Centre (Kenora, Presbytery of Winnipeg) – see above.
- Winnipeg Inner City Missions (Winnipeg, Presbytery of Winnipeg) – see above.
- Saskatoon Native Circle Ministry (Saskatoon, Presbytery of Northern Saskatchewan) – see above.
- Edmonton Urban Native Ministry (Edmonton, Presbytery of Western Han-Ca) – see above.
- Nazko and Area Dakelh Outreach (Cariboo Region, Presbytery of Kamloops) – see above.
- Hummingbird Ministries (Richmond, Presbytery of Westminster) – see above.

Inner City and Social Ministries

- Action Réfugiés (Montreal, Presbytery of Montreal) – see above.
- Tyndale St-Georges Community Centre (Montreal, Presbytery of Montreal) – see above.
- ARISE (Toronto, Presbytery of East Toronto) – see above.
- Life in Christ (Scarborough, Presbytery of Pickering) – see above.
- Boarding Homes Ministry (Toronto, Presbytery of East Toronto) – see above.
- The Raw Carrot (Paris, Presbytery of Paris) – see above.

* Additionally, \$200,000 in Supporting Ministry funds were designated by the Assembly Council for Indigenous ministry, bringing the total amount distributed in this category in 2020 to \$989,080.

Sustaining Ministries

These grants support smaller congregations and pastoral charges, often located in rural and remote locations.

In 2019, \$177,783 was distributed in this category. The recipients were:

- St. Matthew's (Grand Falls, Presbytery of Newfoundland) – a rural ministry in central Newfoundland with a strong social outreach ministry that provides support to families living in poverty, newborn babies and ecumenical partners in the area.
- Two Rivers Church (Guelph, Presbytery of Waterloo Wellington) – a network of house churches with a focus on prayer and reaching new disciples.
- St. Andrew's (Thompson, Presbytery of Winnipeg) – a rural congregation in northern Manitoba located in a mining community.
- Knox (Weyburn, Presbytery of Assiniboia) – a rural congregation with a focus on evangelism and a community-based music ministry.
- St. Andrew's (Swift Current, Presbytery of Assiniboia) – a rural congregation undergoing a visioning process.
- St. Andrew's (Moosomin, Presbytery of Assiniboia) – a rural congregation that is developing a Korean ministry.
- Mistawasis Memorial (Mistawasis First Nation, Presbytery of Northern Saskatchewan) – a rural congregation that serves the people of Mistawasis First Nation.
- Cariboo (Cariboo Region, Presbytery of Kamloops) – a network of house churches in northern British Columbia.

In 2020, \$106,00 was distributed in this category. The recipients were:

- St. Matthew's (Grand Falls, Presbytery of Newfoundland) – see above.
- Two Rivers Church (Guelph, Presbytery of Waterloo Wellington) – see above.
- Knox (Weyburn, Presbytery of Assiniboia) – see above.
- St. Andrew's (Swift Current, Presbytery of Assiniboia) – see above.
- Mistawasis Memorial (Mistawasis First Nation, Presbytery of Northern Saskatchewan).
- Cariboo (Cariboo Region, Presbytery of Kamloops) – see above.
- St. Stephen's (Creston, Presbytery of Kamloops) – a rural congregation that is located at the centre of a mountain range.

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 (Central, Northeastern Ontario and Bermuda; Southwestern Ontario; Saskatchewan; and 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/

The Supporting Ministry and Regional Resourcing Grants only tell one part of the story of how The Presbyterian Church in Canada financially supports congregations, outreach missions and courts of the church. 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.

In 2020, a one-time Innovation Grant was offered through restricted funds helped congregations begin discipleship and public witness programs during the time of COVID-19.

- Camp Geddie, Atlantic Synod – to run a virtual camp programming that includes online devotions, Bible Study, crafts, mission, nature exploration, worship, campfire and shared mealtime.

- Kensington, Kensington, Presbytery of Prince Edward Island – to run a pastoral care outreach ministry for shut-ins and residents of long-term care facilities.
- Amberlea, Pickering, Presbytery of Pickering – to create virtual camp programming and to run a Camp-in-a-Box program.
- St. Andrew's-Chalmers, Uxbridge, Presbytery of Pickering – to run a virtual Vacation Bible Camp.
- Knox Spadina, Toronto, Presbytery of East Toronto – to develop a community centred program based on a common rule of life.
- Morningside-High Park, Toronto, Presbytery of West Toronto – to run faith formation programming for families and youth.
- St. Mark's, Mississauga, Presbytery of Brampton – to develop a spiritual care program for those living in long-term care facilities, as well as a discipleship program for families and youth.
- Westminster, Barrie, Presbytery of Barrie – to develop an app to deliver faith-based content and tools.
- Two Rivers Church, Guelph, Presbytery of Waterloo-Wellington – to enhance the church's website with creative and exploratory content and to develop online learning tools.
- The Well Church, Mississauga, Presbytery of Eastern Han Ca – to provide online biblical teaching and training for members.
- Camp Kintail, Goderich, Synod of Southwestern Ontario – to run a virtual Leaders-in-Training program.
- Erskine, Hamilton, Presbytery of Hamilton – to run an online Alpha ministry as well as a "Faith and Family" program that helps young families with children to grow their faith at home.
- St. Giles, Sarnia, Presbytery of Lambton-West Middlesex – to run a "Porch Connection" ministry that provides hand-delivered biblical teaching materials and activities for youth, families and seniors.
- Prairie, Winnipeg, Presbytery of Winnipeg – to develop a cookbook that highlights the intersection of spirituality, faith, community and food.
- St. Andrew's, Brandon, Presbytery of Brandon – to run a correspondence Bible study course by mail.
- St. Andrew's, Saskatoon, Presbytery of Northern Saskatchewan – to deliver Christian Education programming through hand-delivered packages and online classes for families.
- Memorial, Sylvan Lake, Presbytery of Central Alberta – to run an outreach ministry for members feeling lonely and isolated or who live in long-term care facilities.
- Camp Douglas, Synod of British Columbia – to run a virtual summer camp for children and youth.
- St. Andrew's, Kamloops, Presbytery of Kamloops – to run an online "Spiritual Biographies" project that shares congregational member's experiences of faith with the outside world.
- Cariboo, Williams Lake, Presbytery of Kamloops – to provide care for those in need through work projects, evangelism and hospitality
- Brentwood, Burnaby, Presbytery of Westminster – to develop "Curious about Church" podcast.
- Coquitlam, Coquitlam, Presbytery of Westminster – to run "Church-In-A-Box" monthly delivery program for families that includes devotional material, craft and object lessons and art projects.
- Haney, Maple Ridge, Presbytery of Westminster – to develop and deliver packages of spiritual formation and Christian Education activities for families.
- St. Paul's, Mission, Presbytery of Westminster – to develop online tools and teaching videos that share the gospel and to experiment with real-time connections.
- Vancouver Taiwanese, Vancouver, Presbytery of Westminster – to provide online faith formation programming for children and youth.

The New and Renewed Ministry Fund

This fund supports ministry leaders and congregations as they open themselves up to discerning God's vision and exploring new opportunities to live out Christ's mission. There are three levels of funding available to help congregations and missions grow their ministry over time.

First Level Funding:

Recipients in 2019:

- North Tryon (North Tryon, Presbytery of Prince Edward Island) – to create a coffee house ministry.
- Amberlea (Pickering, Presbytery of Pickering) – to launch a community outreach ministry targeting young families.
- University (Toronto, Presbytery of West Toronto) – to create a new ministry for Spanish-speaking families.
- St. Andrew's, Islington (Toronto, Presbytery of West Toronto) – to create a community "hub" in various locations.
- St. Andrew's (Brampton, Presbytery of Brampton) – to create an Urdu-speaking outreach ministry for South-East Asians.
- Knox (Palmerston, Presbytery of Waterloo Wellington) – to run a community outreach program for children and youth.
- Knox (Dunnville, Presbytery of Niagara) – to run an outreach ministry for women and families.
- Innerkip (Innerkip, Presbytery of Paris) – to open a Woodstock location of The Raw Carrot social enterprise.
- Prairie (Winnipeg, Presbytery of Winnipeg) – to create a discerning community in Transcona East Kildonan.
- Knox (Calgary, Presbytery of Calgary Macleod) – to hire a coordinator to run a yoga and café community ministry.
- Presbytery of Westminster (Vancouver) – to create a new worshipping community in Vancouver's west side.
- Richmond (Richmond, Presbytery of Westminster) – to create an arts ministry and a food/outdoor ministry.

Recipients in 2020:

- Presbytery of Halifax & Lunenburg (Kentville) – to launch a new outreach ministry to share the gospel in the Kentville, Nova Scotia area.
- Presbytery of Montreal (Montreal) – to launch a new worshipping community in Montreal's east end.
- Taiwanese Robert Campbell (Montreal, Presbytery of Montreal) – to start a new worshipping community in Montreal's south shore area.
- Barrhaven Mission (Kemptonville, Presbytery of Ottawa) – to support a worshipping community in the Barrhaven area.
- St. Andrew's (Tweed, Presbytery of Kingston) – to start a community garden outreach ministry.
- Crieff Hills Conference and Retreat Centre (Puslinch, The McLean Estate) – to establish an intentional community that cultivates a healthy, grounded lifestyle with opportunities for meaningful work and rest.

Second Level Funding:

Recipients in 2020:

- Amberlea (Pickering, Presbytery of Pickering)
- St. Andrew's (Brampton, Presbytery of Brampton)
- Knox (Dunnville, Presbytery of Niagara)
- Innerkip (Innerkip, Presbytery of Paris)
- Knox (Calgary, Presbytery of Calgary Macleod)
- Presbytery of Westminster (Vancouver)
- Richmond (Richmond, Presbytery of Westminster)

The New and Renewed Ministry Fund (New Beginnings Renewal Program)

This fund provides funding to congregations to offset the cost of the New Beginnings renewal program.

Recipients in 2019 were: St. James (Charlottetown, Presbytery of Prince Edward Island), St. Andrew's (Quebec, Presbytery of Quebec), St. Andrew's (Lindsay, Presbytery of Lindsay-Peterborough), Nigerian (Toronto, Presbytery of West Toronto), Mount Zion (Ridgetown,

Presbytery of Essex Kent), Trinity (London, Presbytery of London), St. Andrew's (Kimberley, Presbytery of Kootenay)

Recipients in 2020 were: Tweedsmuir Memorial (Orangeville, Presbytery of Brampton), Knox (Agincourt, Presbytery of Pickering), Dorchester (Aylmer, Presbytery of London), St. James (North Yarmouth, Presbytery of London), Knox (St. Thomas, Presbytery of London), First (Portage la Prairie, Presbytery of Brandon), Trinity (Grenfell, Presbytery of Assiniboia), Calvin-Goforth (Saskatoon, Presbytery of Northern Saskatchewan)

The Avondbloem Experimental Fund

This fund supports experimental projects that help to spread the message of Jesus Christ and further the Kingdom of God.

Recipients in 2019:

- Cote des Neiges (Montreal, Presbytery of Montreal) – for an outreach ministry helping families move into clean and affordable housing.
- Presbyterian College (Montreal, Presbytery of Montreal) – to develop an online course in congregational leadership.
- St. Andrew's (Picton, Presbytery of Kingston) – for a community outreach and evangelism program.
- Innerkip (Innerkip, Presbytery of Paris) – to open a Woodstock location of The Raw Carrot social enterprise.

Recipients in 2020:

- Georgetown (Howick, Presbytery of Montreal) – to run an outreach program for Spanish-speaking migrant workers.
- Knox (Morrisburg, Presbytery of Seaway Glengarry) – to launch a YouTube studio that will produce engaging and biblically rooted content.
- Richmond (Richmond, Presbytery of Westminster) – to launch a film series highlighting care for artists, liturgy and culture.

The Creative Ministry with Children and Youth Fund

This fund helps ministries develop new programs and innovative projects that reach out to children, youth and their families.

Recipients in 2019:

- Amberlea (Pickering, Presbytery of Pickering) – to support community outreach events and programming.
- Calvin (Toronto, Presbytery of East Toronto) – to support an arts club program.
- Evangel Hall Mission (Toronto, Presbytery of East Toronto) – to support at "Saturday Helpers" volunteer program for young children and families.
- St. Andrew's (Maple, Presbytery of Oak Ridges) – to support a Messy Church program.
- Knox (Palmerston, Presbytery of Waterloo-Wellington) – to support an outreach program for youth.
- Central (Hamilton, Presbytery of Hamilton) – to expand children's programming.
- St. Cuthbert's (Hamilton, Presbytery of Hamilton) – to develop a March Break arts camp.
- Heritage Green (Hamilton, Presbytery of Hamilton) – to support the study of youth ministry in families.
- St. Andrew's (Dresden, Presbytery of Essex-Kent) – to support a children's ministry leader.
- Lucknow (Lucknow, Presbytery of Grey-Bruce-Maitland) – to support a Messy Church at Camp Kintail.
- Place of Hope (Winnipeg, Presbytery of Winnipeg) – to support a family summer camp program.
- Winnipeg Inner City Mission (Winnipeg, Presbytery of Winnipeg) – to support a new arts ministry in partnership with Prairie Presbyterian Church.
- St. Andrew's (Brandon, Presbytery of Brandon) – to support a Vacation Bible School in partnership with other local Presbyterian churches.
- Hummingbird Ministries (Richmond, Presbytery of Westminster) – to support a children's dance and arts program.

- St. Andrew's (Nanaimo, Presbytery of Vancouver Island) – to support an after-school arts program.

Recipients in 2020:

- Ephraim Scott (Baddeck, Presbytery of Cape Breton) – to run an outreach program for youth.
- St. Andrew's (Moncton, Presbytery of New Brunswick) – to start an outreach ministry to connect with youth and university-aged students in the Moncton area.
- St. Stephen's (Peterborough, Presbytery of Lindsay-Peterborough) – to hire a Family and Youth Outreach Coordinator and to run programming for families.
- Cheyne (Stoney Creek, Presbytery of Hamilton) – to run online outreach and spiritual mentoring programs for families and youth.
- St. Giles (St. Catharine's, Presbytery of Niagara) – to run a presbytery-wide monthly youth program.
- Grace (Calgary, Presbytery of Calgary-Macleod) – to facilitate the “Cold Night Bright Lights: A Pandemic Pageant” film project and youth mentoring program.
- Presbytery of Vancouver Island – to run a presbytery-wide summer day camp program.

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 training events.

In 2019, three grants were given to Christian educators attending the Association of Presbyterian Christian Educators (APCE) annual event.

The Lay Bursary Fund

This fund helps lay leaders attend educational workshops and conferences to further their training.

In 2019, 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

This fund provides continuing education support for leaders of Indigenous ministries.

In 2019, one grant was given to support continued education through Vancouver School of Theology's Indigenous summer school program.

The Conference Support Fund

This fund provides support for events that are intended to further educate and nurture faith within congregations, presbyteries and identified groups. The recipients were: St. John's (Bradford, Presbytery of Oak Ridges) to host a Prominent Presbyterians speaker series and the Presbytery of London to host a Faith Formers event for youth leaders and Christian educators.

The Rural and Remote Ministry Fund

This fund assists rural and remote ministries access short-term leadership.

Student Grants 2020: Richmond Bay Pastoral Charge and West Point Pastoral Charge (Western Prince County, Presbytery of Prince Edward Island), 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

This fund helps provide congregations in small communities to help with capital improvements to church buildings.

Recipients in 2019: Kensington (Kensington, Presbytery of Prince Edward Island), Hardwood Lands (Hardwood Lands, Presbytery of Halifax & Lunenburg), St. Paul's (Hawkesbury, Presbytery of Seaway-Glengarry), St. Andrew's (Tweed, Presbytery of Kingston), St. Andrew's-Knox (Fort Erie, Presbytery of Niagara), Knox-Zion (Carberry, Presbytery of Brandon)

Recipients in 2020: St. Andrew's (Rose Bay, Presbytery of Halifax & Lunenburg), St. Andrew's (Montague, Presbytery of Prince Edward Island), Smithville (Smithville, Presbytery of Niagara), St. Mark's (Moose Jaw, Presbytery of Assiniboia)

The Chisholm Fund

This fund supports congregations and missions with grants for small capital projects or programs.

Recipients in 2019: Kildonan (Winnipeg, Presbytery of Winnipeg), Knox (Briercrest, Presbytery of Assiniboia), Knox (Whitewood, Presbytery of Assiniboia), Norman Kennedy (Regina, Presbytery of Assiniboia), Saskatoon Native Circle Ministry (Saskatoon, Presbytery of Northern Saskatchewan), Memorial (Rocky Mountain House, Presbytery of Central Alberta), Hummingbird Ministries (Richmond, Presbytery of Westminster)

Recipients in 2020: Winnipeg Inner City Missions Inc. (Winnipeg, Presbytery of Winnipeg), Camp Christopher (Saskatoon, Synod of Saskatchewan), St. Andrew's (Moosomin, Presbytery of Assiniboia), Trinity (Grenfell, Presbytery of Assiniboia), First (Regina, Presbytery of Assiniboia), St. Andrew's (North Battleford, Presbytery of Northern Saskatchewan)

The Special Projects Fund

This fund provides assistance to non-congregational ministries with small projects or programs.

Recipients in 2019: Camp d'action bible (Richmond, Presbytery of Quebec), Action Réfugiés Montreal (Montreal, Presbytery of Montreal), Evangel Hall Mission (Toronto, Presbytery of East Toronto), Crieff Hills Conference and Retreat Centre (Puslinch, McLean Estate Committee), Kenora Fellowship Centre (Kenora, Presbytery of Winnipeg), Winnipeg Inner City Missions (Winnipeg, Presbytery of Winnipeg)

Recipients in 2020: Camp Cairn (Baysville, Synod of Central, Northeastern Ontario and Bermuda), Evangel Hall Mission (Toronto, Presbytery of East Toronto), Winnipeg Inner City Missions (Winnipeg, Presbytery of Winnipeg), Camp Kannawin (Sylvan Lake, Synod of Alberta & the Northwest), Hummingbird (Richmond, Presbytery of Westminster)

The Worship and Liturgy Fund

This fund supports leaders who are committed to improving their knowledge and skills in worship within The Presbyterian Church in Canada. In 2019, one grant was given to an individual who attended a roundtable discussion on intergenerational ministry.

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).

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 1994	ongoing
Shannon Wyminga-Bell	Nazko and Area Dakelh, Kamloops	Sept 1994	ongoing
Mary Fontaine	Hummingbird, Westminster	June 2008	June 2021
Yvonne Bearbull	Anamiewigummig (Kenora), Winnipeg	April 2016	Sept 2022
George Agyei Kwabi	Toronto, Ghanaian, West Toronto	Aug 2019	Aug 2024
Mike Aldred	Erskine, Hamilton, Hamilton	Sept 2019	Aug 2022
Stephen Azundem	Montreal, Ghanaian, Montreal	2016	2021*

* In 2016, a five-year appointment was made by The Presbyterian Church in Ghana to the Montreal Ghanaian Church.

Ecumenical Shared Ministry

presbyterian.ca/ecumenical-handbook

The following charges share ministry with congregations of other denominations; of these, some have formalized Ecumenical Shared Ministry agreements:

- Presbytery of Halifax & Lunenburg: Sharon, Dean shares with St. James and Higginsville United Church.
- Presbytery of Quebec: St. Andrew's, Inverness shares ministry with Inverness United Church, Kinnear's Mills and Thetford Mines United Churches.
- Presbytery of Quebec: St. Andrew's, Valcartier shares ministry with St. Andrew's United Church in Valcartier, using the services of the Quebec City United Church minister who serves the two-point United Church charge of Quebec City and Valcartier.
- Presbytery of Quebec: Leggatt's Point shares ministry with the Métis Beach United Church.
- Presbytery of Lanark & Renfrew: Deep River Community Church.
- Presbytery of Lindsay-Peterborough: St. Andrew's, Burnbrae shares ministry with Seymour United 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 Timiskaming: St. John's, Kapuskasing shares ministry with Kapuskasing United Church.
- Presbytery of Timiskaming: 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 (several denomination).
- 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
Mistawasis Church	Northern Saskatchewan	Church
Mistawasis Church	Northern Saskatchewan	Manse
Carragana	Northern Saskatchewan	Land
Camp Christopher	Synod of Saskatchewan	Camp
Victoria	Vancouver Island	Land

ADVISORY COMMITTEES

The work of Canadian Ministries is supported by two advisory committees. Canadian Ministries is grateful for the many ways this committee’s input has shaped its work.

Grants Committee

The Canadian Ministries Grants Committee, Ms. Susan Ridlington (Synod of the Atlantic Provinces), the Rev. Joel Coppieters (Synod of Quebec and Eastern Ontario), Mr. Matthew Barclay (Synod of Central, Northeastern Ontario and Bermuda), Ms. Martha Fergusson (Synod of Saskatchewan), the Rev. Jeff Lackie (Synod of Alberta and the Northwest) and the Rev. Herb Hilder (Synod of British Columbia); ex-officio members are the General Secretary and the Associate Secretary for Canadian Ministries without power to vote.

Canadian Ministries Advisory Committee

Members: The Rev. Peter Coutts, Mr. Jay Hewlin, Esq. (completed term in 2019), Ms. Chelsea Joudrey (2020), the Rev. Konnie Vissers (2019–2020) and Ms. Lauren Wasyluk (completed term in 2019).

COMMUNICATIONS

Staff	Associate Secretary:	Ms. Barb Summers
	Web Coordinator:	Mr. James Laursen
	Communications Coordinator:	Ms. Sarah Curd
	Communications Coordinator (contract):	Ms. Prachi Shailendra (to February 2021)
	Resource Production & Distribution Assistant:	Ms. Diane Walmsley

The report of the Communications Department of the Life and Mission Agency is divided into the following sections:

- Section 1: Introduction
- Section 2: *Presbyterian Connection* Newspaper
- Section 3: Digital Operations
- Section 4: Resource Production and Distribution
- Section 5: General Communications
- Section 6: Advisory Committee

INTRODUCTION

Congregations, courts, committees and agencies of The Presbyterian Church in Canada are supported by the Communications Office as they share their participation in the continuation of Christ’s 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.

PRESBYTERIAN CONNECTION NEWSPAPER

presbyterian.ca/connection

One of the most encouraging and significant initiatives of national office is the *Presbyterian Connection* newspaper, which is produced by the Communications Office. The feedback to each issue remains extremely positive. With the outbreak of COVID-19 and church lockdowns, we received additional feedback that the newspaper is a valuable and even more necessary part of our ministry.

The *Presbyterian Connection* newspaper highlights the work of the denomination and strives to unite Presbyterians through stories, reflections, interviews and articles, allowing us to share and develop our ministries and our faith. The newspaper is informative, uplifting and shares inspiring and encouraging news with other Presbyterians across the country. It is distributed four times per

year, free of charge. Due to the growth in submissions, the page count has risen from 20 pages to 48 pages.

Nearly 18,000 copies of each issue of the newspaper printed and distributed. We encourage people to sign up for free home delivery, in order to reduce mailing costs associated with bulk drops to congregations 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, submit photos for publication or for any comments or questions, go to presbyterian.ca/connection or call 1-800-619-7301 ext. 243.

DIGITAL OPERATIONS

presbyterian.ca

The Presbyterian Church in Canada 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 2020, The Presbyterian Church in Canada website received a significant increase in web traffic, rising to over 190,000 unique hits (up from just over 130,000 in 2019). A trend that we are seeing is the increased usage of people accessing the site by smartphone and tablet. Approximately 45% of all site visitors in 2020 were using a mobile device (up from 41% in 2019).

The following were the most popular web pages on the homepage in 2020: Worship, COVID-19 Resources, Pulpit Vacancies, Obituaries, Resources, Church Finder, Online Worship and Search. The website has hundreds of educational and informational resources available to congregations as free downloads. Some of the most popular downloads from the website in 2020 were: Session Resource on Re-Opening Church Buildings, Guidance for Re-Opening Places of Worship, Revised Common Lectionary Year A, worship planners, 2019 Book of Forms and The Light Shines in the Darkness: A Service for Christmas Eve/Day.

Online Chat

presbyterian.ca

The online chat service allows visitors to the website to live chat with staff of national office during regular business 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 2020, staff responded to 1,088 chat inquiries. A large number of questions were related to COVID-19 resources, worship resources, pension and benefits and policy information. Many chat inquiries take advantage of the "leave a message" feature, which allows visitors to submit a message during off-hours and is particularly valuable to site visitors located in a different time zone or who are using the site outside of business hours.

PCCConnect E-Newsletter

presbyterian.ca/pccconnect

PCCconnect is a monthly e-newsletter that contains the latest news and information from The Presbyterian Church in Canada in a simple, easy-to-read layout. The e-newsletter has short summaries of information such as recent announcements, updates, deadline reminders, mission trip opportunities, new resources, upcoming events, popular links to online materials and more.

The PCCconnect e-news has an open rate of approximately 50%, which is well above industry standard and the distribution list is at nearly 4,000 subscribers. Individuals from across the church are encouraged to sign up in ensure that the information reaches a wider audience with timely, relevant news and information.

PCCWeb

presbyterian.ca/pccweb

PCCWeb is a service to congregations, groups, presbyteries and synods that allows them to set up a website, free of charge, hosted by The Presbyterian Church in Canada and funded through gifts to Presbyterians Sharing. We currently host 327 sites. Online tutorials are available to help people learn how to use WordPress more easily and the Communications Office is available to offer both technical support as well as suggestions for website improvement. Maintaining security features remains one of the most important components of the network.

In 2020, all PCCWeb websites (both those with custom domains and subdomains of PCCWeb) were moved to https 2048 bit Domain Validated SSL (Secure Sockets Layer) security encryption. As well, all websites using out-of-date themes were moved to stable supported themes.

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, Portland Place and Boarding Homes Ministry.

COVID-19

presbyterian.ca/covid-19

The Communications Office quickly responded to the pandemic and lockdown protocols by creating and assisting in the creation of helpful resources for congregations. The COVID-19 web pages remain some of the most visited sections of the website and they continue to be updated to ensure links are accurate, details have been revised as needed and new materials are posted.

Top resources on the COVID-19 web pages include:

- Session Resource on Re-Opening Church Buildings
- Introduction to Live Streaming for Churches
- Calling a Minister When Public Worship is Not Possible
- Death, Grief and Funerals in a Time of Social Distancing
- Guidance on Providing Communion Using Technology
- Payroll Considerations for Churches During COVID-19 Closures
- Employment Insurance FAQ
- Ways Churches Can Offer Connection and Care During Social Distancing

Specific web pages in this section of the website include:

- Worship & Ministry Resources
- Pastoral Care & Wellness Resources
- Zoom Online Meeting Support and Guidance for Congregations
- Faith-at-Home Resources & Online Activities for Families
- Stewardship & Planned Giving Information and Resources
- Financial Relief for Churches

Additional materials continue to be added and we continue to monitor this section of the website to ensure the most accurate and informative materials are posted.

Social Media

Facebook

facebook.com/pconnect

In the past year, the denomination's presence on Facebook has risen to nearly 4,000 followers. The Facebook page is an easy way to both learn about the latest news and resources and interact with members of the constituency.

Twitter

twitter.com/pconnect

There are just over 1,600 followers @PCCConnect Twitter page.

Instagram

[instagram.com/presbyterian_church_in_canada](https://www.instagram.com/presbyterian_church_in_canada)

The Presbyterian Church in Canada's Instagram page has over 670 followers and continues to grow. News, photos and prayers are shared as another avenue for members of the constituency to connect with the mission and ministry of the church.

RESOURCE PRODUCTION AND DISTRIBUTION

The Presbyterian Church in Canada produces a wide variety of educational and informational resources for congregations and individuals and the Communications Office assists in the production, distribution and promotion of these materials. This includes the worship bulletin covers, the annual wall calendar, Prayer Partnership, *Equipping for...* educational resources, newsletters, flyers, certificates, web visuals, display materials and brochures, to name a few.

On the website, resources are broken down by category to help make finding materials easier. As well, the site has a robust search feature. Many resources may be downloaded online, free of charge. Individuals are able to place orders for print materials through national office and by using the online order form. Congregations are encouraged to order materials through the Resource Ordering Portal.

Resource Ordering Portal

presbyterian.ca/portal

The Resource Ordering Portal is a more dynamic and interactive tool for ordering resources and learning about the variety of materials available. All congregations have received a unique username and password to access the portal. In addition to providing pictures of all resources and detailed product description pages, the portal also features a variety of customizable resources that can be printed or downloaded with a congregation's specific information, such as bulletin insert covers with the congregation's name and address on them, a photo of the church on the front cover and a reflection from a church leader on the back.

The portal maintains a record of all orders placed by a congregation in order to assist with easily placing repeat orders. It also offers a simple check-out process with options to edit, save or copy orders, as well as an easy-to-use inventory search feature. Users can also browse, search for and order resources all in one place through the portal.

Despite the portal being launched just prior to the COVID-19 outbreak, several congregations are using the portal and the feedback coming in has been positive.

For assistance with the portal or to access login information, contact the Communications Office. The cost of resources on the portal, especially those that are customized, are subsidized through gifts to Presbyterians Sharing.

GENERAL COMMUNICATIONS

Workshops

The Communications Office staff members are available for online 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.

Three leadership webinars were conducted in 2020 by Communications team members: Advancing your Church Website, PCCWeb Introduction and an overview of the Resource Ordering Portal. As well, the Communications Office provides a number of online training tutorials related to PCCWeb and the portal on the website.

Webinars and Online Meetings

presbyterian.ca/webinars

The Communications Office hosts and promotes the Leadership Webinars service, a webinar and online meeting platform to conduct online learning opportunities. There are over 50 recorded webinars available for viewing on the subjects of Leadership & Renewal, Stewardship, PWS&D, Leading with Care, Healing and Reconciliation and Communications.

Online Forms

The department hosts over 100 online forms for various departments and groups of The Presbyterian Church in Canada. 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 the 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 account, they can save money and set-up costs. All form responses to the online form go directly to the form creator.

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 troubleshooting section. It is available as a free download on the website, along with a Quick Reference Guide.

ADVISORY COMMITTEE

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

INTRODUCTION

International Ministries offers support to build the capacity of partners by funding studies in theology and medicine; appointing mission staff to work alongside global partners in Bible translation, refugee support, health care and theological education; and 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.

The report of International Ministries of the Life and Mission Agency is divided into the following sections:

- Section 1: Appointments
- Section 2: Partnership Events
- Section 3: Ecumenical Partnerships
- Section 4: Grants
- Section 5: Advisory Committee
- Section 6: The Dr. E.H. Johnson Memorial Fund Committee

APPOINTMENTS

Relationships matter and people matter! 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. “Living links” in the form of Canadian Presbyterians appointed by the Life and Mission Agency to a variety of short or longer term assignments with partners. Secondly, knowing 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.

Regular mission staff are appointed for one year to five-year renewable terms, at the invitation of a partner church or agency. Volunteers are appointed for varying terms of service, up to one year.

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.

To learn more, read the mission reports at presbyterian.ca/im/missionstaff, mission blogs at pccweb.ca/missionblog and some stories of mission at presbyterian.ca/resources/resources-mission#stories.

Regular Mission Staff Appointments

The Rev. Jeanie Lee – The Reformed Church in Hungary (RCH)

The Rev. Jeanie Lee began her appointment in November 2019 with Kalunba Social Services, a refugee ministry of the church. Jeanie is building relationships with the refugee clientele, through community activities and providing leadership in a tailoring program where refugees learn new skills with the goal of employment. She supports the young children and mothers in the various programs and they feel welcomed, as Jeanie uses her many pastoral skills and her genuine joy in meeting people from Africa, the Middle East and beyond. Hungary can be challenging for newcomers to the country. Jeanie has a “ministry of presence” inspired by the call to “show hospitality to strangers, thereby welcoming angels without knowing it”. (Hebrews 13:2)

In March 2020, the Rev. Jeanie Lee returned to Canada due to the pandemic. She stays in touch through Facebook and email with the staff and the refugee newcomers who are supported by Kalunba Social Services. A highlight for Jeanie in 2020 was attending a meeting with Ms. Montserrat Feixas Vihé, the Representative for Central Europe of the United Nations High Commissioner for Refugees (UNHCR). Ms. Vihé shared that forced displacement is increasingly becoming a long-term phenomenon, requiring states to support the right to seek asylum as a fundamental human right. Jeanie can identify with the experience of unanticipated displacement and she looks forward to returning to the refugee ministry in Budapest when conditions permit.

The Rev. Dr. Blair Bertrand – Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Malawi

At Zomba Theological College (ZTC), the Rev. Dr. Blair Bertrand’s responsibilities include teaching courses on the Minor Prophets and Practical Theology and mentoring doctoral students. As the Director of Research and Educational Quality Assurance (DREQA), his role is to ensure that research and teaching at ZTC are up to standard. 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 March 2020, just prior to the closure of the Malawi border, the Bertrand family returned to Canada. The hasty departure was five months earlier than the anticipated end of their appointment. Blair Bertrand is reappointed for a two-year term as a mission staff liaison working with the same two Malawi partners.

Ms. Vivian Bertrand – Churches Action in Relief and Development (CARD-Malawi)

Vivian Bertrand works with CARD, where her skills in monitoring, evaluation, research and writing have been put to good use. When Cyclone Idai hit Malawi in March 2019, Vivian focused on submitting grant applications for relief and strengthening relations with donors. One highlight of working at CARD during the flooding was participation in the preparation of a Danish Church Aid (DCA) proposal to the European Union (EU). For this she travelled with colleagues to Nsanje and Chikwawa in the south, an area hard hit by the disaster. Blair and Vivian’s first-hand accounts of the devastation experienced by over 900,000 Malawians through their blogs posted on The Presbyterian Church in Canada’s website were invaluable.

Mr. David McIntosh – Korean Christian Church in Japan (KCCJ)

David McIntosh serves as the co-director of the Centre for Minority Issues and Mission (CMIM) which was established in 2017 as a Christian response to increased racist activity in Japan. He is jointly supported by The United Church of Canada and The Presbyterian Church in Canada. This ecumenical initiative is led by our mission partner, the Korean Christian Church in Japan (KCCJ). The Centre’s activities are divided into “four pillars”: fighting racism; youth programs; developing the spirituality of reconciliation and peace; and communications. In 2019 and 2020, their projects focussed on human rights and collaborating with civil society groups.

In 2017, our denomination had committed to two years of financial support for the Centre for Minority Issues and Mission, with the possibility of renewal, to 2021. The two-year renewal was agreed upon in 2019. All three partner churches agreed that this important initiative is well

launched, for its ongoing ministry. The General Secretary of the KCCJ and CMIM's ecumenical Board of Counselors, expressed their gratitude for our support and our prayers. The importance of this work cannot be disputed, as discrimination continues in Japan and around the world. The visionary leadership of the Rev. Byung-ho KIM and others will continue this work. David McIntosh remains the co-director of CMIM.

The Rev. Dr. Paul McLean – The Presbyterian Church in Taiwan (PCT) and The Bible Society in Taiwan (BST)

As the Bible Translation Advisor, Paul McLean visits Taiwan four times a year. When home in Toronto, he communicates regularly with his Bible translation teams via *Paratext* translation software. He is currently working with ten teams, one Hakka and nine Indigenous teams, 'Amis, Bunun, Paiwan, Pinuyumayan, Tayal and Tsou (Cou). In March 2019, Paul became the translation advisor for three small dialects of Ngudradrekai: Maolin, Tona and Wanshan. Each group has about 300–500 speakers. One of the highlights of 2019 is that after over nine months of careful typesetting and proofreading, 11,600 copies of the *Revised 'Amis New Testament, Psalms & Proverbs* have been sent to print. The launch and celebration worship service was on March 3, 2020. Paul is blessed to be working in partnership with many passionate colleagues. One of whom is the Rev. Manias, the lead translator of the Bunun team, who turned 80 in December 2019!

Due to the pandemic, it was not possible to travel to Taiwan after March 2020. Paul and the teams he serves strengthened their internet connections so that work has progressed unabated. The team leaders meet regularly online in the early morning and late evening to check their work together. Bunun and Tayal translations of the whole Bible are almost final. They will enter the typesetting stage in early 2021, followed by Mark's Gospel in the three Ngudradrekai dialects and the New Testament in Pinuyumayan.

A new edition of Hakka Proverbs was published in November 2020. Since last summer (2020) Paul has been training and advising his tenth Indigenous project, a revision of the 1994 Tao New Testament to be followed by their translation of the Old Testament. When he and his Tao coworker the Rev. Syan open and close their weekly Skype sessions in prayer, they praise God for the presence of the Holy Spirit and the ability to communicate over 12,000 kilometres apart – Paul in Toronto, the Rev. Syan in his home on Lanyu, a small wind-swept volcanic island off the southeast coast of Taiwan in the Pacific Ocean.

Liaison Mission Appointments

The Rev. Joel Sherbino – Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Malawi, Prison Ministry

Joel Sherbino continues his appointment as Malawi liaison, partnering with chaplains and prison ministry volunteers, known as Friends of Prisons, to minister to the prisoners. These dedicated volunteers visit 14 prisons travelling for many hours on crowded minibuses or on bicycles. They lead Bible studies and provide counselling to prisoners and guards. They deliver Bibles, hymn books, clothes, medicine, mats and soap to prisons that are overcrowded and underfunded. Joel travels to Malawi annually for two weeks and speaks about this ministry to groups in Canada, who participate in the ministry by donating generously. His most recent trip to Malawi was from January 14 to 24, 2020. Joel shared that the best part of the trip was witnessing the passion of the volunteers and the impact they were making within the prisons, with the guards and prisoners alike.

In July 2020, International Ministries (IM), Paris Church and Joel Sherbino signed a 30-month agreement, whereby Joel devotes 25% of his time to the Malawi prison ministry. IM contributes 25% of his stipend to Paris Church and expenses for an annual visit to Malawi are covered. He speaks with Canadian Presbyterian congregations about the ministry and engages online with the prison volunteers. Once travel is safe, Joel will visit Malawi annually to visit the prisons with the three volunteers and to pray together. This model of collaborative ministry is exciting and allows ministry to continue despite COVID-19.

Volunteer Mission Appointments

Mr. Shaun MacDonald – Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)

From October 2019 to January 2020, Mr. Shaun MacDonald served as an Ecumenical Accompanier (EA) in Hebron, providing a protective presence for Palestinians and documented

violations of human rights. On school days Shaun accompanied children through security checkpoints to reach their school; and monitored the long lines of boys and men who must navigate the checkpoints, as they seek work in Israel. He describes the job of an ecumenical accompanier as this: “To listen. To witness. To walk with those suffering a grave injustice. But most importantly, to tell their stories boldly”.

Mr. Stephen (Steve) McInnis and Ms. Nora Martin – Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Malawi – Prison Ministry

In January 2020, Steve and Nora became the first international volunteers to work in the Chichiri Prison, teaching English, Chemistry and Mathematics. There are 246 students in primary and secondary levels and the headmaster is an inmate. Steve also assists with a building project of the Ndirande Handicapped club. Nora and Steve are members of Knox Church, Woodstock, serving as elders and singing in the choir. When asked why they want to serve, Steve replied: “Jesus talked a lot about loving one’s friends and enemies. We serve a risen Saviour, who loves us, so we are called to love.” Nora understands mission as “a mutual sharing of experience and expertise among partners. Together as a Church we must understand each other.”

Nora and Steve had barely settled into their work teaching in the Chichiri prison school when the pandemic hit Malawi. They returned to Canada on March 24, 2020 and stayed in the mission residence in Toronto until they completed the quarantine. They returned to Woodstock after the tenants vacated their home. It was a huge disappointment that they had to leave Malawi as they had made friends and Steve was helpful with the Ndirande Building project. He maintained contact via WhatsApp and emails. There are many cozy prayer shawls knitted by Nora, expressing her faith and new friendships.

Minutes of Appreciation

The Presbyterian Church is indebted to the following people whose appointments are completed this year.

Ms. Louise Gamble, Taiwan

Louise Gamble fell in love with Taiwan in 1965, when she was invited by the Presbyterian Church in Taiwan (PCT) to serve in an Indigenous community. Having attended Toronto Bible College and Ewart College, she was designated to the Diaconal Order. After studying Mandarin Chinese, Louise worked for eight years alongside the Tayal people in the beautiful mountains on the northeast coast. She returned to Canada in 1973, studied social work and psychology at York University and worked as a social worker and psychotherapist.

After retirement in 2001, Louise returned to Taiwan and taught religious education in English at the Presbyterian Bible School in Hsinchu and later at Tamkang High School in Tamsui. Since 2007, Louise and her colleague Mr. Chen Kuan-chou (James Chen), have transcribed and translated the reports and correspondence of the Canadian Presbyterian North Formosan (Taiwan) Mission. This includes over 7000 documents from 1868–1923, many of them handwritten. There are three series of five volumes each; the first covers the life of the first Canadian missionary, the Rev. Dr. George Leslie Mackay. The reports and letters were written in English by the missionaries.

For historians, present and future, the work of James and Louise is a treasure trove. For the Christian communities in northern Taiwan, they eagerly anticipate understanding more fully their roots in the northern Taiwan history, which will soon be available to them in their own language. The skills required for this work are numerous: patience, curiosity, attention to detail, a love of archives, concentration and a sense of humour. Louise has a unique perspective, dedicated to preserving and accurately translating the past history, so that future generations will know this period of their history. She loves history but is forward looking, delighting in learning. We thank God for Louise Gamble’s many skills: an inquiring faith, quirky humour, commitment to the Canadian and Taiwanese Presbyterian churches and a good heart. Louise Gamble’s appointment ended and she returned to Canada permanently in August 2020.

Mr. Sam and Ms. Linda Ling, Central Asia

In 2006, Sam and Linda Ling approached International Ministries, requesting support from The Presbyterian Church in Canada, for their work in Central Asia. Sam was a founding elder of Celebration Church in Toronto and Linda led the Sunday school during the first two years. Sam’s

grandfather was the Rev. Edward Ling, founder of the Toronto Chinese Church. Together with their four children, Sam and Linda became missionaries with Interserve, working in Central Asia since 2003. Years after the fall of the Soviet Union, this region still has many economic challenges and limited social freedoms.

Sam and Linda began their work at the J Center, a community education program offering English and Korean classes, computer training and programs for children and the elderly. In 2013 the Ling's moved to Hope Academy, a school for missionary kids and local children. Sam is a computer technician providing technical support for the many foreign volunteers and their ministries. He has trained local apprentices, developing relationships and strengthening the work of their local agencies.

Linda has a background in occupational therapy, experience that helped during monthly visits to an orphanage – where the children eagerly greet her arrival. She is a counsellor to students and colleagues and has taught counselling courses. She is also an English teacher and leads English summer camps for kids, where their own children have helped. Sam and Linda are leaving Hope Academy but they believe that “Jesus is our hope and strength” and trust in him. We give thanks for the faithful commitment of Sam and Linda Ling and pray for God's deepest blessing upon them.

Ms. Vivian Bertrand, Blantyre Synod, Malawi

Vivian Bertrand was appointed to work with Churches Action in Relief and Development, known as CARD. Sometimes, the best learning occurs during a crisis; and Cyclone Idai was just such a crisis for Malawi. People's lives were on the line and timing was critical. Vivian was an integral member of the CARD team, learning and writing grant proposals and engaging with donor agencies. She states that the approval of a three-year project with the Canadian Foodgrains Bank (CFGB), after 20 months of work is her most significant achievement, that will impact many people in the years ahead. Equally significant was Vivian's ability to invite us into the lives of the people, telling the story of a 12-year-old girl, head of family caring for her three younger siblings. Capturing the pain and also the dignity, Vivian drew us into an unfathomable landscape. And she led us into prayer for resurrection and new life. We give thanks to God for the work and witness of Vivian Bertrand.

PARTNERSHIP EVENTS

The Rev. Robinson Christian (India) May 6–July 5, 2019

The Rev. Robinson Christian is a pastor of the Gujarat Diocese in the Church of North India. Robinson is working on a Doctor of Theology at Union Biblical Seminary in Pune and teaches at the Gujarat United School of Theology in Ahmedabad, India. While researching material for his thesis on the impact of the colonial legacy on preaching in India today, he was introduced to the Rev. Dr. Sarah Travis, author of *Decolonizing Preaching*. Embracing the belief that mission is about learning from one another and sharing resources, International Ministries invited the Rev. Robinson Christian to study in Toronto for two months. Most of his time was spent researching in the Robarts Library, (University of Toronto) and connecting with scholars in homiletics. But he enjoyed attending the General Assembly and sharing his research with the national staff.

In 2020, the Rev. Robinson Christian submitted his Ph.D. thesis to his supervisor, which is on the impact of the colonial legacy on preaching in India today. It has been a slow process, as he and his wife contracted COVID-19 but he stays in touch.

Korean Christian Church in Japan (KCCJ) in Canada June 11, 2019

In 2019, the Korean Christian Church in Japan decided to hold their annual ministers retreat in Toronto, Canada. Twenty-one guests visited the national office for a joint luncheon with representatives from The United Church of Canada, The Presbyterian Church in Canada and former mission staff to Japan. The highlight of the retreat was an unforgettable evening of reminiscing with nine former mission staff at a banquet hosted by the Toronto Korean Church. In attendance were the Rev. Dr. Glen and the Rev. Joyce Davis, the Rev. Dr. Robert and the Rev. Priscilla Anderson, the Rev. Dr. Ronald and Ms. Susan Wallace, the Rev. Rodger Talbot and his daughter Patti and Ms. Beth McIntosh. The banquet provided an opportunity for the KCCJ ministers to show their gratitude to former mission staff for their sacrifice, solidarity and accompaniment. The Presbyterian Church in Canada first supported mission among the Koreans in Japan in 1927.

Hungary Starpoint Festival July 21–28, 2019

At the invitation of the Reformed Church in Hungary, three young adults participated in the 2019 Starpoint Reformed Youth Festival in Debrecen. Ms. Maya Kirstein (Prairie, Manitoba), Mr. Philip MacFie (Parkwood, Ontario) and Ms. Hanna Yun (Kitchener-Waterloo Korean, Ontario) were joined by 28 international guests from 11 countries representing 17 international partner churches. The biennial festival with the theme of the “Kingdom of God is Among You”, featured over 3,000 participants and 600 volunteers from all over the Carpathian Basin (Hungary, Romania, Slovakia and other neighbouring countries). The young adults returned with a newfound appreciation for the Kingdom of God and reassurance that they are not alone, that the struggles and rewards of being a Christian were universally shared.

Moderator’s Trip to Romania and Hungary September 8–19, 2019

The Moderator of the 2019 General Assembly, the Rev. Amanda Currie and her husband, Mr. Nicholas Jesson, were warmly welcomed by the Bishops of the Reformed Church in Hungary and the Királyhágómellék Reformed Church District in Romania. The trip included a small group from St. Giles, St. Catharines and St. Giles-Kingsway, Toronto and the Rev. Dr. Glynis Williams of International Ministries. In Romania, a highlight was the Samuel House ministry for poor children. Samuel House was the dream of Csilla Bertalan and her husband Loyos – a place where 33 vulnerable children receive nutritious food and homework tutoring so that their potential can be realized, in a caring Christian environment. We also visited a Roma after-school program and worshiped in a local Reformed congregation. In spite of being in the European Union, poverty is widespread in Romania and family members seek work elsewhere, leaving grandparents as heads of the family. In Hungary, the Moderator met the Presiding Bishop Istvan Szabo and visited the Great Church in Debrecen, also known as Calvin’s Rome.

Taiwan Study Trip November 6–18, 2019

The Presbyterian Church in Taiwan hosted a trip for a group of eight Presbyterian women comprised of The Rev. Dr. Beth McCutcheon (Toronto, Ontario), Ms. Janet Brewer (Toronto, Ontario), the Rev. Janet De Wolf (Toronto, Ontario), Ms. Margaret Douglas (Woodstock, Ontario), Ms. Sandra Hamlyn (Toronto, Ontario), Ms. Grace McCreary (Toronto, Ontario), Ms. Ruth Pollock (Crysler, Ontario). The group met with Indigenous communities, listening to their stories and journeys of faith. Over meals, they enjoyed conversations with Taiwanese leaders, elders and young people. They met with the students and teachers of the Yu-Shan Theological College and Seminary, Oxford College and Tamkang High School and learned about the Rev. Dr. George Leslie Mackay.

Palestine-Israel November 29–December 7, 2019

At the invitation of SABEEL, the Ecumenical Liberation Theology Center in Bethlehem, five Canadian Presbyterians attended a week-long conference on the situation in Palestine-Israel. It was the season of Advent and together with more than 100 delegates from Europe, North America, Africa and the Middle East, we heard from 35 excellent local speakers: Jewish, Christian and Muslim. These academics, theologians, activists, farmers, parents and pastors, of all ages, exposed us to the ongoing tragic situation. Equally impressive was the tenacity and commitment of those who dare to dream and work for peace with justice. We listened, worshipped, asked questions, sang, prayed and shed tears for this place where Jesus Christ was born. We heard the clear request to “go home and tell what you have learned” as an expression of active solidarity.

Visits from Overseas Partners to Canada

General Assembly Visitors:

The Rev. Byungho Kim, Korean Christian Church in Japan
The Rev. Jonghyun Kim, Korean Christian Church in Japan

Other Visitors:

The Rev. Dr. Jo-Ella Holman & Dr. Carlington Keen, CANACOM

Communication with Partners

Communicating regularly is a vital aspect of nurturing healthy reciprocal relationships with active church partners. Partners tell us how much they appreciate hearing updates from The Presbyterian Church in Canada, especially on matters of significance to people in this denomination. After the

2019 General Assembly rose, we wrote to ecumenical bodies, our active overseas partners and the mission staff about two important areas in the church's life. First, we indicated that we marked 25 years since we first made the Confession to Indigenous peoples for our participation in the Indian Residential School system. We further indicated the General Assembly's decision to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*. A copy of the church's Confession accompanied the letter. Secondly, we explained the denomination's discussions about sexuality, outlined the next steps and promised to inform them of any other developments related to the church's discussions about sexuality. A copy of all the decisions that the church made about sexuality in 2019 accompanied the letter. The following received this correspondence:

Active Church Partners

Caribbean and North America Council for Mission (CANACOM), Presbyterian-Reformed Church in Cuba, Evangelical Theological Seminary of Matanzas (SET), The Presbyterian Church of Ghana, Evangelical Centre for Pastoral Studies in Central America (CEDEPCA), Fraternidad de Presbiteriales Mayas (Association of Maya Women), The Reformed Church in Hungary, Kalunba Social Services (Refugees), The Church of North India, Christian Medical Association of India, Mid India Board of Education, Nurses League of CMAI, The Korean Christian Church in Japan, The Presbyterian Church of East Africa, The Presbyterian Church of Korea, The Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Livingstonia Synod, Health Department, Synod of Livingstonia, Zomba Theological Seminary, Theological Education by Extension in Malawi (TEEM), David Gordon Memorial Hospital, Mulanje Mission Hospital, Formation Bibleque et Théologique à Maurice (FBTM), Bible Society of Mauritius, The Middle East Council of Churches, Department of Service for Palestinian Refugees (DSPR), Joint Christian Committee (JCC) (Lebanon), National Evangelical Synod of Syria & Lebanon (NESSL), The Near East School of Theology (NEST), Joint Advocacy Initiative, The United Mission to Nepal (UMN), Council of Protestant Churches of Nicaragua (CEPAD), Abakaliki Literacy and Translation Trust, Presbyterian Church of Nigeria, The Transylvanian Reformed Church in Romania, Protestant Theological Institute of Kolozsvár/Cluj-Napoca, Reformed Church in Romania, Királyhagomellek District, The Presbyterian Church in Taiwan, The Bible Society in Taiwan and The Hungarian Reformed Church in the Sub-Carpathian Ukraine,

Ecumenical Partners

KAIROS, Canadian Council of Churches, Christian Reformed Church in North America, Reformed Church in America, World Communion of Reformed Churches, World Council of Churches and World Council of Reformed Churches.

Parties to the Ecumenical Shared Ministry Agreement

The Anglican Church of Canada, Evangelical Lutheran Church in Canada and The United Church of Canada.

Mission Staff

Blair Bertrand (Malawi), Vivian Bertrand (Malawi), Stephanie Chunoo (Hungary), Louise Gamble (Taiwan), Sam and Linda Ling (Central Asia), David McIntosh (Japan), Paul McLean (Taiwan), Joel Sherbino (Malawi Liaison), Steve McInnis and Nora Martin (Malawi) and Jeanie Lee (Hungary).

ECUMENICAL PARTNERSHIPS

International Ministries participates in the following ecumenical organizations:

- Forum for Intercultural Leadership and Learning (Reference group of the Canadian Council of Churches) represented by the Rev. Dr. Heather Vais and Mr. Yamo Apea.
- Caribbean and North America Council for Mission (CANACOM) represented by the Rev. Dr. Glynis Williams, the Rev. Dr. Deborah Stanbury.
- Taiwan Ecumenical Forum for Justice and Peace (TEF) represented by the Rev. Linda Patton-Cowie.

The churches and entities listed below are established partnerships of The Presbyterian Church in Canada.

Country /Region	Church or Agency	Appointments
Afghanistan	Community World Service Asia Pakistan/Afghanistan	
Asia	Christian Conference of Asia	
Caribbean	Caribbean and North America Council for Mission (CANACOM)	Mr. Sam and Mrs. Linda Ling
Central Asia	Interserve Canada	
China	China Christian Council The Amity Foundation	
Ghana	The Presbyterian Church of Ghana	
Grenada	The Presbyterian Church in Grenada	
Guatemala	Maya Mam Association for Research and Development Evangelical Centre for Pastoral Studies in Central America Fraternidad de Presbiteriales Mayas (Association of Mayan Women) Francisco Coll School	
Guyana	The Guyana Presbyterian Church	
Haiti	Zammi Lasante (Partners in Health) MCC Haiti Partenariat Pour le Développement Local	
Hungary	The Reformed Church in Hungary Kalunba Social Services Association	Rev. Jeanie Lee
India	The Church of North India MIBE Graduate School for Nurses Christian Medical Association of India	
Japan	The Korean Christian Church in Japan	Mr. David McIntosh
Kenya	The Presbyterian Church of East Africa	
Korea	The Presbyterian Church of Korea	
Lebanon	Joint Christian Committee for Social Service (JCC) The Middle East Council of Churches The National Evangelical Synod of Syria and Lebanon (NESSL) The Near East School of Theology (NEST)	
Malawi	The Church of Central Africa Presbyterian Blantyre Synod Mulanje Mission Hospital Neno School Theological Education by Extension in Malawi Zomba Theological College The Church of Central Africa Presbyterian Livingstonia Synod Ekwendeni Hospital AIDS Program Livingstonia Synod AIDS Program Synod of Livingstonia Development Department Synod of Livingstonia Health Department- Embangweni Hospital David Gordon Memorial Hospital Churches Action for Development & Relief (CARD)	Mr. Stephen McInnis and Ms. Nora Martin The Rev. Joel Sherbino (Liaison) The Rev. Dr. Blair Bertrand Ms. Vivian Bertrand
Mauritius	The Presbyterian Church of Mauritius Formation Biblique et Théologique à Maurice Bible Society of Mauritius (BSM)	

Israel/Palestine	Department of Service for Palestinian Refugees (DSPR) Ecumenical Accompaniment Program in Palestine/Israel (EAPPI) Sabeel Ecumenical Liberation Theology Center Joint Advocacy Initiative	Mr. Shaun MacDonald
Mozambique	Presbyterian Church of Mozambique	
Nepal	United Mission to Nepal International Nepal Fellowship	
Nicaragua	Instituto de Promoción Humana Asociación Soya de Nicaragua (SOYNICA) Council of Protestant Churches of Nicaragua	
Nigeria	The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	
Pakistan	Interserve Canada Community World Service Asia Pakistan/Afghanistan	
Romania	Reformed Church in Romania, Transylvania and Királyhágómellék Districts Protestant Theological Institute	
Taiwan	The Presbyterian Church in Taiwan The Bible Society in Taiwan	Ms. Louise Gamble The Rev. Dr. Paul McLean
Ukraine	Reformed Church of Sub-Carpathian Ukraine	

GRANTS

Leadership Development Grants

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. Below is a list of the recipients of grants.

- Mr. János Antal, Reformed Church in Romania, Királyhágómellék District, studying for a PhD in Christian Ethics at the Selye University of Komarno, Slovakia.
- The Rev. Robinson Christian, Church of North India, Diocese of Gujurat, Ph.D. research, University of Toronto.
- Ms. Miriam Gondwe and Ms. Roselyn Chisanga, Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Malawi, studying for M.Th. Ministry Studies, Aberdeen University, at Zomba Theological College.
- Ms. Dorica Nkhata, Church of Central Africa Presbyterian (CCAP), Livingstonia Synod, Malawi, studying for a Bachelor of Medicine and Surgery, College of Medicine (University of Malawi), with notable support from Knox Presbyterian Church (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.
- The Rev. Brian Theu and the 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).
- Eight female students studying for diploma program at Theological Extension by Education in Malawi (TEEM).

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
- Kenya – Presbyterian Church of East Africa Kikuyu Hospital

Malawi – Church of Central Africa Presbyterian (Blantyre)
Malawi – Church of Central Africa Presbyterian (Livingstonia)
Malawi – David Gordon Memorial Hospital
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 – Presbyterian Church of Nigeria (National Directorate of Missions)
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
Nepal – New Life Psychiatric Rehabilitation Centre
Taiwan – The Bible Society in Taiwan

Europe

Hungary – Reformed Church of Hungary – Secondary Schools
Hungary – Kalunba Social Services Association – Refugees
Romania – Reformed Church in Romania (Királyhágómellék District)
Romania – Protestant Theological Institute
Romania – Lorantffy Zsuzsanna Reformed Church High School
Romania – Samuel House
Ukraine – Reformed Church of Sub-Carpathian Ukraine – Schools

Middle East

Israel/Palestine – Department of Service to Palestinian Refugees (DSPR)
Israel/Palestine – Joint Advocacy Initiative – Olive Tree Campaign
Israel/Palestine – Sabeel Ecumenical Liberation Theology Center
Lebanon – Joint Christian Committee for Social Service (JCC)
Lebanon – Near East School of Theology
Lebanon – Middle East Council of Churches

ADVISORY COMMITTEE MEMBERS

The Rev. Dr. Marion Barclay Mackay (St. Andrew's, Sydney Mines, Nova Scotia), Ms. Huda Kandalaft Kanawati (St. Andrew's United, Ottawa, Ontario), Dr. Rick Allen (St. Andrew's, Toronto, Ontario), the Rev. Dr. Ferenc Szatmari (Calvin, Kitchener, Ontario), Ms. Amy Zavitz (Knox, Waterloo, Ontario), Ms. Janet Brewer (Runnymede Church, Toronto, Ontario), Ms. Vivian Bertrand (Cedarview Alliance, Barrhaven, Ontario), Ms. Becky Bauman (St. Paul's United Orillia, Ontario), the Rev. Sarah Kim (Executive Director, WMS), Mr. Guy Smagghe (Director, PWS&D).

DR. E.H. JOHNSON MEMORIAL FUND COMMITTEE

The Dr. E.H. Johnson Memorial Award was established in 1981 to recognize work on “the cutting edge of mission”. 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 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. Often, they are lone voices, speaking at great personal risk and sacrifice.

The January 15, 2020 meeting of the committee coincided with the 50th anniversary of the official end of the Nigeria-Biafra War. We noted that the committee's namesake, The Rev. Dr. E.H. (Ted) Johnson, was credited with providing key leadership in the humanitarian relief effort. In December 1968, Johnson brought together a group of people who bought an airplane and founded the airline, Canairelief. They later bought four more planes. They had no experience in operating an airline; they knew nothing about flying in war zones. But they knew how to organize, how to raise money and they were compelled by their beliefs to help alleviate the horrendous, unfolding humanitarian crisis. Johnson, in particular, inspired unprecedented support from the Canadian public. With the support of The Presbyterian Church in Canada, other Canadian churches, Jewish communities, Oxfam Canada and many, many individual Canadians, Canairelief completed 670 flights and delivered 11,000 tons of food and medical supplies into the blockaded state of Biafra. The final Canairelief report estimated that "Canairelief enabled about one million people, the majority of them women and children, to survive who would not otherwise have lived through the starvation period of the blockade".

The committee seeks to be faithful in its work to honour and draw attention to remarkable mission initiatives and is grateful to donors and to the Life and Mission Agency their continued support of the committee's work.

The 2021 recipient of the award will be The Canadian Centre to End Human Trafficking. Speaking on behalf of the Centre will be Julia Drydyk, Executive Director. The Centre provides leadership designed to enhance collaboration, coordination and efforts to end human trafficking in Canada with community-based practitioners, relevant experts, law enforcement, members of the public and government representatives. The Centre also works to advance federal, provincial and municipal policy and programs through evidence-based measures and research. Additionally, the Centre has spearheaded the implementation of the Canadian Human Trafficking Hotline, launched in May of 2019, to address all forms of human trafficking in Canada.

Committee Members

One Year:	The Rev. Joan Masterton (convener, Markham, Ontario).
Two Years:	The Rev. Gordon Timbers (Orillia, Ontario), the Rev. Robert Smith (Toronto, Ontario).
Three Years:	The Rev. Shahrzad Kandalraft (Kemptville, Ontario), Ms. Annemarie Klassen* (Arden, Ontario), Ms. Anne Saunders* (Toronto, Ontario).
Ex-Officio:	The Rev. Stephen Kendall, Principal Clerk of the General Assembly, the Rev. Ian Ross-McDonald, General Secretary, Life and Mission Agency, the Rev. Dr. Glynis Williams, Associate Secretary, International Ministries, Life and Mission Agency.

* Due to COVID-19, Ms. Annemarie Klassen and Ms. Anne Saunder's terms have been extended by one year. Their terms will end on June 30, 2021.

JUSTICE MINISTRIES

Staff	Associate Secretary:	Dr. Allyson Carr
	Senior Program Coordinator:	Ms. Katharine Sisk
	Program Assistant:	Ms. Carragh Erhardt (to June 2020)

The Prophet Isaiah proclaims, "Learn to do good; seek justice, correct oppression; bring justice to the fatherless and plead the widow's cause," (Isaiah 1:17). The very first part of this verse is instructive and sheds light on a path forward as the church considers the following material and recommendations. In truth, we do not always know how to do good. Sometimes, we (the church, society, even each of us as individual people) have been complicit in doing grave harm even as we have tried to do "good". But if we listen and truly seek the truth, we can see where we went wrong and where we can go right. The words of Isaiah remind us that "doing good" isn't knowledge we have innately but rather something we have to *learn*, as God calls us to do; that justice is not something we possess either but rather something we must seek; that oppression cannot be allowed to continue unabated but must be corrected and that the rights of those who have been made most vulnerable by society or circumstance must be upheld; not only upheld but we

must “bring” justice to the targeted, the vulnerable. This is what God asked of the prophets and it is what God asks of each of us.

One of the things the church has been learning is that an important part of “seeking” and “bringing” justice to people means listening to what they say justice is in their situation. Only then can we truly learn to do good. It is our hope that the material presented in this report will also provide helpful opportunities to learn, even where such learning can be painful. God’s love for the world knows no bounds and neither should ours.

The Justice Ministries report of the Life and Mission Agency is divided into nine sections:

- Section 1: The Environment, Climate Change and Ecological Justice
- Section 2: Why Work to Decolonize? Responding to the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls
- Section 3: Repudiating the Doctrine of Discovery in Practice
- Section 4: Poverty Reduction in Canada
- Section 5: Domestic Violence and Vulnerability
- Section 6: Racism, Xenophobia and Hate in Canada
- Section 7: Gun Violence
- Section 8: Program Updates
 - The Carbon Footprint of 2019 Travel to General Assembly
 - The Opioid Crisis
- Section 9: Staff Outreach, Ecumenical Partnerships and Advisory Committees

THE ENVIRONMENT, CLIMATE CHANGE AND ECOLOGICAL JUSTICE

Living Faith 2.4.1 reminds us:

Our care for the world must reflect God’s care.
 We are not owners but stewards of God’s good earth.
 Concerned with the well-being of all of life
 we welcome the truths and insights
 of all human skill and science about the world and the universe.

Given God’s love of the world and God’s designation of creation as “very good”, we should be concerned and care about the well-being of all life as a matter of faithful response to God’s love, even when creation is healthy and well. Now, however, we hear from those who have significant skill and are respected scientists that the well-being of all life and creation is increasingly under threat. It behooves Christians to take such threats to the well-being of God’s creation seriously and respond accordingly.

A brief walk through the problem

In 2019, a report to General Assembly from the International Affairs Committee examined the issue of plastics and micro plastics in the watershed (A&P 2019, p. 282–83, 30) and in its 2020 interim report, the International Affairs Committee spoke on the problem of the loss of biodiversity. Plastics are an ongoing issue polluting the watershed in Canada and throughout the world, including the world’s oceans. In addition to the challenges posed by plastics to marine flora and fauna, the warming planet is also having a significant effect on the interconnected systems and bodies of water that make up so much of our world – and the relative health and temperature of our planet’s water affects the rest of the world. According to the United Nations 2017 factsheet on Oceans:

- 80 per cent of all pollution in seas and oceans comes from land-based activities.
- Nitrogen loads to oceans roughly tripled from pre-industrial times due to fertilizer, manure and wastewater. The global economic damage of nitrogen pollution is estimated at \$200–\$800 billion per year.
- In many parts of the world, (urban) sewage flows untreated or under-treated, into the ocean.
- Increased nutrient loading from human activities, combined with the impacts of climate change and other environmental change has resulted in an increase in the frequency, magnitude and duration of harmful algal blooms worldwide. These algal blooms can contaminate seafood with toxins and impact ecosystem structure and function.
- Sea level rise leads to coastal erosion, inundations, storm floods, tidal waters encroachment into estuaries and river systems, contamination of freshwater reserves and food crops, loss

of nesting beaches, as well as displacement of coastal lowlands and wetlands. In particular, sea level rise poses a significant risk to coastal regions and communities.

- Almost two-thirds of the world's cities with populations of over five million are located in areas at risk of sea level rise.

As recent and ongoing federal studies show, these types of issues affect communities across much of Canada, since Canada has significant stretches of coastal area. See for example the online resource, “Canada’s Climate Change Report” by Natural Resources Canada. Additionally, many of these issues, including blue-green algae blooms, are affecting the Great Lakes.¹ This pollution affects the earth’s and the earth’s plants’ and creatures’ ability to adapt to the changes humans are making. Carbon emissions from human activity contributes to rising global temperatures, which is already contributing to increased frequency and severity of natural disasters, including wildfires, hurricanes and typhoons, tornadic activity, flooding and dangerous heat waves.

Carbon emissions, global warming and changing climates

According to the report *Greenhouse Gas Sources and Sinks: Executive Summary 2019*, “Canada represented approximately 1.6% of global GHG emissions in 2015 (CAIT 2017), although it is one of the highest per capita emitters. Canada’s per capita emissions have dropped substantially since 2005, when this indicator was 22.7 tons CO₂ eq/capita, reaching a new low of 19.5 tons CO₂ eq/capita in recent years.” It is good to see our emissions decreasing but disheartening to hear that we are one of the highest per capita emitters, globally. While this is in part due to our reality as a northern nation requiring heat in the winter and the need for transportation of goods across Canada’s significant size, looking at the numbers of nations like Finland should urge us that we can do better. According to Statistics Finland, Finland’s carbon emissions in 2015 were 55.7 million tonnes; with a 2015 population of 5.472 million that puts the Finnish per capita emissions during the same period at 10.18 tons CO₂ eq/capita – close to half our Canadian number.

The 2020 *Greenhouse Gas Sources and Sinks* executive summary was released as this section of the report was updated in preparation for the 2021 General Assembly. The Executive Summary’s data set ends in 2018, so does not include the effects of the pandemic and lessened travel. The news it presented was not good, though: “After hovering between 700 and 720 megatonnes of carbon dioxide equivalent (Mt CO₂ eq) in recent years, in 2018 (the most recent annual dataset in this report) Canada’s greenhouse gas (GHG) emissions increased to 729 Mt CO₂ eq. This increase is attributed to higher fuel consumption for transportation, winter heating and oil and gas extraction.”

The consequences of not having done better are already mounting. Summarizing some of the federal government’s data on climate change impacts and adaptation, Climate Atlas notes that “Some of the projected and current effects of global warming in Canada include:

- Melting permafrost, threatening northern buildings and transportation and releasing methane, which further accelerates global warming.
- East and West coast sea level rise, threatening to flood cities, increase storm damage and accelerate erosion.
- Increased activity of pest and invasive species, posing risks to our ecosystems and our economy.
- More variable and more extreme weather, with increased risk of weather-related catastrophes such as droughts and floods.
- Hotter summers, bringing increased risks of heat-related health problems as well as longer and more severe forest fire seasons (see “Climate Change: The Basics,” Climate Atlas of Canada, accessed on March 11, 2020, at climateatlas.ca/climate-change-basics).

They source this information from the federal government’s web page on climate change impacts and adaptation, which includes information organized by area or concern. To learn more about the ways climate change is affecting communities and ecosystems across Canada visit that page at nrcan.gc.ca/climate-change/impacts-adaptations/10761. There is also more detailed data available on that page, with links to other resources including reports for impacts on coastal regions, forests, Northern communities and suggested tools for adaptation.

The current global crisis of climate change is altering the way creation relates to itself; wind and water patterns are shifting, which has a massive impact on everyone and everything on this planet – humans, animals, plants. Living Faith reminds us, “We hold in reverence the whole creation as

the theatre of God's glory and action." (Living Faith 2.1.2) Given where matters stand, holding the whole creation in reverence must entail seeking ways to mitigate the harm already done and to bring our human actions back in line with caring for this earth and loving it, rather than devastating it. To do otherwise is, put simply, to dishonour God's work and not be the faithful servants we are called to be. The earth matters to God and therefore as people of faith it must matter to us too.

Reducing carbon emissions and Just Transition

Our economy, as it exists currently and much of our social and work habits will need to change significantly in order to reduce emissions enough to ensure that life – including human life – on this planet can continue. Making the kinds of changes that are necessary will impact and disrupt lives and livelihoods, though not as much as ignoring the problem will if we don't make these changes. An important part of making the necessary changes, then, also needs to be looking at how to mitigate and address the human impact moving to a more sustainable economy and cutting our carbon emissions will do. This general concept is called "just transition" though it can have many different aspects.² A related concept, arising out of the COVID-19 pandemic is "just recovery". Principles around "just recovery" have been identified and published as guidelines for thinking through policy, practices and priorities as we recover from the pandemic both globally and locally, in ways that attend to both social and environmental concerns. Those principles and a discussion of them can be found, for instance, at KAIROS' "A Green and Just Recovery" found by visiting kairoscanada.org.

Generally speaking, when people speak about the need for a "just transition" or a "just recovery" they are talking about actions and policies to lower carbon emissions and counter climate change while also taking significant steps to support workers and families in the industries and communities affected (through such means as financial aid, job training and help finding employment). Many people also use these two phrases to emphasize the need to support communities – especially Indigenous communities and communities in the global south – who are already disproportionately affected by a changing climate and have been even further disproportionately impacted by the pandemic.

A matter of faith: Christians and climate emergency

Christians have historically liked to talk about "creation care" and "creation stewardship" (or even dominion) but have often not framed such care through a lens of justice. This is beginning to change and needs to.

Several international Christian bodies, including the World Council of Churches and the World Communion of Reformed Churches have already officially declared that we, life on earth, are in a climate emergency. As the World Council of Churches states in "Statement on the Climate Change Emergency", released in 2019, "The time for debate and disputation of established scientific facts is long over. The time for action is swiftly passing. We will all be held to account for our inaction and our disastrous stewardship of this precious and unique planet. The climate emergency is the result of our ecological sins. It is time for *metanoia* [conversion resulting from repentance] for all. We must now search our hearts and our most fundamental faith principles for a new ecological transformation and for divine guidance for our next steps to build resilience in the face of this unprecedented millennial challenge."

The World Council of Churches and the World Communion of Reformed Churches, both of which The Presbyterian Church in Canada are members of, have included recommendations for action in their climate emergency statements. These recommendations range from high level advocacy work such as calling on national and international bodies to change policies and practices to taking action on a congregational or personal level. As declarations such as these demonstrate, all layers of action and participation are vital for the worst of this crisis to be averted.³

God called creation, of which we humans are one part, "very good". Creation is something that God loves and values, not just as a "resource" for us but as having its own inherent worth. Once we understand that, it is clear to see that caring for the earth and protecting it is both a moral and a spiritual imperative – not to mention an imperative for our and the earth's survival.

In order to live up to this imperative, we need to challenge the norms and attitudes that many of us have grown so accustomed to in a society of hyper-consumption. We must challenge ourselves

to re-frame our understandings of our place in the web of life. As an example of these concerning mentalities, Sasha Adkins writes in his article entitled “Plastic and the State of Our Souls: Reclaiming Life in a Disposable Culture,” in the February 2020 edition of *Sojourners*:

Disposable plastic is toxic not only to the body but also to the soul. The more we normalize short-term utility as the main criterion for evaluating the things around us, the more disconnected we become from a sense of the inherent worth of creation. The more we cultivate this habit of the heart of seeing things as disposable once they no longer serve us, the less able we are to find the beauty and value in our relationships with each other or even the intrinsic value in ourselves once we are no longer ‘productive’.

It is both how we approach the small things – whether to use a disposable plastic item or its reusable counterpart – and the large things – like converting from economies based in oil to renewable energies – that will determine how successful we are at abating the current climate crisis. The following recommendations are tailored to how The Presbyterian Church in Canada can take strategic steps in reducing our climate impact.

Recommendation LMA-002 (adopted, p. 38)

That the General Assembly seek to eliminate the use of single-use non-biodegradable plastics and styrofoam at its meetings.

Recommendation LMA-003 (adopted, p. 38)

That congregations, presbyteries, synods and committees of the church be encouraged to eliminate the use of single-use non-biodegradable plastics at all their meetings.

Recommendation LMA-004 (adopted, p. 38)

That Presbyterians be encouraged to write their elected officials about the need for cutting carbon emissions as well as providing support for a just transition to a sustainable economy; noting Justice Ministries has sample letters.

Recommendation LMA-005 (adopted, p. 38)

That the Moderator write a letter to the Prime Minister and to the provinces and territories urging the need to meet or surpass the Paris Agreement targets and asking that the government implement “just transition” and “just recovery” programs, including financial and employment assistance and vocational training, to address the needs of those whose livelihoods are affected by the necessity of moving to a sustainable economy; and that individuals, congregations and presbyteries be encouraged to do the same.

Recommendation LMA-006 (adopted, p. 38)

That the Moderator write a letter to the Minister of Agriculture and Agri-Food and the Minister of Environment and Climate Change highlighting the need for sustained, comprehensive collection and analysis of regional data, including on weather, flooding and droughts, to understand how changing climate is affecting agriculture and how best to pursue programs that will help farmers adapt; and that individuals, congregations and presbyteries be encouraged to do the same.

Recommendation LMA-007 (adopted, p. 38)

That congregations be encouraged to learn about issues facing the watershed in their local area and how they could get involved in addressing those issues.

Recommendation LMA-008 (adopted, p. 38)

That each national committee of the church be encouraged to review when, how and where it meets, as a means of finding ways to reduce its reliance on fossil fuels and report to the General Assembly.

Recommendation LMA-009 (adopted, p. 38)

That Presbyterians be encouraged to study the World Communion of Reformed Churches 2019 “Declaration of Climate Emergency” and the calls to its member churches and the wider ecumenical community and seek ways to implement them locally.

The full text of the Declaration can be found at wrc.ch/wp-content/uploads/2019/09/Climate-Emergency-Letter.pdf.

WHY WORK TO DECOLONIZE? RESPONDING TO THE NATIONAL INQUIRY'S FINAL REPORT ON MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

The 2019 General Assembly agreed by consensus:

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. (A&P 2019, p. 36)

This section of the report was prepared and written for the 2020 General Assembly in collaboration between the National Indigenous Ministry Council (NIMC) and Justice Ministries of the Life and Mission Agency. It was posted, following the cancellation of the 2020 General Assembly, as an interim report without recommendations and was subsequently made into a study guide, now available for download on the Social Action Hub. It is now being presented to the 2021 General Assembly with the recommendations.

“It’s striking too, all their stories. They show how fragile we are and at the same time, how strong we are. And it still continues today. That’s what strikes me and how resilient we are.”

(Pénélope, one of the Grandmothers guiding the National Inquiry, on the experience of hearing the stories brought to the Inquiry recorded in *Reclaiming Power and Place*.)

“Believe me. Pray for me. Don’t forget me.”

(Cee-Jai, one of the women who testified about her sister’s murder and the violence that shaped her life as well, recorded in *Reclaiming Power and Place*.)

Some Background

In June 2019, the National Inquiry into Missing and Murdered Indigenous Women and Girls released its final report, *Reclaiming Power and Place*. The report contains 231 recommendations, divided into several segments. It worked to determine how the crisis came to be, why it has been allowed to continue, what can be done to stop it and steps Canada needs to take to support healing. In particular, the Inquiry highlighted on page 1 of the Executive Summary the need to recognize and respect the agency of Indigenous women, girls and 2SLGBTQIA people and the ongoing need for core funding models (rather than project or grant-based models) for centres and programs supporting the rights and lives of Indigenous people.

The Inquiry heard from more than 700 Survivors and family or friends of those missing or murdered either in private or community interviews, as well as from community members, expert witnesses, front-line workers in areas such as health care and social work and police officers or workers in child welfare agencies. In total, more than 2,380 people participated in the Inquiry. It also studied earlier regional, provincial and federal reports on related issues. From the testimony, the stories and the learnings from previous reports, the Inquiry determined several things that can be summarized in three basic points:

- that there are four “pathways” maintaining the violence the Inquiry examined and that supporting four types of rights would disrupt those pathways;
- that the violence was targeted based on gender and that targeting violence in this gendered way has its roots in colonialism and certain interpretations of Christian theology; and
- that the violence as it has unfolded over the years has amounted to a genocide that is still underway.⁴

Genocide

The part of the findings of the National Inquiry that has received perhaps the most attention is this last point – that Canada engaged in (and continues to engage in) genocide against Indigenous people, especially Indigenous women, girls and 2SLGBTQIA people. *Reclaiming Power and Place*, states in Volume 1a, p. 50 that:

The violence the National Inquiry heard about amounts to a race-based genocide of Indigenous Peoples, including First Nations, Inuit and Métis, which especially targets women, girls and 2SLGBTQIA people. This genocide has been empowered by colonial

structures, evidenced notably by the Indian Act, the Sixties Scoop, residential schools and breaches of human and Indigenous rights, leading directly to the current increased rates of violence, death and suicide in Indigenous populations.

The Inquiry laid out its reasoning for coming to this conclusion in a supplemental report to the final report called “A Legal Analysis of Genocide”. There, they note that:

Genocide is defined in the Genocide 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.⁵

We know from the words of federal bureaucrats such as Duncan Campbell Scott (preserved in Library and Archives Canada, RG10, volume 6810, file 470-2-3, volume 7, Evidence of D.C. Scott to the Special Committee of the House of Commons Investigating the Indian Act amendments of 1920), that the stated goal of governmental policy for many years was assimilation and erasure of identity until there was no longer any “Indian” group. Knowing that assimilation and erasure was the stated goal and setting that goal in the context of actions the government took, in some cases with the help of the church, leaves no room for any conclusion other than genocide by the definition of the 1948 Convention. These actions include:

- forced relocation off ancestral land to unfamiliar or difficult to inhabit land.⁶
- placing Indigenous people on reserves in crowded conditions with inadequate housing and (in some cases) a lack of clean drinking water (As of February 15, 2020, there were 61 long-term drinking water advisories in effect on reserves. An advisory is designated “long term” when it has been in effect for at least one year.)
- forced sterilization of Indigenous women.
- forcibly transferring Indigenous children away from their parents and communities to be raised by non-Indigenous people, whether in residential schools, through the Sixties Scoop or through continued statistically higher rates of apprehension into the foster care system.⁷

All these and other actions make it clear that most if not all of these five acts legally defining genocide through the 1948 Convention have been committed in Canada against Indigenous people. Through the continuation of these policies and practices over generations, serious bodily and mental harm has been and continues to be inflicted on Indigenous people. We continue to see the lethal effects of such harm in the increased rates of death, disappearance and suicide that the National Inquiry’s report cites. The devastating reality is that each incident in these “increased rates” is a name; a person with family, friends and community who mourn them, like sixteen year old Delaine Copenace, of Treaty Three Territory, who disappeared one February night five years ago and whose body was discovered about a month later.⁸ Her family and community are still searching for answers.

At a federal level, Prime Minister Trudeau accepted the findings of the National Inquiry and the government has said it will “develop and implement a National Action Plan to address violence against Indigenous women, girls and LGBTQ and two-spirit people”. The National Indigenous Ministry Council (NIMC) of The Presbyterian Church in Canada and Justice Ministries spent a year studying the report’s findings and reviewing its considerable material. The findings of the Inquiry’s report are significant and convincing and the National Indigenous Ministry Council and Justice Ministries have worked in collaboration to produce this report containing recommendations for actions for the church to consider making. Further resources for study are being produced.

Looking the other way: colonialism, racism and life and death

A recurring theme of the report is the systemic callousness that pervaded so many interactions of service, police or health care providers with Indigenous women, girls or 2SLGBTQQIA people in moments of crisis or need. Colonialism shapes precisely this kind of callousness, as in the testimony Robin R. gave the Inquiry about her young daughter’s murder and the lack of care shown by the medical professionals who arrived while her daughter still lived.

In her testimony, Robin R. described how, after finding her two-year old daughter badly beaten by her partner, she called an ambulance. However, as Robin described, when the emergency responders arrived, they refused to take her daughter to the hospital until she found her daughter's health card. *'[The] ambulance came into my house and they checked my daughter's vitals. They went to get a stretcher and they asked for her care card. I didn't know the number of her care card off the top of my head and we didn't have a family doctor. But the ambulance insisted that they needed the care card before they drove her to the hospital. And it was like, they refused to leave my house unless I had her care card to go to the hospital. So I went into every drawer in my house and I ripped everything else out of the drawers. I ripped everything off the shelves. I ripped everything open. I was panicked. I was scared. And my house was in disarray after. I ripped apart my house looking for the [] care card because the ambulance said they wouldn't leave unless they had that number.'* Robin's daughter later died of her injuries. In addition, detectives interpreted the disarray caused by her looking for the care card as her house being 'strewn with garbage' – a characterization that Robin believes contributed to her losing custody of her other child.

The genocide described in the final report is not the kind of genocide we are used to hearing about; instead of happening over a few months or years, as with the 1994 Rwandan Genocide or the Holocaust, it has unfolded over centuries as part of the project of colonialism. Colonial genocide happens through millions of acts and inactions that target and traumatize Indigenous people, furthering the conditions for more trauma and more death. The supplement "A Legal Analysis of Genocide" discusses this distinction but notes that a colonial-type genocide is still a genocide. It cultivates a set of racist attitudes, structures, practices and priorities that are used to justify systemic blindness to injustice while devaluing the knowledge and identity of Indigenous people – and devaluing Indigenous lives.

The Inquiry's interim report noted that colonialism produces "internalized and externalized thought patterns that support this occupation and subjugation" and this insight is echoed throughout the final report. By this, the Inquiry means that colonialism teaches everyone – Indigenous and non-Indigenous alike – that Indigenous people are worth less or should have less rights than non-Indigenous people. Such attitudes are internalized and become the often-unconscious assumptions guiding our actions, whether we are Indigenous or non-Indigenous. To put it another way, colonialism is inherently exploitative and violent, not accidentally so. Its ideological goal is to keep people apathetic or blind to racism, in themselves and in society and blind to or dismissive of the inherent violence that goes with that racism. Colonialism depends on dehumanizing Indigenous people; it creates and maintains the conditions that allow deaths and family separations such as what happened to Robin, her two year old daughter and her other child whom she lost custody of.

Given these goals it should come as no surprise, though it should still be shocking, that one of the effects of colonialism is to enforce social apathy or even tolerance of disappearances and murders of Indigenous women and girls, who are targeted in particular because patriarchal and misogynist values are a primary driving force of colonialism, as we examine later below. The National Inquiry's Final Report makes clear that this crisis of missing and murdered Indigenous women, girls and 2SLGBTQQIA people did not come out of nowhere but instead is the direct result of policies, practices and attitudes that stem from colonialism.

Some of these policies that lead to violence and death can be as mundane as not issuing taxi vouchers, as a matter of course, to those who need them upon release from the hospital. Ensuring that someone who has just been through a medically significant and possibly traumatizing event has safe transportation home is one way of ensuring they arrive home safely. Conversely, leaving people without access to safe transportation creates conditions for violence and death. This is echoed in stories like Melissa's, whose testimony is preserved in Volume 1a of *Reclaiming Power and Place*.

I was visiting a cousin in the northwest area of the city. There was just the two of us and we were watching a hockey game. A woman showed up and she provided me with marijuana that had been laced with something and I didn't know. I overdosed. I stopped breathing. I had a grand mal seizure and I was transported to the [deleted] hospital. Despite the fact that I had no jacket, no shoes, no money, I was asked to leave at 6:30 a.m. on that cold fall...morning. It was dark and it was cold and I was alone. Nobody knew where I was. And I lingered in the entrance because when I went outside, I was so cold and I had

no shoes and I didn't know what I was supposed to do or where I was supposed to go. So, I went back and I begged them to help me. And the worker at that time only got annoyed with me but I was persistent, because I didn't want to go walking by myself. I still had the heart monitor stickers attached to me. After a lot of begging and asking, I was granted a taxi slip. The next month, they found a body right where I was, where I was supposed to walk by...And they told me that I had to walk with no shoes and no money.

Other stories heard by members of the National Indigenous Ministry Council and Justice Ministries echo this story in cases where Indigenous youth were brought in not for overdoses but for self-harm and were then released, alone, at night and told to go wait for a bus in a dark secluded area – or, like fourteen year old Azraya Kokopenace – were simply allowed to walk out of the hospital unaccompanied, despite being under the care of child services at the time of her hospitalization and despite the agency's awareness of her struggle with suicidal ideation. She was found dead of apparent suicide two days later in a wooded lot across the street from the hospital she left.⁹

These kinds of institutional actions and inactions demonstrate the types of policies and practices that contribute to conditions for violence and death and also increase the likelihood that Indigenous women, girls and 2SLGBTQIA people won't seek help from places like hospitals. It is the responsibility of institutions, in collaboration with governments, to address barriers to seeking and receiving the necessary services they are responsible for.

Once we understand colonialism and how it functions as an exploitative, life-devaluing ideology, it is clear that Christians cannot support such an ideology, since it runs counter to the gospel. And so the answer to the question, "why work to decolonize?" also becomes clear. Christians should work to decolonize because the ideology of colonization has become infused in our own lives as a dominant ideology in the society in which we live but is ultimately incompatible with the Gospel.

Four pathways maintaining violence; four rights to disrupt it

There are four pathways that the National Inquiry identifies that maintain historical and contemporary colonial violence, which must be countered if we wish – as we must – to decolonize. These four pathways are:

- Historical, multigenerational and intergenerational trauma.
- Social and economic marginalization.
- Maintaining the status quo and lack of institutional will.
- Ignoring the agency and expertise of Indigenous women, girls and 2SLGBTQIA people.

These four pathways can be disrupted by supporting four kinds of rights: the right to culture, the right to health, the right to security and the right to justice. To understand some of the ways these pathways play out in the lives of Indigenous women, girls and 2SLGBTQIA people, (and conversely, how supporting the four rights named would disrupt that violence and move Canada toward decolonizing) we'll look briefly at the testimony of a woman named Cee-Jai.

One of the women whose testimony weaves throughout the chapter in the final report on the right to security is a witness named Cee-Jai. The report explains, "Like many of the witnesses, Cee-Jai experienced repeated acts of physical, sexual and psychological violence throughout her entire life. From witnessing her father stab her mother when she was very young, to witnessing her mother being physically beaten and abused by men as a young girl, to repeated sexual and physical abuse and neglect in various foster homes, to the sexual assault and physical violence she experienced as a teenager and adult, violence permeates Cee-Jai's life story and her relationships reflect a truth that is unfortunately not uncommon. She shared the following testimony recorded on page 504 in Volume 1a *Reclaiming Power and Place*, 'I feel like my spirit knows violence,' summarizing what many Indigenous women, girls and 2SLGBTQIA people experience as the almost constant presence of violence that contributes to an overall absence of basic human security."

The Final Report details the damage from devastating experiences that were an intentional part of the process of colonization and how that damage has been passed from one generation to another through intergenerational or multigenerational trauma. Families disrupted and broken by removal of children to residential schools, through the Sixties Scoop or through child welfare agencies are

often unable to form family bonds and unable to give children the tools to thrive. In fact, many witnesses drew parallels between ongoing child apprehension and residential schools.

To better understand what intergenerational trauma is, consider the following: “From our families of origin, we learn foundational life skills and ways of coping, inherit genes and knowledge and much more. In this way, we figuratively stand on their shoulders as we keep building upwards. But what happens when the ‘shoulders’ of one generation have been damaged by devastating experiences? How much does this damage matter to the success of future generations?” Evan Adams and Warren Clarmont discuss these some of these points in their 2016 article, “Intergenerational trauma and Indigenous Healing” in *Visions Journal*, 11, 4. The report shows in detail that it matters a great deal. It also noted that the ongoing impacts of the residential schools – the effects of trauma – are being used as reasons to apprehend children today, which continues to disrupt families, communities and access to culture; further continuing cycles of violence and exploitation.

This cycle is active in so many of the stories and lives the Final Report examined. Later in the report, we learn for example that Cee-Jai’s mother was a residential school Survivor. Cee-Jai speaks about being a child and seeing her mother drinking only to begin talking and crying, about her experiences in the residential school. She identifies that she believes it was the experiences her mother had in the residential school that left her mother prone to exploitative and violent relationships, which were then the context in which Cee-Jai and her sister grew up. It is in the context of the violence that happened to Cee-Jai’s mother when she was a young child that Cee-Jai spoke about the first time she herself internalized the idea that violence was just something she should expect and accept:

I was playing in the playground and I remember this little boy, same age as me, he wanted me to sit on his lap and go down the slide. And I didn’t want to. I wanted to go on the slide by myself. He ended up beating me up. I was in kindergarten. And I got a big, black eye. And I remember crying and running home, running home to try to get the – my parents – my mom or somebody to protect me. And all they said was – all the adults around me said that, ‘Look how cute. Her boyfriend beat her up.’ And they all laughed and thought it was funny or cute. And maybe that was the first time I really believed that it was okay for someone to beat me up and hurt me. So today, I know that’s – was wrong. I would never have my nieces, I would never do that to my nieces today. It was instilled in my – my mind and in my memory, my belief system, that this was okay to – to be hurt. Another way of not giving me my voice. And learning that...the people that I think are going to protect me, are not going to do that.

What Cee-Jai describes as “instilled in my mind and in my memory, my belief system” is a lesson from intergenerational trauma. In truth, Cee-Jai’s life shows the presence of all four of the pathways the National Inquiry identified as pathways of violence, targeting her for physical, sexual and psychological violence. As the daughter of a residential school Survivor, multigenerational and intergenerational trauma shaped her life; when her mother took Cee-Jai and her sister and left the home to escape her violent partner she and her children were left socially and economically marginalized and in that position more violence entered Cee-Jai’s life and she was sexually abused;¹⁰ as they grew, Cee-Jai’s sister was unable to get the help she needed and ended up living on the streets where she was eventually murdered;¹¹ Through all this, Cee-Jai herself identifies “not giving me my voice” – not respecting her agency – as a significant part of the problem, which she works to overcome. She notes that she would not treat her nieces in the way she was treated. She would listen to them.

Despite all these elements, Cee-Jai was eventually able to find help and housing – an important part of meeting her right to security, thus disrupting the paths to violence – and is working to break the patterns of intergenerational trauma and colonial violence that harmed her. She now has a job as an outreach worker, helping women who are going through what she has gone through.

The report also identified at several points that while it is crucial to support Indigenous women, girls and 2SLGBTQIA people who are the targets of so much violence, Indigenous men and boys have also experienced trauma and violence through colonialism and also need support. This is a truth we have heard as members of the NIMC-Justice Ministries reading group as well. In the words of the report, “Men and boys are important as well; they need programs and support”.

The church and gendered oppression

Cee-Jai identified to the Inquiry that it was a church worker – a pastor – who first helped her and her partner find adequate housing, setting her on a path to recovery and security. But the church has also been a source of trauma in many Indigenous people's lives and the Inquiry noted that it was Christian missionaries and teachers who helped instill patriarchal and misogynist ideas and practices in Indigenous communities. This is to say that at least part of the roots of the violence experienced by Indigenous women, girls and 2SLGBTQIA people stems from the missionary work and theological teachings of the Christian church.

The Final Report of the National Inquiry is very clear that Christian missionaries introduced patriarchal ideals and values of what it means to be male or female (and the belief that those are the only two acceptable options) and imposed these beliefs on Indigenous cultures. The report notes that many Indigenous cultures did not have a strict hierarchy of gender, with male persons valued more than female persons and many Indigenous Nations did not confine gender to only male or female.¹² Sexual orientation, in many Indigenous cultures, was also not limited to heterosexuality as the sole acceptable orientation.¹³ However, when Christian missionaries began to evangelize and work among Indigenous peoples, supported through the Doctrine of Discovery, they often taught strict beliefs about gender, sexuality and marriage as core aspects of their mission work. Speaking of Métis experience as one example, the report says,

Christian doctrine was instrumental in forcing Métis women into roles defined by gendered European expectations. Church fathers saw the husband as the head of the family and expected women to adhere to masculine authority. Catholic priests, in particular, related women to biblical Eve and constructed a view of them as naturally sinful. These gendered ideas would have a negative impact on the position of women in Métis society. In this world view, the position of women was domestic: they belonged in the home and in a marriage. Priests often counselled women to remain subservient in a marriage, no matter the conditions of the marriage, including abusive relationships.

Since these teachings were based on understandings that women were of less value than men, they disrupted pre-existing power structures in Indigenous communities. Patriarchal teachings destabilized Indigenous women's leadership and were aimed at making Indigenous communities easier to dominate. In the report's words, "The imposition of patriarchal European values meant that exerting control and dominance over Indigenous women was an important aspect of colonization. The freedom and self-determination exercised by Indigenous women was seen as contrary to Christian values and 'a great obstacle to the faith of Jesus Christ'."

While these beliefs should no longer characterize the voice of the church today, beliefs such as these did shape the work of many Christian missionaries and helped contribute to the roots of the crisis of violence faced by many Indigenous women, girls and 2SLGBTQIA people today.

Respecting and supporting rights: moving forward

With the Final Report of the National Inquiry before us, the church and Canadian society, are at a moment of encounter. We need to choose to contradict the destructive values and visions of colonialism and embrace pathways of love and justice instead. In order to support the rights the Final Report outlined and work to disrupt the pathways to violence we have identified, there are several actions the church can take. Presbyterians can also become involved as individuals, through responding to Calls for Justice through their personal or professional life, where there are calls aimed at professions or through building relationships with Indigenous ministries and Indigenous community groups. Relationship building can include actions such as contributing time, money or resources to help meet the needs groups are experiencing which are a direct result of colonialism. All such efforts and relationship building, as the report emphasizes, must recognize and respect the agency, experience and expertise of Indigenous people.

Healing and reconciliation can only happen through substantially transforming social structures and relationships such that genocidal policies and practices end and their effects are redressed. We have drafted the following recommendations to help guide some of the church's next steps. Additionally, we have included the eight calls specifically addressed to all Canadians here that are referenced in one of the recommendations below:

Calls for Justice for All Canadians

As this report has shown and within every encounter, each person has a role to play in order to combat violence against Indigenous women, girls and 2SLGBTQQIA people. Beyond those Calls aimed at governments or at specific industries or service providers, we encourage every Canadian to consider how they can give life to these Calls for Justice. We call on all Canadians to:

- 15.1 Denounce and speak out against violence against Indigenous women, girls and 2SLGBTQQIA people.
- 15.2 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.
- 15.3 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.
- 15.4 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.
- 15.5 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.
- 15.6 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.
- 15.7 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.
- 15.8 Help hold all governments accountable to act on the Calls for Justice and to implement them according to the important principles we set out.

The rest of the Calls for Justice can be found at mmiwg-ffada.ca/final-report.

Recommendation LMA-010 (adopted, p. 38)

That the findings of the National Inquiry into Missing and Murdered Indigenous Women and Girls as expressed in its final report, *Reclaiming Power and Place* be accepted by the church.

Recommendation LMA-011 (adopted, p. 38)

That Presbyterians be encouraged to study and respond to the report and learn more about the effects of colonialism and how to decolonize, through such means as congregational or presbytery reading groups, resources or workshops prepared by Justice Ministries or engaging with community events, groups and advocacy focused on the report's findings.

Recommendation LMA-012 (adopted, p. 38)

That Presbyterians be encouraged to familiarize themselves with the National Inquiry's Calls for Justice, particularly those aimed at all Canadians (Calls 15.1–15.8) and those aimed at occupations and industries in which they are employed and respond accordingly.

Recommendation LMA-013 (adopted, p. 38)

That presbyteries be encouraged to create groups that explore and plan opportunities for relationship building between Indigenous and non-Indigenous people.

Recommendation LMA-014 (adopted, p. 38)

That the Moderator write to the Prime Minister affirming the work of the National Inquiry into Missing and Murdered Indigenous Women and Girls and inquiring about the state of the Government of Canada's plans for responding to the Calls for Justice.

REPUDIATING THE DOCTRINE OF DISCOVERY IN PRACTICE

In 2019 the General Assembly voted to “repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*”. (A&P 2019, p. 377, 35) This report outlines some answers to the question of how The Presbyterian Church in Canada can follow our words of repudiation with meaningful actions that redress the legacy of these concepts.

The Doctrine of Discovery refers to concepts enshrined in a series of 15th century decrees from the Pope that provided theological and legal backing to European monarchs to seize non-Christian lands and enslave non-Christian peoples. To support such endeavours, European monarchs relied on the legal concept *terra nullius* – which is Latin for “empty land” – to treat land as available for European occupation and ownership even if it was already occupied by Indigenous peoples on the grounds that they were not putting it to “civilized” use.¹⁴ It is also important to note that with their dispensation to enslave non-Christian people, the decrees framing the Doctrine of Discovery were also used to justify the trans-Atlantic slave trade.

These concepts were underpinned by the notion that all peoples that were not Christian were sub-human and undeserving of the same rights afforded to Euro-Christian peoples. In the centuries following, these attitudes have manifested in different ways including enslavement, disenfranchisement of Indigenous peoples’ lands and resources and attempts at assimilation into the “majority” culture. As described in the 2019 report to General Assembly, both the blatant and casual racism that Indigenous people continue to face – in Canada and around the world – can be traced back to the attitudes that were enshrined in the Doctrine of Discovery. (A&P 2019, p. 368–69) Encountering these same attitudes of both blatant and casual racism is also true of the experiences of many Black people in the Americas, many of whom are descendants of the trans-Atlantic slave trade. Colonialism and its tenants can be traced in so many of the structures and relationships in society today. As we detailed above, in its final report, the National Inquiry into Missing and Murdered Indigenous Women and Girls makes connections that point to the lingering impacts of the Doctrine of Discovery and *terra nullius* in ongoing colonial violence against Indigenous peoples; violence that they found amounts to genocide.¹⁵

There are still many people in the church – and more broadly, many Canadians – who have never been taught the history of the Doctrine of Discovery or its contemporary impacts on the day-to-day lives of Indigenous peoples. To learn about and understand the role that the church has played in colonial systems that were established to violently take the lands of Indigenous peoples is a sobering process. Often, when Justice Ministries talks to Presbyterians about this history, reactions include shame, anger and sorrow. There is a desire for change but a sense of not knowing where to begin. For some who read this report, it may be the first time they have heard about the Doctrine of Discovery and *terra nullius*. It is Justice Ministries’ hope that while emotions that arise from learning about the history of colonialism and the Doctrine of Discovery are difficult to sit with, they can guide us to important questions, to seek more information and to work to repent and transform relationship where relationship has been broken. New social structures are needed. As The Presbyterian Church in Canada continues to repudiate the Doctrine of Discovery, such steps can set the foundation for faithful action towards reconciliation and justice alongside Indigenous peoples. Change is not only necessary; it is possible.

Moving from Words to Actions: What does reconciliation look like?

It is important to ensure that repudiating the Doctrine of Discovery is not treated as a one-time statement. One criticism of terms like “reconciliation” is that they are often given only partial interpretation.¹⁶ For example, while apologies from the federal government or confessional statements from the churches are important in recognizing the wrongs of the past, issuing such statements does not stop ongoing injustices directed at Indigenous peoples. The report presented by the National Indigenous Ministry Council and Justice Ministries about the crisis of missing and murdered Indigenous women and girls names the ongoing state of colonial violence in Canada as a matter of life and death for Indigenous peoples. Without meaningful actions to redress the legacy of the Doctrine of Discovery, Indigenous people will continue to be the targets of both systemic and personal violence.

One pathway towards repudiating the Doctrine of Discovery is advocating for all 94 of the Truth and Reconciliation’s Calls to Action to be implemented. However, a report by the Yellowhead Institute in December 2020 found that only eight of the Calls to Action had been completed,

despite significant commitments from the federal government to reconciliation. In the 2019 report, the Yellowhead Institute report described the actions of the government as placing the “public interest” in opposition with the implementation of the TRC’s Calls to Action and the full recognition of Indigenous rights. The 2020 report was blunter, stating up front, “It is not lost on us that if the Calls to Action had been properly addressed from their inception, the unique crises that Indigenous peoples face arising from the pandemic could have been mitigated.”¹⁷

According to the Assembly of First Nations, another important part of repudiating the Doctrine of Discovery is “ensur[ing] that the violation of First Nations’ rights to lands, territories and resources that were taken without their free, prior and informed consent are effectively redressed.”¹⁸ This applies to Inuit and Métis peoples as well. Max Fineday, Executive Director of Canada Roots Exchange, describes the important place of land in reconciliation by saying: “When I think about what reconciliation means for me, I think of freedom and prosperity and land back. It’s the idea that Indigenous people cannot build wealth or wellbeing without gaining back that which was unjustly removed from our care: the land.”¹⁹

The Doctrine of Discovery was instrumental in shaping policies that sought to remove land from the care and control of Indigenous peoples in order to benefit the Crown and later the Government of Canada. These policies disregard Indigenous sovereignty and disrupt the distinct relationships of Indigenous peoples to the lands and waters in their territories. Such policies have caused and continue to cause trauma in generations of Indigenous communities, resulting in loss of language and culture and disproportionate rates of poverty, incarceration and experiences of violence. A comprehensive understanding of reconciliation needs to actively address these issues.

What can The Presbyterian Church in Canada do?

Where there is injustice, the church is called to act, particularly in cases where we have misunderstood and misused the word of God and in so doing, caused great harm. In the 1994 Confession regarding Indian Residential Schools, The Presbyterian Church in Canada confessed: “In our cultural arrogance we have been blind to the ways in which our own understanding of the Gospel has been culturally conditioned and because of our insensitivity to Aboriginal cultures, we have demanded more of the Aboriginal people than the Gospel requires and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God through him.” At the national level, The Presbyterian Church in Canada has taken steps over the past several years to ensure that its practices are consistent with repudiating the Doctrine of Discovery and related concepts of European superiority. In 2018, a resource that demonstrates how the Doctrine of Discovery influenced The Presbyterian Church in Canada’s mission and ministry with Indigenous people between 1866 and 1969 was created. The KAIROS Blanket Exercise – an interactive workshop that outlines over 500 years of the relationship between Indigenous and non-Indigenous people in the lands that make up Canada – has been a helpful resource for Presbyterians across the country. Such training opportunities are provided to help bridge the knowledge gap identified by the Truth and Reconciliation Commission that serves to maintain colonial violence. Bridging this knowledge gap is one of the first steps in acknowledging how these doctrines have had and continue to have devastating consequences for Indigenous peoples. More about this can be read in “Dismantling the Doctrine of Discovery” by the Assembly of First Nations.

The national church has a history of advocacy for the self-determination of Indigenous peoples dating back to its involvement in Project North and the Aboriginal Rights Coalition in the 1970s. This advocacy work has continued through ecumenical organizing around the implementation of the United Nations Declaration on the Rights of Indigenous Peoples. In January 2020, the Moderator wrote a public statement of support for Wet’suwet’en law and peaceful resolution to the ongoing conflict regarding pipeline development. In July of 2020, the church issued a statement regarding violent encounters between Indigenous people and policing agencies. And in January of 2021, the church signed on to an ecumenical letter of support for Bill C-15, on implementing the United Nations Declaration on the Rights of Indigenous Peoples here in Canada. Ecumenically, The Presbyterian Church in Canada is also involved in an ongoing dialogue about the legacy of Christian mission in Indigenous communities, what needs to happen to redress that legacy and how to prevent future harm and trauma.

Throughout 2019 and 2020, the church has also been considering how to respect the self-determination of the Presbyterian Indigenous ministries by exploring the possibility of creating

the National Indigenous Ministry Council as a standing committee of the General Assembly and researching an overture about investing in Indigenous businesses. The 2019 General Assembly set aside \$200,000 a year (above current grants from the budget) for leaders of the Presbyterian ministries with Indigenous people to determine how to disburse independent of outside participation. Through The Presbyterian Church in Canada's continued work as one of the parties to the Indian Residential Schools Settlement Agreement, the denomination has also been involved in responding to TRC Call to Action No. 46 regarding the creation of a national Covenant of Reconciliation. The parties of the Settlement Agreement hope that when such a covenant is ready, other groups will sign on and that communities will develop similar covenants on a local basis.

Additionally, the theological colleges are seeking to fulfil TRC Call to Action No. 60 regarding the training of all candidates for ministry on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Indigenous families and communities and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence. They will report the steps they have taken to the church.

The things named here represent some of the steps The Presbyterian Church in Canada has taken recently to live out its repudiation of the Doctrine of Discovery and *terra nullius*. Additional steps are in process and the following material and recommendation outlines next steps towards living out that repudiation.

What can congregations, presbyteries and synods do?

At the community level, there are many opportunities to repudiate the Doctrine of Discovery in action. The following offers a range of options intended for groups with varying levels of experience in advocating for Indigenous rights and reconciliation:

- Participating in the KAIROS Blanket Exercise is a good place to start.
- Learn more about the Doctrine of Discovery. A list of resources is available at presbyterian.ca/justice/doctrine-of-discovery.
- Arrange for members of your session and/or congregation to participate in anti-racism training. For instance, some friendship centres offer courses in Indigenous history and cultural competency.
- Build relationships with Indigenous communities or organizations near you. KAIROS' resource "Strength for Climbing: Steps on the Journey of Reconciliation" has suggestions for getting started (kairoscanada.org/product/strength-for-climbing-pdf).
- Meet with your elected officials about the importance of repudiating the Doctrine of Discovery and *terra nullius*.

Recommendation LMA-015 (adopted, p. 38)

That congregations, presbyteries and synods be encouraged to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and *terra nullius* by taking the actions suggested in this report.

POVERTY AND POVERTY REDUCTION IN CANADA

Poverty has been a long-time focus for of The Presbyterian Church in Canada. Given the findings of the National Inquiry into Missing and Murdered Women and Girls (detailed above) that poverty contributes to an ongoing genocide targeting Indigenous people in Canada and findings referenced in our section on gun violence (detailed below) that poverty is a significant factor contributing to violence, including gun violence and domestic violence (both of which are examined below) it is important that the issue of poverty reduction and elimination remain among the foci of any group working for social justice and equality.

The vulnerability poverty creates and intensifies has become even more apparent in our current context of a global pandemic. 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 and cutting off access to important supports or opportunities. Experiencing poverty-related issues – such as hunger, homelessness and increased vulnerability to violence – have lasting consequences. As we are seeing today, the impact such consequences can have on the most vulnerable in society, whom Christians are called to serve, is devastating. The church does well to inform itself on such matters and from that careful study speak in the public square.

Canada's First Poverty Reduction Strategy

In August 2018, the Government of Canada released the nation's first poverty reduction strategy, *Opportunity for All: Canada's First Poverty Reduction Strategy*, which can be read online. It set specific overall targets for poverty reduction: using a baseline year of 2015, a 20% reduction by 2020 and a 50% reduction by 2030. *Opportunity for All* also established 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. The *Opportunity for All* 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.”

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 strong standard for defining a poverty line that truly reflects the cost of living, according to *Opportunity for All*. 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. 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. The “dashboard of indicators” was released in July 2019, then updated in February 2020, and can be found at 150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2020018-eng.htm. However, as of February 2021, it has not yet been updated again.

According to the February 2020 “Poverty Dashboard” the number of people in Canada living below the poverty line established by the government fell from 12.1 percent in 2015 to 8.7 percent in 2018. (2018 was the latest numbers available from Statistics Canada at the time of the February 2020 release). That report was released just a few weeks before the COVID-19 pandemic was declared, however. This means our context has shifted dramatically following the release of that report.

We do not yet have exact numbers on how drastically the pandemic and the measures required to contain its devastating spread have impacted poverty and vulnerability in Canada and elsewhere but we know the impact has been significant.²⁰ Those who were vulnerable to economic insecurity before COVID-19 and especially communities of colour and immigrant communities, have been disproportionately impacted by the pandemic.²¹ Additionally, the loss of jobs from businesses who had to close to slow the spread of the disease increased the numbers of economically insecure people. Many still fall through the cracks when there is no program that readily fits their situation. Others are unsure how to navigate the myriad of programs available to see if any fit or live in fear that a change in their circumstances will disqualify them from receiving needed support. The recent attempted claw back of CERB (Canada Emergency Response Benefit) funds from those who were found, months after the fact, to be ineligible based on information about gross vs. net income that was not provided until well after applications for the program were opened is one example of how people who were already vulnerable and economically disadvantaged prior to the pandemic face additional barriers than those who were previously less vulnerable. The individuals who were asked to repay the up to \$14,000 in assistance that they had received through the duration of the program (March 15, 2020 – September 26, 2020) were those who had made less than \$5,000 net in the previous year but did make \$5,000 in gross income.²² Though the government appears to have reversed its position (as of February 9, 2021)²³ and will not seek repayment of those funds from individuals who believed in good faith that they met the criteria, the example highlights some of the additional strain and barriers placed on those on the thin edge of economic insecurity.

It is past time for structural change that addresses the marginalizing forces of socioeconomic inequities and economic injustice. Canada needs a poverty eradication strategy, not merely one aimed at poverty reduction.

What are some possible strategies?

The Presbyterian Church in Canada affirms that the church has a calling to seek justice in the world and that the church's pursuit of justice requires concern for the poor as well as seeking the best way to create well-being in every society. As we affirm in section 8.4.4 of *Living Faith*, creating such well-being entails addressing issues such as employment, education and health, as well as rights and responsibilities. As early as 1973, The Presbyterian Church in Canada communicated its support of what was then called a "guaranteed annual income" to the federal government. It also approved of church participation in and funding for an ecumenical body (then called PLURA, which has since become part of the ecumenical group KAIROS) created in part to voice and address the needs of those with low income. (see A&P 1973, p. 274–78, 282, 40)

Statements and actions from the church have been followed, to cite just a few examples, by appeals to the federal and provincial governments during the recession in the early nineties to ensure that efforts directed towards economic recovery should not occur in concert with the curtailment of social programs and again in 2007, affirming the need for a national strategy with measurable targets and a timeline to reduce poverty in Canada. These affirmations included that the minimum wage should be indexed to the annual cost of living and that there should be the establishment of a national social housing program. Thus The Presbyterian Church in Canada has a decades-long history of advocating for the end of poverty and that all should be able to live with dignity and meet their basic needs.

Raising minimum wage (and in particular indexing it to the annual cost of living) and addressing housing insecurities are important steps toward economic justice. Another strategy that is being raised and has been raised by the church before (in 1973) is that of a Guaranteed Basic Income (GBI). The Government of Canada has also engaged with concepts similar to Guaranteed Basic Income previously: Senators have debated and called for, such steps, in both the 1971 Report of the Special Senate Committee on Poverty and again in 2008 when Senator Hugh Segal called for a guaranteed income to address poverty in Canada. Though there are arguments that instituting a GBI is not feasible due to cost, such arguments do not fully take into account the financial cost of maintaining the status quo. Experiencing income-insecurity related issues such as hunger, homelessness and increased vulnerability to violence often have lasting physical, emotional and relational consequences that are social as well as personal. Studies show that economic instability can contribute to increases in crime, to health problems that add to the cost of health systems and to difficulties in accessing important basic human rights, such as education. All of these outcomes end up costing Canada significantly in terms of providing healthcare, dealing with crime and loss of potential skilled workers who face too many barriers to needed education.

Ensuring that all in Canada have a basic level of income would increase levels of social equity and economic equity. Had a Guaranteed Basic Income been in place before the COVID-19 pandemic hit, we would not be seeing nearly the same level of drastic and alarming economic repercussions and the fear that many will not be able to make rent or afford to eat or that more businesses will close, causing cascading unemployment that further contributes to economic chaos. Justice Ministries intends to continue its research into economic and housing insecurity as well as into possible strategies to resolve them, such as the GBI and present additional recommendations on those issues at the next General Assembly.

Implementing Opportunity for All

Meanwhile, concrete, informed and appropriate action is required for Canada to meet and exceed 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 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 – even and especially under contexts of heightened uncertainty and insecurity.

"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*.²⁴

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. 449, 39).

Justice Ministries will continue to monitor the government’s implementation of *Opportunity for All* and report further at future General Assemblies.

Recommendation LMA-016 (adopted, p. 38)

That members of the church be invited to track the government’s progress on poverty reduction and meet with or write to their Members of Parliament to affirm the urgent need for effective poverty reduction and eradication measures.

Recommendation LMA-017 (adopted, p. 38)

That members and adherents of congregations be encouraged to learn more about poverty eradication efforts, including through such initiatives as a Guaranteed Basic Income and become involved in their local context to address issues such as housing and economic insecurity

DOMESTIC VIOLENCE AND VULNERABILITY

In 2020, as the COVID-19 pandemic spread across the world, Justice Ministries began researching impacts the pandemic was having on justice-related issues to try to shape our recommendations and the materials we produce appropriately. Many of those impacts are detailed elsewhere in this report. One of the things we found, however, is that Public Health measures that were necessary to reduce the spread of the virus were accompanied by an alarming rise in reports of domestic violence.²⁵ For this reason, we are including a preliminary report on the issue of domestic and intimate partner violence (IPV) in this report to the General Assembly. Given the complexity of the issue and the ways in which the pandemic continues fostering conditions for domestic and intimate partner violence to flourish, we will bring a fuller report with recommendations next year.

The impacts of the necessary social distancing and isolation measures put into place to control the spread of the virus have dramatically altered household dynamics and family relationships. Increased stressors from financial insecurity, care of and schooling for children, altered work environments, isolation and increased mental health stress all play into contexts that can significantly intensify domestic violence and where being isolated at home reduces opportunities for assistance for victims of abuse.

What is domestic violence? Who does it affect?

Domestic violence may be directed toward anyone: intimate partners, children, elders or any other member of a family group or household. It takes the form of a pattern of behavior that ignores the will and agency of a person and harms the intended target. This harm may take the shape of physical abuse (slapping, shoving, hitting, kicking, etc.), sexual abuse, emotional abuse (belittling, harassing, intimidation), spiritual abuse or financial abuse. In all of these cases, the perpetrator is concerned with controlling and dominating a person without regard for their agency.

Intimate partner violence is one form of domestic violence. It can be defined as a pattern of behavior that is used to harm and to gain and maintain power and control over an intimate partner without regard for their agency. This includes patterns of behaviours that frighten, intimidate, manipulate, hurt, blame, injure, terrorize or belittle. Intimate partner violence can occur between people who are married, living together or dating (whether they are living together or not). Though some people are more likely to be targeted for it than others, anyone can be a victim of intimate partner violence regardless of age, gender, race, sexual orientation, gender identity, faith or socio-economic location.

Domestic violence in any of its forms – against children, partners, elders, other household members – can be deadly. According to a recent study by the Canadian Domestic Homicide Prevention Initiative for Vulnerable Populations domestic violence takes the lives of around 70 people a year in Canada.²⁶ Even for those who are not killed, the effects on lives are devastating. Addressing domestic violence is a life and death issue.

Targeted Vulnerability

Though anyone can experience domestic violence, some groups experience it at higher rates than other members of the population. While poverty is not an indicator of perpetrating domestic

violence, those living with economic insecurity, under and unemployment and those who struggle to meet basic needs are at greater risk of experiencing violence.²⁷ Systemic racism is also a factor impacting levels of domestic violence. Below we have listed some sobering statistics from several groups that experience domestic violence at disproportionately higher rates. These brief looks at statistics involving particular groups by no means cover all groups who are disproportionately targeted.

Children

Children are particularly vulnerable in cases of domestic violence and abuse because they often have little or no means to leave the situation and may not know their rights or even realize that the violence they are being forced to experience is wrong. The numbers are stark. Self-reported data indicates for example that “nearly one in three (30%) of people in Canada aged 15 and older experienced either physical and sexual abuse or both, *before* the age of 15.” Additionally, according to the same Government of Canada Factsheet entitled “Family Violence”, that became available in fall 2020:

- between 2017 and 2018, police-reported data show that family violence against children and youth increased by 7%, while non-family violence decreased slightly (-2%).
- According to police-reported data, a combined 18,965 children and youth (aged 17 and younger) experienced family violence in Canada in 2018. From this number, 11,417 were females (60%) and 7,458 were males (40%).
- 2018 police-reported data show that among children and youth, females and males were about equally likely to experience physical assault by a family member (143 versus 148 incidents per 100,000 population). However, the rate of sexual offences was nearly five times higher for females than males (149 incidents versus 32).
- Police-reported data indicate that in 2018, the vast majority of children and youth who experienced family violence were victimized at a residential location (91% of females and 90% of males) and that the majority lived with the person who victimized them.
- In 2018, police-reported data show that rates of family violence against children and youth was nearly twice as high in rural areas than urban areas (448 incidents versus 227 per 100,000 population), with the rural-urban difference being larger for females (566 versus 276 incidents) than males (336 versus 180 incidents).

Recall that this is police-reported data: the actual numbers are much higher, since in order for violence to come to the attention of police, someone has to report it. Domestic violence against children can often remain hidden, with disastrous consequences. We also do not have a full picture yet on how the pandemic has affected children and youth facing domestic violence but preliminary reports suggest it has made the situation significantly worse.

Women

In 2018, Statistics Canada stated that 99,452 people reported incidents of intimate partner violence to Canadian police services; 79% of these were women. Here too it is worth noting that an estimated three quarters of self-reported victims of intimate partner violence is not reported to police. A Statistics Canada report released in December 2019 states that “More than 11 million Canadians have been physically or sexually assaulted since the age of 15. This represents 39% of women and 35% of men 15 years of age and older in Canada, with the gender difference driven by a much higher prevalence of sexual assault among women than men (30% versus 8%).” Additionally, 67% of Canadians say they have personally known at least one woman who has experienced physical or sexual abuse.

Studies show that the lethality of the violence differs as well: Black women are almost three times as likely to be killed because of domestic violence or intimate partner violence as white women. Experiences of systemic racism and policing which have tended to erode trust between Black communities and policing services also make it less likely for victims of violence to seek assistance from law enforcement. Systemic racism experienced by Black women have contributed to tropes that devalue Black women at a base level.

Indigenous People

Colonialism had a profound impact on Indigenous people through the disruption of culturally specific gender roles in Indigenous communities and families. Violence and especially interpersonal violence experienced by Indigenous girls and women, must be understood within

the wider context of racism, colonialism and intergenerational trauma, according to Native Women's Association of Canada "You are not alone: a toolkit for Aboriginal women escaping domestic violence". The final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls gives a haunting account of the connections between racism, intergenerational trauma and domestic violence experienced by Indigenous women and girls.

Research shows that Indigenous women experience dramatically higher rates of violence, including domestic violence. 24% of Indigenous women in Canada report having been assaulted by a current or former spouse, compared to 7% of non-Indigenous women. The Ontario Native Women's Association toolkit reports even higher statistics: 54% of Indigenous women reported severe forms of family violence such as being beaten, choked, having a gun or knife used against them and sexual assault (verses 37% of non-Indigenous women).

Few studies provide an estimate or statistics regarding domestic abuse experienced by Indigenous men and boys but higher rates of violence are known to be experienced by Indigenous peoples generally. The domestic violence experiences of Two-Spirit people are also underreported.

LGBTQQI2S+ People

Studies have shown that sexual and gender minorities experience rates of intimate partner violence similar to or higher than the national average. Those who identify as lesbian, gay or bisexual are at increased risk of victimization in general but there is not an abundance of information regarding the forms and extent of domestic violence. Barriers that lesbian, gay or bisexual folks may face in disclosing violence may include exposing their sexual orientation, fears about other's beliefs regarding same sex partnerships or in cases where someone has faced previous harassment or violence, fears that such experiences will be repeated. Research also indicates that the victims of violence in a same-sex relationship may not disclose this to police for fear of hostility or the belief that police may not take the crime seriously, which likely indicates that violence is under-reported. One literature review estimates that lifetime intimate partner violence among transgender people ranges from 31.1% to 50% and a report focusing on experiences of domestic violence in transgender people in Scotland found that 80% of trans respondents reported experiencing some form of domestic abuse and that 46% of transgender respondents reported transphobic abuse within a domestic relationship.

Data regarding the experiences of LGBTQQI2S+ who are Black, Indigenous or People of Colour is even more scarce and needs to be prioritized. One study reported that 44.7% of Black Trans Women reported experiencing intimate partner violence within a one-year period. This same study recommended increased economic opportunity as a key factor in preventing intimate partner violence, linking experiences of discrimination to limitation in economic opportunities including homelessness, unemployment, job discrimination and social service discrimination.

Elders

Elder abuse is any action by someone in a relationship of trust that results in harm or distress to an older person. As with all forms of domestic violence, it can manifest in many ways, including in any of the physical, psychological or financial abuses listed above. Neglect is especially common and is also a form of abuse. Like other forms of domestic violence, elder abuse occurrences are tied to an abuser exercising power and control over an older person. It too can be lethal.

Forms of abuse against older people can be complicated by some of the impacts of aging including the reliance of an older person on a caregiver for daily living activities, dementia and other forms of physical or cognitive limitation. Shared living arrangements or institutional care can increase the risk for elder abuse. An estimated 4–10% of seniors experience abuse, while 20% of abuse is reported to someone who can help, according to Statistics Canada's report "Family violence in Canada, a statistical profile, 2015". The same publication shows that women are at greater risk from elder abuse and account for 60% of seniors experiencing family violence. Arguments or quarrels (37%) and feelings of frustration, anger or despair (33%) were the most commonly reported motives for family-related homicides against seniors.

The COVID-19 pandemic has also revealed the vulnerability of elders in residential care facilities. High rates of virus transmission in these facilities stemming in part from underfunding of care

points to a need for a systemic review of the rights and protections of older people in institutional care.

A role for the church? Breaking a Culture of Silence and Practicing Informed Support

Being able to recognize and identify forms of abuse is an important key to being able to address it, which is why we have brought forward this preliminary report with a brief look at some of the statistics available. Patriarchal structures and societal adages about gender roles can influence how victims of abuse and often well-meaning people perceive and respond to abusive behaviours (e.g., offering advice that could actually increase the risk of harm to a victim). It is important to counter social stigma related to domestic violence and to help those experiencing domestic violence find safety again. Additionally, because there are many social injustices with intersecting impacts that increase the vulnerability of some people to experiences of domestic violence, it is important to consider intimate partner violence and domestic violence as a public justice issue – not an individual issue. Framing it in this way helps people see that it is justifiably the subject of community-wide engagement to combat it. This reframing is critical to maximize the impact of public policy measures that can not only provide appropriate supports for those who experience abuse but create societal environments that do not foster or tolerate abusive behaviours.

As church communities and leaders we can:

- Talk about domestic violence in sermons, small groups and church literature, acknowledging that domestic violence exists in all communities, including churches and letting those experiencing domestic violence know that there is help available.
- Ensure that church leaders and elders know what expectations and responsibilities in the disclosure of different kinds of domestic violence (e.g. children, adult, older people) are, especially in reference to the church's Leading with Care Policy and responsibilities.
- Provide opportunities for learning about forms of abuse, violence and appropriate ways to respond if someone discloses experiences of domestic violence.
- Know what services are available in your community and be ready to connect those who come forward with those supports, as needed.

RACISM, XENOPHOBIA AND HATE IN CANADA

A previous version of this section of the report, which was originally a section from the 2020 Justice Ministries interim report, has been adapted and expanded into a study guide called "Racism and Hate in Canada" which is now available on the Social Action Hub. This section of the 2021 Justice Ministries report includes updated statistics and material as well as recommendations which are not part of the study guide.

Canada is increasingly racially diverse and the number of Canadians who see this as a positive thing is on the rise – though that number still appears to fall just shy of a majority of Canadians.²⁸ It is not surprising, then, that despite an encouraging trend, racism and xenophobia continue to be serious problems in Canadian society. In fact, while an increasing amount of Canadians are identifying that racism is a problem that does not belong in Canadian society, there is also an increase in the number of Canadians who are becoming attracted to or recruited by far right racist groups; a recent study found that there are over 6,600 social media channels and accounts based in Canada that are advocating right-wing extremism.²⁹ This past year (2020) has brought the issue of systemic racism increasingly into the public eye, as crimes based on hate, including race-based hate, continue an upward trend even as more people start speaking out.

Rising Hate: racist or xenophobic harm and violence

Recent data from across the country shows that there is an increasing number of people in Canada who escalate racist or xenophobic thinking to acts of hatred or even physical violence. It has become clear, for example, that hate crimes in Canada are on the rise. According to data from Statistics Canada's 2019 report entitled "Police-reported hate crime in Canada, 2017":

- "In 2017, police reported 2,073 criminal incidents in Canada that were motivated by hate, an increase of 47% or 664 more incidents than reported the previous year.
- The increase in the total number of incidents was largely attributable to an increase in police-reported hate crimes motivated by hatred of a religion (+382 incidents) or of a race or ethnicity (+212 incidents).
- Between 2016 and 2017, the number of police-reported crimes motivated by hatred of a race or ethnicity increased 32%, from 666 to 878. Much of this increase was a result of

more hate crimes targeting the Black (+107 incidents) and Arab and West Asian populations (+30 incidents). Hate crimes targeting the Black population remained one of the most common types of hate crimes (16% of all hate crimes [reported]).

- Compared with 2016, the number of police-reported hate crimes motivated by religion rose 83% in 2017, from 460 to 842. Hate crimes against all religions saw increases. Police-reported crimes motivated by hate against the Muslim population rose from 139 incidents to 349 incidents in 2017 (+151%). Hate crimes against the Jewish population continued to rise in 2017, from 221 to 360 incidents (+63%).”

It is important to note that these statistics represented reported hate crime; communities who are hesitant to report crimes targeting them due to issues such as mistrust of police or social services will be underrepresented in this data. The data from 2018 has since become available and it has shown a decrease from 2017 but Statistics Canada notes in its study, “Police Reported Hate Crimes in Canada, 2018”, that even with that decrease, 2018 still had the highest level of reported hate crimes than any other year in the last ten years except for 2017. As of writing (February 2021) The data for 2019 and 2020 has yet to become available, though preliminary numbers from 2019 show an increase over 2018 that still falls below the record numbers from 2017.³⁰

In addition to statistics such as those listed above, there is a deeply concerning rise of white supremacism groups, certainly south of our border but also here in Canada. For example, Barbara Perry, an expert on hate crimes and professor in the Faculty of Social Science and Humanities at the University of Ontario Institute of Technology has noted that there are currently “at minimum” 130 active far-right extremist groups across Canada, which she points out is an increase of around 30 percent from 2015. She adds, “Most of these groups are organized around ideologies against certain religions and races, with anti-Muslim and anti-Jewish sentiments being the most common, followed by hatred for immigrants, Indigenous people, women, LGBTQ communities and other minority groups.”³¹ One of the groups that was active at the January 6, 2021 attack on the Capitol building in Washington D.C. was a Canadian-founded group, the Proud Boys, which – after its involvement in that attack became clear – has just been designated a terrorist organization.

Hate groups such as the Proud Boys, often collectively referred to now as the “Alt Right”, actively recruit new members to their cause. Those who have left the movement explain that a primary recruitment tactic in Canada is using people who look and seem respectable to be the “face” of recruitment or interacting with the public. These individuals then find people dealing who are struggling with insecurity, including in areas such as job loss or relationships. They identify the types of fears that person is experiencing and exploit those fears, blaming target minority groups such as those listed in the statistics above for the hardship, pain or anxiety someone who is economically or relationally vulnerable is experiencing and offering them a purported solution – to disempower or harm target groups in order to supposedly “regain” the power, wealth, security or sexual relationships they “should” have instead, “by natural right”.³²

Uncertain times and economic hardship increase the opportunities for these groups to recruit. As more people become insecure, their vulnerability to being radicalized based on their lack of security and the supposed security and power the group offers, is heightened. Narratives that equate “free speech” with hate speech or misinformation and “government control” with health measures taken, for example, during the pandemic, are often used to stoke fears. Many of the groups are recruiting heavily using narratives about lockdowns during the pandemic being aimed at “taking away our freedoms” or supporting conspiracy theories put forward by groups such as QAnon that work to undermine people’s trust in any description of reality not espoused by the group.³³ In short, the groups function in ways similar to a cult. As many of these hate groups have white supremacy as a founding ideal, (as well, often, as misogyny) the means and goals they pursue are explicitly racist, have the aim of furthering white supremacy and harming anyone who the group either considers not white or (if white) not living according to the group’s ideals.

These trends of increased hate crimes and a rise in white supremacism in Canada are troubling but the church is not powerless to address them and could be a voice and a model of how racism and xenophobia must be rejected in favour of inclusive and anti-racist communities. Indeed, as early as 1972, The Presbyterian Church in Canada stated, “Racism practiced by the white-skinned against their darker-skinned brothers is one of the world’s basic problems and a blatant denial of the Christian faith.” (A&P 1972, p. 269–70, 59) This statement was made in the context of

Apartheid but the sentiment that racism is “a blatant denial of the Christian faith” remains. There is no place in Christian belief, practice or identity for white supremacism – or any kind of racism.

Racism disrupts the heart of society, cutting through community relationships and alienating neighbour from neighbour. More than that, it speaks the message that some people are worth less than others and so it matters less if bad things happen to them. The effects of such messages are chillingly apparent in the statistics cited in this report and in other reports such as the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls discussed earlier. Addressing and ending racism and white supremacism – which is not only the product of hate groups but as a founding tenet of systemic racism and the Doctrine of Discovery is present throughout Canadian culture – is further complicated by the fact that many of the communities targeted can be hesitant to speak to police. This is due to a significant history of racism in police forces in Canada as well, which we speak about below. This history, which continues to manifest itself today, has taken the shape of racial profiling,³⁴ overrepresentation of minorities being arrested and harsher sentencing for minorities,³⁵ and even police brutality and statistically increased likelihood of lethal force being used by police against minorities. A look at the numbers is telling: “Indigenous people make up only 4.8% of the population yet represented 15% of total fatalities [of civilians shot by police]. Members of the Black community, which makes up only 3.4% of Canada’s population, represented 9% of the fatalities. Both racial groups are disproportionately affected by police violence relative to other ethnicities.”³⁶

Racism is deadly and this is one of the reasons Christians must speak out against it. In the words of professor and lawyer Pam Palmater from “Guns and White Supremacists Don’t Mix,” in *Maclean’s*: “Racism is lethal for Indigenous peoples and easy access to guns by those who hold racist views increase the risk. To treat gun control as sex-neutral or race-neutral further perpetuates the risk to women and Indigenous peoples. Canada should be engaging with First Nations and Indigenous women’s groups to address the threat of gun violence by both white nationalist hate groups and individuals with extreme right-wing, racist views.” As we can see in incidents such as the 2017 shootings at the Islamic Cultural Centre of Quebec, the 2018 shootings at the Tree of Life Synagogue in Pittsburgh and the 2015 Charleston Church shooting of Black parishioners, racism is deadly for other groups too.

The Presbyterian Church in Canada continues to work to find ways to eliminate racism and xenophobia in its policies and practices, including ways to build and maintain an ethos where racism is pre-empted by fulsome and faithful love. As we continue to work toward achieving these goals, as some of the recommendations in the section of our report on the Doctrine of Discovery note, we need to continue to examine and update our policies and practices, to ensure they foster the kind of community in which racism and xenophobia can’t flourish.

Justice Ministries is involved in a time of listening, research and learning and will bring recommendations to the General Assembly next year on how the church can be faithful to its call as disciples of Christ and engage in ministry that is anti-racist.

Recommendation LMA-018 (adopted, p. 38)

That congregations and presbyteries be encouraged to study racism and xenophobia in Canada, especially ways the church can contribute to ending racism and xenophobia in Canada and in the church.

Justice Ministries can be contacted for an up-to-date list of resources and webinars that can be used for this purpose. The Canadian Council of Churches provides an extensive list of resources on anti-Black racism specifically, at interculturalleadership.ca/wp-content/uploads/Resources-Anti-Black-Racism-Canada.pdf.

Recommendation LMA-019 (adopted, p. 38)

That congregations be encouraged to study government resources such as “Taking Action to End Online Hate” or church resources such as “Racism and Hate in Canada” and discuss the problem of online radicalization for hate groups, especially the rising number of white supremacist or neo-Nazi groups and how to stop it.

“Racism and Hate in Canada” can be downloaded on the Social Action Hub at presbyterian.ca/justice/social-action/anti-racism. “Taking Action to End Online Hate” is the June 2019 report of

the Standing Committee on Justice and Human Rights available at ourcommons.ca/Content/Committee/421/JUST/Reports/RP10581008/justrp29/justrp29-e.pdf.

Violent encounters between Police and Black and Indigenous People

Much of the systemic racism that exists in all Canadian institutions, including the church, has roots in colonialism, which advanced the notion of White European cultural supremacy. Systemic racism affects how our institutions (including the church) operate. Consider the following quote: “Racism also operates through the policies, procedures and practices of the institutions in our society. Racism is built into the policies, procedures and everyday practices of the health care system, the education system, the job market, the housing market, the media and the criminal ‘justice’ system to name a few. That means that it operates both systematically and without the need for individual racist acts. People can simply be following the rules and produce outcomes that benefit white people and harm People of Color because the rules are set up to reproduce racism.”³⁷ Resistance to labels like “systemic racism” and to scrutiny is both a symptom and a survival tactic of systemic racism. Despite policy and operational modernization throughout many institutions in Canada, systemic racism remains.

This is true of our policing systems as well and the relationship between police and racialized and Indigenous people has also remained fraught. This tension has become more visible as Canadian demographics have changed in the second half of the 20th century and into the 21st century.³⁸ These changes occurred in a landscape of both private and public structures and institutions that are slower to turn away from entrenched colonial attitudes and structures. Policing institutions do not escape this influence: policing structures in pre-confederation Canada were drawn from earlier European models which embodied these attitudes. Police are at the frontline of enforcing Canadian laws and there is a double degree of tension in this placement when policing institutions (their policies and practices) reflect a colonial structure, as well as the laws that they are mandated by the state to enforce.

Violent encounters between Black and Indigenous people and police services in 2020 and previously both here and in the United States have recently sparked a fury of public commentaries regarding policing. As Ingrid Waldron puts it in “The wounds that do not heal: Black expendability and the traumatizing after-effects of anti-Black police violence”, in *Equality, Diversity and Inclusion*: “Calls to reform, defund and abolish the police were battle cries that had been heard over the last few years but that reached a fever pitch in 2020.” The protests and violence of 2020 brought the extreme mistrust and sometimes violent interactions between policing services and Black and Indigenous people to the forefront of societal attention through the deaths of people like George Floyd, Breonna Taylor, Chantel Moore and Regis Korchinski-Paquet. These tensions and the deaths that have resulted from them are manifestations of the systemic racism that permeates our society.

It is important to understand that these deaths are not isolated incidents; as just one example, eight Indigenous people – Rodney Levi, Chantel Moore, Abraham Natanine, Regis Korchinski-Paquet, Stewart Kevin Andrews, Everett Patrick, Jason Collins and Eishia Hudson, all died during encounters with police services in Canada just between the months of April and June, 2020. Two of these deaths, Chantel Moore and Regis Korchinski-Paquet were in the context of wellness checks. During that same stretch of time, D’Andre Campbell, a Black man and Ejaz Ahmed Choudry, a Middle Eastern Muslim man, were also both shot and killed by police during separate wellness checks. We will discuss wellness checks below but in any case it is clear that addressing systemic racism is a matter of life and death; looking at how systemic racism has affected policing and working to transform the institution of policing (among all the other institutions also shaped by systemic racism) is an important step in shaping a better and more healthy society for everyone.

Police Services and Violence

There are disproportionate levels of violence in encounters between police and Black and Indigenous people than between police and other segments of the population, particularly white people.³⁹ Some of the interactions between Indigenous peoples and police are outlined in the section of this report reviewing the final report on the National Inquiry into Murdered and Missing Indigenous Women and Girls; this section of our report on policing should be read in tandem with that section. Other expressions of systemic racism include under policing and over policing, racial profiling and excessive use of force, including deadly force according to “Racialized Policing: Aboriginal People’s Encounters with the Police” by Elizabeth Comack. This is not a complete or

comprehensive list. Those seeking further detailed information should see the resource list at the end of this section.

A CBC report which reviewed deaths involving encounters with the police between 2000–2017 revealed a shocking overrepresentation of Black and Indigenous people. Though the numbers were disproportionately high across the nation, some areas were particularly egregious. For example, Black people in Toronto make up about 8.3% of the population but represented nearly 37% of victims killed in encounters with police. In Winnipeg, Indigenous people make up 10.6% of the population but account for nearly two thirds of victims, according to “Deadly Force” by CBC. An investigation by the Ontario Human Rights Commission into allegations of anti-Black racism in the Toronto Police Service resulted in staggering observations: Black people in Toronto are nearly 20 times more likely than White people to be fatally shot by police, four times more likely to be pepper sprayed, five times more likely to be tasered and six times more likely to be taken down by police dog, according to “A Disparate Impact: Second interim report on the inquiry into racial profiling and racial discrimination of Black persons by the Toronto Police Service”. Until recently, racially disaggregated data was not available and the Commission did painstaking work to piece together and verify its research. One of the Commission’s recommendations is to mandate this kind of data collection.

Police Services and Wellness Checks

One of the issues that has been raised in Canada specifically around policing is the issue of wellness checks. A wellness check is conducted, often at the request of friends or family, when someone is suspected of being in crisis and needing help – not because of any suspected crime. And yet the CBC report also revealed that more than 70% of those who died in encounters with the police suffered from mental health and substance use problems. Violent behaviour is no more common amongst those living with mental illness than it is in the general population, though prejudicial perceptions about mental health, mental illnesses and violence contribute significantly to stigma, discrimination and social exclusion. More can be read on this matter at ontario.cmha.ca/documents/violence-and-mental-health-unpacking-a-complex-issue/.

There is a racialized aspect to mental health crisis interventions: Black people who suffer from mental health crises are statistically more likely to have police involvement in their pathway to care. Additionally, the Intergenerational trauma caused by actions to remove Indigenous identity is well documented and families in which multiple generations attended residential schools are at greater risk of distress – experiencing crises and poor mental and physical health, including a greater likelihood of being victims of violence, which are likely to increase interactions with police. And when people who are already in crisis are confronted by an officer – possibly even a well-meaning officer – who is armed, in situations where there is already tension and mistrust between the police and community members, the potential for harm increases exponentially.

In “CAMH Statement on Police Interactions with People in Mental Health Crisis”, the Centre for Addiction and Mental Health lays out the issue at its core as one of proper training and care: “Mental Health is Health. This means that people experiencing a mental health crisis need health care. Police should not be the first responders when people are in crisis in the community. Police are not trained in crisis care and should not be expected to lead this important work.” Quoting criminologist Julius Haag, one CBC article by Sanifa Nasser in 2020 entitled “Family of Ejaz Choudry demands firing of officer who fatally shot him during mental health crisis”, points out “[The police’s] primary competency is not to work as counsellors or to work with people in distress”...[and] seeing armed police officers could in fact provoke a ‘heightened response’ with a person in crisis feeling more frightened than comforted.”

Many police agencies do have some kind of mental health crisis intervention training available to their officers. However, the training is not having the effect of lessening police involved deaths during interactions with people who are experiencing mental health crises; while some positive outcomes are reported, studies to date fail to show a reduction in the risk of mortality or death during emergency police interactions, according to a 2019 article entitled “Effectiveness of Police Crisis Intervention Training Programs” by Michael S. Rogers, Dale E. McNeil and Renee L. Binder in *American Academy of Psychiatry and the Law*.

Whether violence involving police interactions with Black or Indigenous people happens in the context of wellness checks or other policing interventions, it is clear that there is a problem. Given

the disproportionate numbers of incidents involving racialized communities such as Black and Indigenous communities it is also clear that the problem stems at least in part from racism. This racism is part and parcel of the way we are all raised, no matter our race; it is systemic and it shapes our institutions and practices. The church's policy, *Growing in Christ: Seeing the Image of God in our Neighbour, the Policy of the Presbyterian Church in Canada for Dealing with Racial Harassment* recognizes that racism exists at multiple levels, including at the level of institutions and systems. The policy states, "Institutional racism or systemic racism occurs where the established rules, policies and regulations or practices of an organization result in the unequal treatment of different groups either within that organization or in the larger society. A result of institutional racism is that the laws, values and practices of society, which may appear to be neutral, in fact tend to benefit one dominant group over others". Living Faith then calls us to action, reminding us that "God's justice is seen when we deal fairly with each other and strive to change customs and practices that oppress and enslave others. (8.4.2)

To address the problem, we need to own up to the roots that feed it and transform the mechanisms by which it works. As some steps the church could take to help with that transformation, we propose the following recommendations:

Recommendation LMA-020 (adopted, p. 38)

That presbyteries, sessions and individuals be encouraged to study The Presbyterian Church in Canada's July 2020 "Statement Regarding Violence and Encounters Between Indigenous People and Policing Agencies".

Recommendation LMA-021 (adopted, p. 38)

That the Moderator write a letter encouraging the Government of Canada to create a nationally run centralized data collection system that records and analyzes race-based data within policing, including on use of force.

Recommendation LMA-022 (adopted, p. 38)

That the Moderator write to each province and territory requesting that the responsibility and funding for wellness checks is reallocated from police to community and healthcare-based crisis intervention workers, including pathways for people to access public health-led interventions through 911 services that do not necessitate the involvement of police as first responders in mental health crises.

Resource List

Books:

- *Racialized Policing: Aboriginal People's Encounters with the Police* by Elizabeth Comack, Fernwood Publishing, 2012. This book gives a detailed account of the racialized nature of policing practice and policy in Canada, including an in-depth review of the shooting death of J.J. Harper and the so called "Starlight Tours".
- *Policing Black Lives: State violence in Canada from Slavery to the Present* by Robyn Maynard, Halifax and Winnipeg: Fernwood Publishing, 2017. This book examines the history of anti-Black racism in Canada, contemporary manifestations of systemic racism including social and economic marginalization, violence and encounters between Black people and the police and Black people and the Justice and Corrections system.
- *The Skin We're In* by Desmond Cole.

Online resources:

- "Deadly Force" is a CBC archive of deadly police encounters over 20 years. This archive investigates the numbers and some of the circumstance of deadly police encounters.
- "A Disparate Impact: second interim report on the inquiry into racial profiling and racial discrimination of Black persons by the Toronto Police Service." Ontario Human Rights Commission, 2020.
- "The Statement Regarding Violence and Encounters Between Indigenous People and Policing Agencies" can be found at presbyterian.ca/2020/07/03/Indigenous-people-and-policing.

GUN VIOLENCE

Recent mass shootings in places around the world, including those mentioned above and elsewhere, along with a rise in gun-related crime in Canada led Justice Ministries in 2019 and

2020 to review The Presbyterian Church in Canada's position on guns and gun violence. This section of our report was originally written in January and February of 2020 and was finished before the horrific mass shooting that took the lives of 22 people in Nova Scotia on April 18–19, 2020. The shooting in Nova Scotia is the worst mass shooting Canada has seen, surpassing in numbers even the École Polytechnique killing of 14 women on December 6, 1989. The section on gun violence has been revised and expanded in light of this violence.

What has the church said?

Currently, The Presbyterian Church in Canada has several basic positions on gun control and no fully articulated position yet developed on gun violence more broadly. On gun control, the church has affirmed through the voice of the General Assembly in 1973 and 1976 respectively that:

- The sale of firearms should be strictly regulated. (A&P 1973, p. 278–79, 283, 40),
- Owners of firearms should be licensed and should be obliged to take training in the safe use of firearms before a license is granted. (A&P 1976, p. 436, 470, 60).

It further affirmed through the voice of the General Assembly in 2006 (A&P 2006, p. 286, 21) that in order to reduce the contribution of trade in small arms to fueling and prolonging conflict, international criteria should be established in which nations:

- Adopt global transfer principles or criteria that would prevent the shipment of small arms to countries at war or where there are serious human rights violations or to countries in which such arms are likely to undermine security and development efforts.
- Agree to strengthen and harmonize national regulations on small arms that would include prohibiting possession of semi-automatic and automatic rifles, machine guns and all light weapons by those other than authorized entities.
- Include small arms as part of the United Nations Register of Conventional Arms to promote greater transparency.

The Presbyterian Church in Canada has also affirmed the principles of the Arms Trade Treaty, which is designed to prevent the export of any weapons, including small arms, to countries with gross human rights violations. In 2013 General Assembly commended the Government of Canada for voting in favour of the Arms Trade Treaty (the treaty sets universal regulations for the cross-border transfer of weapons) and urged the government to sign and ratify the Treaty. (A&P 2013, p. 289–90, 24) and then again in 2017 urged the Government of Canada to sign and ratify the treaty (which Canada did in 2019.). Lastly, the guidelines governing the church's investments outlined in "Statement of Investment Policies and Procedures for the Consolidated Portfolio of The Presbyterian Church in Canada", prohibit investing in "the manufacture, sale or distribution of arms, weapons or military equipment of any nature."

Thus it is already the stated position of The Presbyterian Church in Canada that the sale of firearms be strictly regulated, that licensing and safety training for gun ownership be mandatory and that international criteria should be developed to strengthen and harmonize national regulations, including here in Canada, which would prohibit individuals from possessing semi-automatic and automatic rifles.

Working from an understanding that the arc of the Biblical account of violence pushes toward reducing violence and living instead in right relation with God, each other and the earth, the church has spoken often on armed violence abroad but has also affirmed its stance on the regulation of small arms (which include such weapons as handguns, shotguns, semi-automatic rifles and automatic firearms such as machine guns) in all nations, including our own. Additionally, the church has consistently called for improved relations between people and between nations – relationships which, as the church has said, should be characterized by justice and peace (A&P 1991, p. 299–331, 56–57; A&P 1992, p. 323–31, 41). Means to reduce violence and create right relations such that the conditions for violence to happen are not ripe can take the shape of practices such as gun control (reducing access to violent weapons) and preventative programs, policies or social practices that address the root causes of gun control (creating right relations).

Kinds of gun violence and influencing factors

Typically, there are different, though related, factors driving mass shootings than those that drive other kinds of gun violence. Discussing those factors is outside the scope of this report. That said, there are some common factors observed among those who commit mass shootings that can be

summed up in this quote from Natasha Bhuyan's "Don't blame mental illness for mass shootings" in American Academy for Family Physicians, *Fresh Perspectives* (Wednesday, September 18, 2019): "Ninety-seven percent of mass shooters are male. The overwhelming majority are white. Beyond that, mass shooters share weaker links. They have beliefs ranging from misogyny to white supremacy. Some are seeking revenge. Many have a history of domestic violence." The perpetrator in the Nova Scotia shooting displayed several of these characteristics. News reports have since indicated that the shootings began with an attack on his common-law partner, over an argument about celebrating their anniversary. They also add that at least twice prior to the shooting neighbours reported the gunman for domestic violence or for owning illegal guns and uttering threats. These reports appear not to have been taken seriously, which is too often the case with reports involving domestic violence.

These factors – misogyny, white supremacy, domestic violence – are all spoken of elsewhere in this report in other contexts but it is worth drawing attention to the myriad ways in which they are linked with violence. The beliefs we allow to shape ourselves and society have direct and predictable consequences on the health of society as a whole and on the lives of all of us within it.

The rest of this report will focus on gun violence that is not linked with mass shootings; however, it is important to keep in mind the many facets of gun violence in Canada and across the world.

While the rates of gun violence leading to death in Canada are significantly lower than our southern neighbour⁴⁰ our numbers could still be greatly improved and our overall homicide numbers (of which, according to Statistics Canada, 1 in 3 typically involves a gun) are higher than other Commonwealth nations. Overall crime rates appear to be going down from the available data from Statistics Canada, yet the same data shows that within all violent crime, rates of gun-related violence rose consistently between 2013–2017. This is in contrast to the years from 2009–2013, when gun-related violence showed a steady decline. 2018 also showed a small decrease in firearm related homicides but comprehensive data was not yet available for 2019 at the time this report was initially written and so we are as yet unable to determine whether that lower number was simply a dip or the beginning of an encouraging trend. According to Statistics Canada, "In 2018, there were 249 homicides caused by a firearm (firearm-related), 18 fewer than in 2017 (Table 3a). Note: The firearm-related homicide rate (0.67 per 100,000 population) decreased 8% from the previous year (0.73 per 100,000 population) (Chart 5). Prior to 2018, firearm-related homicide had been increasing since 2014, with gang-related violence being the primary driver. In 2018, 51% of firearm-related homicide were related to gang activity." The statistics we found also were related specifically to homicides from guns; there is additional, regional data that seems to indicate that gun violence itself, not all of which results in homicide, continues to rise. In Toronto alone, victims of shooting-related injuries that did not result in death rose from 185 in 2018 to 248 in 2019, a substantial increase, though deaths from gun violence actually fell a bit during the same period from 51 in 2018 to 44 in 2019.

What are the causes of gun violence?

The roots of gun violence are typically complex and difficult to pin down. That complexity often leads people to turn to greater and stricter gun regulation as a means to reduce gun violence. There is certainly logic in such an approach, since in order for gun violence to occur, a perpetrator must first have access to a gun. While affirming the ongoing need for gun control and regulation, such measures are not the only means to reduce gun violence here in Canada and elsewhere. There is increasing evidence that addressing social issues such as racism, misogyny, economic and social marginalization, isolation and poverty leads to safer streets in general – including less gun violence.

There is also a growing body of evidence that in some cities and regions, urban design that intentionally segregated by race and class is a significant contributor to violence factors, including gun violence. For example, see the report at brookings.edu/blog/the-avenue/2019/08/28/to-build-safe-streets-we-need-to-address-racism-in-urban-design/. Many of these studies are looking at urban design in the United States but it would be worth considering whether problematic urban design is a contributing factor to the root causes of gun violence (poverty, social isolation and lack of connection, racism and other forms of marginalization) in Canada as well.

Society needs to change

Those who study the problem of gun violence argue that to effectively address it, significant changes to society are needed. One example of this comes out of a recent study involving six low-income neighbourhoods in the United States city of New Haven, Connecticut. The study, undertaken in 2017 by The Community Alliance for Research and Engagement at Yale School of Public Health, was meant to examine the prevalence of chronic disease and exposure to health risk factors in those neighbourhoods. The researchers purposefully included gun violence as a health risk factor and they found that while gun violence was a risk factor across the neighbourhoods, it was a significantly higher risk factor among residents of colour, with Black males aged 18 to 34 experiencing the highest risk increase.

The numbers the Yale study cites are stark and it goes beyond simply the number of those who die from gun violence to point out the effect gun violence has on communities and the way in which it contributes to an ongoing cycle of other risk factors for health and wellbeing even of community members who have never been shot. The word it uses to describe this is ‘trauma’ which is a word that appears elsewhere in our report this year, linked to racism, murder and disappearance of Indigenous women, girls and 2SLGBTQIA people. (As detailed above in the second section of this report). The Yale study by Alicia Santilli et al entitled “Bridging the Response to Mass Shootings and Urban Violence: Exposure to Violence in New Haven, Connecticut”, published in the *American Journal of Public Health* in March 2017 states very clearly that trauma resulting from violence often begets more violence. In the words of the study:

Gun violence disproportionately occurs in communities experiencing social and economic inequities, including residential racial segregation and concentrated poverty. In 2015, 369 people died in mass shootings in the United States; that same year, nearly 6,000 Black men were murdered with guns. Although Black men make up only 6% of the population, they represent more than one half of gun homicide victims. [Furthermore] The impacts of gun violence extend far beyond the victim, resulting in long-term adverse effects on community well-being. More than 20% of injured trauma survivors have symptoms consistent with a diagnosis of posttraumatic stress disorder even after acute care or inpatient hospitalization. Among children, witnessing community violence is a risk factor for substance abuse, aggression, anxiety, depression and antisocial behavior. These behaviors contribute to the cycle of violence, as adolescent delinquency and substance use are predictive of violent offenses and substance use in adulthood.

As our own Canadian inquiry – the National Inquiry on Missing and Murdered Indigenous Women and Girls – found, the roots of a crisis of violence are legion and manifest through targeted racism and colonialism as well as targeted social and economic marginalization. Furthermore, the crisis is compounded when communities have experienced trauma over generations and can reasonably expect – given present realities and past experience of how those realities have played out – to continue to experience such trauma. That some communities quite realistically expect and teach their children to brace for, trauma should shock the wider public and move it to action to end the cycle of trauma causing violence causing more trauma but that action has largely not been forthcoming. And so, the expectation that trauma will occur continues to shape the kinds of conversations had in communities and the ways parents raise their children.⁴¹

More study on the root causes of gun violence and what can be done to prevent it, is needed. But meanwhile, there are actions the church can take, which fall squarely within the mandate of Christians to love God and to love our neighbour as ourselves. Given the even greater prevalence of gun violence in the United States, the Presbyterian Church (USA) has tackled some of these issues already and pulled together significant resources on the matter that congregations here in Canada may find useful as well; links to these resources are included after the recommendations below.

In addition to these resources, however, we can also look at our own communities to see where there are risk factors for gun violence and how those factors could be addressed. This requires truly working to understand where and how oppression in the form of misogyny, racism, colonialism and unaddressed economic inequalities exist in our communities and our social interactions. It means looking to understand how marginalization or isolation happens and what can be done to end it. It involves seeking ways to reduce and ultimately work to eliminate poverty,

as another section of this report briefly examines. In summary, it is finding means, rooted in the faith Christians profess, to truly love, in action and not simply words, each and every human.

Such love is not easy. It entails working to fundamentally transform the structures of our lives, our social relationships, our institutions and ideologies, our policies, practices and laws; everything that shapes each of us. It is only in so doing that we can end the power of violence, trauma, oppression and hate to shape our lives and futures. If we think of violence like a virus – and the various sections of this report show that it seems to spread like one – than we know from our current struggle with this pandemic that until the virus is eradicated, everyone remains at risk (though this is not to deny that some continue to be at greater risk than others).

We can no longer afford to be blind to the ways in which violent ideologies, economically violent practices and structures and colonial systems form contexts that lead, predictably, to harm and destruction. We believe that several of the recommendations put forward elsewhere in this report are good steps toward seeing the ways in which we, as individuals and as the church, can begin to address the roots of violence. In addition to those earlier recommendations that ask us to examine our practices and policies, rejecting oppressive structures, we offer the following recommendation:

Recommendation LMA-023 (adopted, p. 38)

That Moderator write the Minister of Diversity, Inclusion and Youth, the Minister of Public Safety and the Minister of Justice asking that they examine ways in which misogyny, racism and economic insecurity contribute to gun violence and that they prioritize funding for social programs aimed at ending racism, misogyny, social and economic marginalization and poverty in order to improve safety, health and wellness in communities.

Resources from Presbyterian Church (USA)

General page on Gun Violence (presbyterianmission.org/what-we-believe/gun-violence); 2010 Resource – “Gun Violence, Gospel Values: Mobilizing in Response to God’s Call” (presbyterianmission.org/wp-content/uploads/1-gun-violence-policy-2010.pdf); and Congregational Tool Kit on Gun Violence including suicide and how to respond (presbypeacefellowship.org/gun-violence).

PROGRAM UPDATES

The Carbon Footprint of travel to General Assembly in 2019

Since the General Assembly was hosted in the same location in 2019 as it was the previous year, the carbon emissions from travel to the General Assembly in Waterloo, Ontario in 2019 were quite similar to the numbers reported for 2018. In 2019, participants collectively drove 101,427 km to attend General Assembly, producing approximately 21,928.47 kg of CO₂e. 111 participants travelled by plane, emitting approximately 133,406 kg of CO₂e. Other modes of transportation including bus, train and airport shuttles emitted approximately 1,745 kg of CO₂e. In total, transportation for the 352 participants produced 157,079 kg of CO₂e, averaging 446 kg of CO₂e per person. Based on the creation care levy adopted by General Assembly in 2018, presbyteries and *Presbyterians Sharing* contributed \$8.92 per participant at the 2019 General Assembly to the Canadian Foodgrains Bank’s Climate Fund (\$3,141.60 in total).

On the Opioid Crisis

In 2018, the General Assembly received a report from Justice Ministries regarding the opioid crisis, including several recommendations to help congregations address the pastoral, theological, community support and social policy aspects of the opioid crisis. (A&P 2018, p. 351–60) The opioid crisis continues to devastate communities and families, with 2,142 opioid-related deaths reported between January and June 2019, of which 94% were accidental, according to “Opioid-related Harms in Canada” (Government of Canada, December 2019). The numbers worsened in 2020; data that is available thus far states that “1,628 apparent opioid toxicity deaths occurred between April and June 2020, representing the highest quarterly count since national surveillance began in 2016. According to “Opioid and Stimulant-Related Harms in Canada” (Government of Canada, December 2020), this number also represents a 58% increase compared to January to March 2020 (1,029 deaths) and a 54% increase from the same time frame in 2019 (1,059 deaths).”

The first two quarters of 2020 thus lost 2,657 people to opioid-related deaths of which, according to the same report, 97% were accidental (unintentional).

On June 13, 2019, the co-chairs of the Special Advisory Committee on the Epidemic of Opioid Overdoses released “A Statement from the Co-Chairs of the Special Advisory Committee on the Epidemic of Opioid Overdoses on Updated Data Related to the Opioid Crisis” (Public Health Agency of Canada) which emphasized that “the epidemic of opioid overdoses continues to be the most challenging public health crisis in recent decades and the devastating impacts of the crisis continue to be felt in many parts of the country, from Canada’s largest cities to rural and remote communities.”

While the crisis is still a major problem, the Special Advisory Committee wrote that they have witnessed a combination of harm reduction measures saving lives, including supervised consumption sites, naloxone (a medication used to block the effects of opioids) and evidence-based treatments. Following a recommendation from General Assembly in 2018, the Moderator wrote to the federal, provincial and territorial Ministers of Health affirming decisions to approve such harm reduction measures. Responses have been received from the federal Minister of Health and the Ministers of Health from Nova Scotia, New Brunswick, Newfoundland and Labrador, Ontario, Manitoba, Saskatchewan, the Northwest Territories and the Yukon. Copies of the letters to government and responses are available at presbyterian.ca/justice/letters-to-the-government. 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.

The Public Health Agency of Canada has noted in “Government of Canada supports efforts to better understand how substance use affects Indigenous communities”, (Public Health Agency of Canada, July 25, 2019), that Indigenous communities have been disproportionately affected by the opioid crisis and that there is a link between intergenerational trauma and higher rates of substance use. The National Inquiry into Missing and Murdered Indigenous Women and Girls also spoke of the disproportionately higher effects of the opioid crisis on Indigenous people and produced a “Deeper Dive” section on opioid use as part of the report, examining the complex social and economic contributing factors. That “Deeper Dive” can be found on pages 439–41 of volume 1a of the report.

Though it targets different communities in different ways and at different rates, the opioid crisis affects us all. Those interested in responding to the crisis should refer to the 2018 Justice Ministries report (A&P 2018, p. 351–60, 13) for more ideas on how to get involved in addressing the crisis or contact Justice Ministries.

STAFF OUTREACH, ECUMENICAL PARTNERSHIPS AND ADVISORY COMMITTEES

Staff outreach, preaching and resources

At the centre of Justice Ministries’ work is engagement with Presbyterians across Canada. Since the 2019 General Assembly, Justice Ministries staff preached for congregations on six occasions – covering topics such as the Doctrine of Discovery, Inclusion/Exclusion and economic justice – visited two ministries and a congregation and gave a lecture on “Healing and Reconciliation: Things to know to Prepare for Ministry” for an Introduction to Ministry course at Knox College. Justice Ministries also facilitated the KAIROS Blanket Exercise at General Assembly and with seven congregations or groups throughout the year and staff of Justice Ministries ran a teach-in on climate justice for the national office staff in September 2019 in solidarity with the Fridays for Future climate strikes.

Justice Ministries hosts conversations, workshops and preaching online for a variety of groups and congregations on topics ranging across anti-Indigenous racism, anti-Black racism, climate justice and economic justice. We have also been involved in ecumenical advocacy activities on issues ranging from Bill C-15 (implementing the United Nations Declaration on the Rights of Indigenous Peoples) to climate justice. Justice Ministries also launched the new Social Action Hub, available at presbyterian.ca/justice/social-action. The Hub contains information, liturgical resources, study guides and advocacy tools to help individuals and congregations discern and live out the biblical call to do justice, love kindness and walk humbly with God (Micah 6:8). It also contains a brief

history of The Presbyterian Church in Canada's history of engagement over the last 60 years on a variety of social topics.

Recommendation LMA-024 (adopted, p. 38)

That sessions, congregations and individuals be encouraged to learn more about the church's history of social action through exploring the Social Action Hub and the church's Letters to Government found at presbyterian.ca/justice/social-action and presbyterian.ca/justice/letters-to-the-government.

Another way Justice Ministries seeks to connect with Presbyterians across the country is by presenting free webinars and producing other education resources. Since the last time we reported, we have run six webinars on:

- The Doctrine of Discovery
- Climate Justice and Why Churches Should Care
- A four-webinar series on Justice and Relationships in a Pandemic

More webinars are planned for the months between February and June, covering topics on climate justice and anti-racism.

Previous webinars may be found at presbyterian.ca/webinars/previous-webinars. Justice Ministries also produced several resources for congregational or individual use, among them resources on: Learning About The Confession of the Presbyterian Church in Canada; Why Work to Decolonize?: A Study Guide on the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls; and Racism and Hate in Canada. Additional resources are forthcoming.

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 and so ecumenical partnerships are formed to create 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. Additionally, 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.

Currently, Justice Ministries is involved in ecumenical partnerships with the following groups, whether through staff participation or through representatives:

- KAIROS
 - Steering Committee
 - Indigenous Rights Circle
 - Partnership and Rights Circle
 - Ecological Justice Circle
- Canadian Council of Churches
 - Canadian Ecumenical Anti-Racism Network (CEARN)
 - Commission on Justice and Peace (CJP)
 - Project Ploughshares
 - Faith and Life Sciences Reference Group
- For the Love of Creation: A Faith-Based Initiative for Climate Justice
- Ecumenical Coalition on the United Nations Declaration on the Rights of Indigenous Peoples
- Ecumenical Group on the International Decade of People of African Descent
- Church Council on Justice and Corrections
- Interfaith Social Assistance Reform Coalition (ISARC)

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. The committee also

reviews applications and makes decisions regarding the administration of the Healing and Reconciliation Seed Fund.

The members of the Healing and Reconciliation Advisory Committee are: Ms. Allison Dyjach (convener), Ms. Yvonne Bearbull, the Rev. Karen Dimock, Ms. Shirley DuFour, the Rev. Thomas Kay, the Rev. Germaine Lovelace.

Justice Ministries Advisory Committee

The Justice Ministries Advisory Committee reviews and provides suggestions regarding program plans and resources to Justice Ministries staff. Members are committed to working with and within the church to faithfully respond to justice issues on a local, national and/or international scale. The members of the Justice Ministries Advisory Committee are:

The Rev. Marty Molengraaf (convener), the Rev. Daniel Cho, Mr. Tristan Gerrie, Ms. Shirley Miller, the Rev. Jennifer Sokolowski.

Justice Ministries is also the national office support staff to the National Indigenous Ministry Council and the International Affairs Committee.

Endnotes

¹ See the Environmental Law and Policy Center's 2019 report, "An Assessment of the Impacts of Climate Change on the Great Lakes by Scientists and Experts from Universities and Institutions in the Great Lakes Region". As one example, increased frequency and severity of algae blooms, it notes, "in 2011, Lake Erie experienced the largest harmful algal bloom in its recorded history, with peak intensity more than three times greater than any previously observed blooms. In 2014, 500,000 people in the Toledo area were without safe local drinking water supplies for 72 hours because of toxic algae blooms in western Lake Erie. Algal blooms will likely become more frequent in the future as higher temperatures and heavy precipitation mix heavy nutrient loads with warmer waters. These pollutants have dramatically raised the cost of water treatment." Ibid, p. 3. The full report is available at elpc.org/wp-content/uploads/2019/03/Great-Lakes-Climate-Change-Report.pdf.

² For example, in their factsheet on a Green New Deal, the Council of Canadians defines just transition as "an approach to policymaking developed by the labour movement that aims to minimize the impacts on affected workers as we transition to a fossil fuel-free future." See The Council of Canadians, "Factsheet: It's time for a Green New Deal" available at canadians.org/factsheet-greennewdeal.

³ As part of its recommendations, the World Council of Churches climate emergency declaration, "Calls on member churches, ecumenical partners, other faith communities and all people of good will and moral conscience to find the means whereby we can make a meaningful contribution in our own contexts to averting the most catastrophic consequences of further inaction and negative actions by governments – and may join in confronting this global crisis through concerted advocacy for climate change mitigation and adaptation, zero fossil fuel use and a "just transition", as well as through local action, everywhere – in our fellowship, our churches, our communities, our families and as individuals." See "Statement on the Climate Emergency", WCC, 2019.

⁴ In the words of the Executive Summary of the Inquiry's report, "Colonial violence, as well as racism, sexism, homophobia and transphobia against Indigenous women, girls and 2SLGBTQQIA people, has become embedded in everyday life – whether this is through interpersonal forms of violence, through institutions like the health care system and the justice system or in the laws, policies and structures of Canadian society. The result has been that many Indigenous people have grown up normalized to violence, while Canadian society shows an appalling apathy to addressing the issue. The National Inquiry into Missing and Murdered Indigenous Women and Girls finds that this amounts to genocide." Reclaiming Power and Place Executive Summary, p. 4.

⁵ Convention on the Prevention and Punishment of the Crime of Genocide, 9 December 1948, 78 UNTS 277 (entered into force 12 January 1951), article 2 [Genocide Convention]. Cited on p. 3 of "A Legal Analysis of Genocide: Supplementary Report of The National Inquiry into Missing and Murdered Indigenous Women and Girls": mmiwg-ffada.ca/wp-content/uploads/2019/06/Supplementary-Report_Genocide.pdf.

⁶ As just one example of this practice, see the government issued apology: canada.ca/en/news/archive/2010/08/government-canada-apologizes-relocation-inuit-families-high-arctic.html.

⁷ The numbers of Indigenous children taken from their families continue to be staggering. According to government data, “In Canada, 52.2% of children in foster care are Indigenous but account for only 7.7% of the child population according to Census 2016. This means 14,970 out of 28,665 foster children in private homes under the age of 15 are Indigenous.” See sacisc.gc.ca/eng/1541187352297/1541187392851. For information on Presbyterian run Residential Schools, see presbyterianarchives.ca/2018/08/17/narrative-history/. For information on the Sixties Scoop, see for example, cbc.ca/cbcdocs/pov/features/the-sixties-scoop-explained.

⁸ The first coroner who investigated Delaine’s death ruled that there was no foul play but this finding was later overturned by a second, regional coroner and was disputed by both her family and community members, who believe she was murdered. Delaine Copenace is listed on CBC’s spotlight on Missing and Murdered Indigenous Women and Girls, which reports on some of the details of her case. These include that police “did not bother to look for her” for three days, telling her mother “oh she probably just ran away”; that her face and lips still appeared to have colour when her body was found and her skin did not appear very wrinkled from water, despite the investigation concluding that her body had been in the water from the time she went missing; her mother stating that it looked like Delaine’s wrists had been bound; and also stating that the area where her daughter was found “had been searched at least 100 times by family, friends, police dogs and even police divers” and adding “There were no reported holes where her body was and the water is not very deep in that area...there was no current around the shores.” See cbc.ca/missingandmurdered/mmiw/profiles/delaine-copenace. For more context, see also a news article interviewing Delaine’s mother after the first coroner’s findings were made public, which mentions stereotypes about Indigenous youth that community members, including Delaine’s mother, believe “led police and the coroner to the incorrect conclusion that her daughter was depressed and engaging in risky behaviour on the ice.” Jody Porter, “‘She was murdered’: Mother of teen found dead in Kenora believes police got it wrong” posted May 11, 2016, see cbc.ca/news/canada/thunder-bay/she-was-murdered-mother-of-teen-found-dead-in-kenora-believes-police-got-it-wrong-1.3575743. It is important to understand that phrases like “engaging in risky behavior” is prejudicial language rooted in colonial attitudes often used by authorities and media to describe missing or murdered Indigenous women, girls and 2SLGBTQIA people as a means to dismiss parents or friends trying to report when they go missing and demean the missing or murdered person, placing blame on them for any violence rather than fully investigating causes.

⁹ For an in-depth look at several cases involving failures in child services, one of them Azraya Kokopenace’s, see vice.com/en_ca/article/nem7zk/report-slams-ontarios-child-welfare-system-for-failing-to-prevent-12-deaths-8-of-them-Indigenous. That report also notes that the hospital she walked out of was the same hospital where she had attended her brother’s death when he died earlier of mercury poisoning, the result of toxic materials dumped into the river near their home. For more information on Grassy Narrows and mercury poisoning, see aptnews.ca/2019/04/03/decades-of-promises-but-little-action-as-mercury-still-takes-lives-in-grassy-narrows/andtheglobeandmail.com/canada/article-for-grassy-narrows-families-mercury-is-an-intergenerational-trauma/. The mercury levels in Grassy Narrows have also become a focus of Amnesty International: see amnesty.ca/category/issue/grassy-narrows.

¹⁰ “I think my mom took us off the reserve and she left the reserve because of my dad and his family, which is my family. She brought us to Prince George and same thing, violence. I learnt that. I learnt how to be afraid at such a young age. I remember my mom, being a single mother, she would have boyfriends. And they weren’t very nice men that came into our home. My mom being vulnerable. Must have been hard for her. Think we lived off welfare all my life, in poverty.” From *Reclaiming Power and Place*, Volume 1a, p. 514. See also p. 511.

¹¹ The report notes, “For many Indigenous women, girls and 2SLGBTQIA people, poverty makes access to any form of housing impossible and they are forced to live in shelters, on the street or in other forms of precarious housing. In sharing the circumstances leading up to the disappearance or death of their loved one, many family members described how their loved one was homeless or precariously housed at the time of her disappearance or death. For example, Cee-Jai explained that it was when her sister was living on the street that she was murdered. Despite Cee-Jai’s efforts to protect her sister, the vulnerability she faced as an Indigenous woman living on the street was too great.” From *Reclaiming Power and Place*, Volume 1a, p. 543–44.

¹² In the words of the report on colonization and its effects on gender diversity in Indigenous cultures, “The belief that there were only two genders – therefore erasing an entire spectrum of people who had lived in communities since time immemorial – was racist, colonial and incredibly

harmful.” From *Reclaiming Power and Place*, Volume 1a, p. 239. The report also detailed how practices in residential schools had devastating effects on inter-gender relationships. In the reports words, “Christian dogma reinforced a patriarchal system that envisioned God as male and women as a secondary creation meant to keep the company of men... Overwhelmingly, schools were separated by the sexes – boys and girls had different dormitories, entrances, classes, chores, recesses and playgrounds. This separation had many effects. Families were separated – brothers, sisters and male and female cousins were forbidden from interacting with each other. Not only were children taken from their parents, extended families and communities to attend school but they were then forbidden from finding comfort with their relatives of other genders while they were there. This practice was completely foreign to Indigenous children’s experiences at home and it undermined the development of basic skills for maintaining healthy multigendered relationships.” (p. 263)

¹³ See for example *Reclaiming Power and Place*, Volume 1a, p. 264.

¹⁴ One measure used by European powers to determine ownership was whether people were using the land for European-style agriculture. See nctr.ca/assets/reports/Final%20Reports/Executive_Summary_English_Web.pdf. This wording can be found on p. 46. Accessed March 11, 2020.

¹⁵ *Reclaiming Power and Place*, Volume 1a, p. 50.

¹⁶ For further reading on this topic, see Tuck & Yang’s 2012 article, “Decolonization is not a Metaphor” (clas.osu.edu/sites/clas.osu.edu/files/Tuck%20and%20Yang%202012%20Decolonization%20is%20not%20a%20metaphor.pdf) and James’ 2017 article “Changing the Subject: The TRC, Its National Events and the Displacement of Substantive Reconciliation in Canadian Media Representations” (doi.org/10.3138/jcs.2016-0011.r1).

¹⁷ Eva Jewell and Ian Mosby, “Calls To Action Accountability: A Status Update on Reconciliation 2020” is available at yellowheadinstitute.org/wp-content/uploads/2020/12/yi-trc-calls-to-action-update-full-report-2020.pdf. Accessed February 2, 2021.

¹⁸ “Dismantling the Doctrine of Discovery”, Assembly of First Nations (AFN), January 2018, afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf.

¹⁹ “Reconciliation can’t happen without reclamation of land, argues Max FineDay,” CBC, January 20, 2020, cbc.ca/radio/ideas/reconciliation-can-t-happen-without-reclamation-of-land-argues-max-fineday-1.5430069.

²⁰ “2020 marks the most severe increase in global food insecurity, impacting vulnerable households in almost every country.” World Bank, “Food Security and Covid-19” accessible at worldbank.org/en/topic/agriculture/brief/food-security-and-covid-19. See also for Canada specifically: “Even before COVID-19, nearly 4.5 million Canadians struggled to put good food on the table for themselves and their families. In the first 2 months of the pandemic, that number grew by 39%, affecting 1 in 7 people.” Community Food Centres Canada, “Beyond Hunger: The Hidden Impacts of Food Insecurity in Canada” published September 2020.

²¹ “The impacts of the pandemic and the economic fallout have been widespread but are particularly prevalent among Black, Latino, Indigenous and immigrant households. These disproportionate impacts reflect harsh, longstanding inequities – often stemming from structural racism – in education, employment, housing and health care that the current crisis is exacerbating.” Center on Budget and Policy Priorities, “Tracking the Covid-19 Recession’s Effects on Food, Housing and Employment Hardships” published December 10, 2020 available at cbpp.org/research/poverty-and-inequality/tracking-the-covid-19-recessions-effects-on-food-housing-and

²² The eligibility criteria for CERB indicated that one needed at least an income of \$5,000 during the previous 12 months in order to be considered eligible but people were told initially that \$5,000 gross income was acceptable. Only later were guidelines published that indicated \$5,000 net was required. The eligibility criteria as posted can be seen at canada.ca/en/services/benefits/ei/cerb-application/questions.html#income-requirements. Accessed February 9, 2021.

²³ Christopher Nardi, “Ineligible self-employed Canadians who received CERB due to ‘clear’ information won’t be forced to repay”, *National Post*, February 9, 2021. Available online at nationalpost.com/news/politics/ineligible-self-employed-canadians-who-received-cerb-due-to-unclear-information-likely-wont-be-forced-to- repay.

²⁴ Laura Neidhart, “How does Opportunity for All measure up?”, Dignity for All, August 29, 2018, dignityforall.ca/how-does-opportunity-for-all-measure-up/.

²⁵ According to one report, “Almost as soon as the pandemic began, agencies helping survivors of domestic violence warned that victims would suffer as a result of quarantine rules and the survey of 376 staff and volunteers working at transition houses, shelters, immigration centres and other social agencies coast-to-coast confirms those fears. Almost half of those surveyed said they noticed changes in the prevalence and severity of violence, with 82 per cent saying the violence increased and got more frequent. A fifth said abusers’ violent tactics changed and control over their victims increased, including a sharp uptick in cases of strangulation, the survey found.” Kate Dubinski and Amanda Margison, “National survey finds domestic violence during pandemic was more frequent and severe”, CBC, August 25, 2020.

²⁶ Sofia Rodriguez, “Study: Domestic homicides in Canada average 70 deaths per year,” CBC September 26, 2019. Available online at cbc.ca/news/canada/london/western-and-guelph-university-domestic-homicide-1.5296879.

²⁷ Jane Gurr, Michelle Pajot, David Nobbs, Louise Mailloux, Diane Archambault, “Breaking the Links between poverty and violence against women: A resource guide,” Government of Canada, 2008, canada.ca/en/public-health/services/health-promotion/stop-family-violence/prevention-resource-centre/women/breaking-links-between-poverty-violence-against-women-resource-guide.html#toc.

²⁸ “In 2016, when Canadians were asked whether minorities should do more to fit in with mainstream Canadian society or whether we, as a country, should encourage cultural diversity and a focus on allowing new Canadians to keep their own customs and languages, 68 per cent chose the former [with only 32% saying we should promote cultural diversity]. Now, Canadians have shifted towards promoting cultural diversity. Just over two-in-five (44%) Canadians now choose that side of the faceoff but a slight majority maintain the view that new Canadians need to do more to fit in.” See “Social Values in Canada: Consensus on assisted dying & LGBTQ2 rights, division over abortion rights, diversity”, by the Angus Reid Institute, released January 24, 2020 available at angusreid.org/social-values-canada/.

²⁹ “Andrew Russell, “Over 6,600 right wing extremist social media channels, accounts linked to Canada, study finds”, Global News, June 19, 2020. Available online at globalnews.ca/news/7082420/right-wing-extremism-canada-study/.

³⁰ “The data recently released by Statistics Canada showed nationally, 1,946 hate crimes were reported by police agencies in 2019, up from 1,817 the year before but still slightly below the record high in 2017.” Mike Hager, “Police across Canada report 7 percent increase in hate crimes in 2019” *Globe and Mail*, December 1, 2020. Available at theglobeandmail.com/canada/article-police-across-canada-report-7-per-cent-rise-in-hate-crimes-in-2019/.

³¹ Jacky Habib, “Far-right extremist groups and hate crime rates are growing in Canada”, CBC, accessed March 11, 2020, cbc.ca/passionateeye/features/right-wing-extremist-groups-and-hate-crimes-are-growing-in-canada.

³² This is the process described by Elisa Hategan, former white supremacist, as cited in the Global News article “The Rise of White Supremacism and its New Face in the Twenty-First Century” by Emanuela Campanella and Elizabeth Palmieri, see globalnews.ca/news/5329174/white-supremacy-white-nationalist/.

³³ Sometimes these claims can lead directly to violence or attempted violence, as with the group who was planning to kidnap the Governor of Michigan due in large part to the lockdown measures she put in place during the pandemic. See for instance Nicholas Bogel-Burroughs, Shaila Dewan and Kathleen Gray, “FBI says Michigan anti-government group planned to kidnap Governor Gretchen Whitmer”, *New York Times*, October 8, 2020. Available at nytimes.com/2020/10/08/us/gretchen-whitmer-michigan-militia.html. One of the quotes from someone who knew one of the men arrested is particularly telling: “I felt sorry for him but I didn’t know he was capable of doing this; this is almost insane”, Mr. Titus said in an interview. “I knew he was in a militia but there’s a lot of people in a militia that don’t plan to kidnap the governor. I mean, give me a break.” The newspaper adds, “Ms. Whitmer has been the subject of criticism from right-wing protesters for measures she imposed to try to control the spread of the coronavirus.”

³⁴ For just one discussion of this issue, see Brett Bundale, “For Black and Indigenous people it’s part of daily life’: The impact of racial profiling in Canada” *Toronto Star*, May 28, 2018.

Accessible at thestar.com/news/canada/2018/05/28/for-black-and-Indigenous-people-its-part-of-daily-life-the-impact-of-racial-profiling-in-canada.html.

³⁵ See for examples johnhoward.ca/blog/race-crime-justice-canada/. Accessed February 9, 2020.

³⁶ “17 Years of police violence in Canada,” PIVOT, accessed February 9, 2020, pivotlegal.org/17_years_of_police_violence_in_canada.

³⁷ Showing Up for Racial Justice (SURJ), “Racism 101: Understanding Race and Racism” available online at showingupforracialjustice.org/racism-101.html.

³⁸ In 1961, almost 97% of the Canadian population were of European descent and by 1991, 60% of the population was from Europe, 5% from Asian countries and 35% from other regions of the world. Philip C. Stenning: “Policing the Cultural Kaleidoscope: Recent Canadian Experience” *Police & Society*, 2003, Issue No. 7, p. 13-47.

³⁹ A look at the numbers is telling: “Indigenous people make up only 4.8% of the population, yet represented 15% of total fatalities [of civilians shot by police]. Members of the Black community, which makes up only 3.4% of Canada’s population, represented 9% of the fatalities. Both racial groups are disproportionately affected by police violence relative to other ethnicities.” “17 Years of police violence in Canada,” PIVOT, accessed January 28, 2021, pivotlegal.org/17_years_of_police_violence_in_canada.

⁴⁰ As stated in “How The U.S. Compares With Other Countries In Deaths From Gun Violence” by Nurith Aizenman and Marc Silver, “The institute [for Health Metrics and Evaluation] also estimates what it would expect a country’s rate of gun violence deaths to be based solely on its socioeconomic status. By that measure, the U.S. should be seeing only 0.46 deaths per 100,000 people. (That is comparable to the rate in Canada, where the statistic is 0.47 deaths per 100,000. Instead, the actual U.S. rate of 4.43 deaths per 100,000 is almost 10 times as high. And it is 29 times as high as in Denmark, which had 0.15 deaths per 100,000.” See npr.org/sections/goatsandsoda/2019/08/05/743579605/how-the-u-s-compares-to-other-countries-in-deaths-from-gun-violence.

⁴¹ Another look at gun violence in the United States reported that “anticipatory trauma” (expecting that violence is likely to happen to you, given the evidence you have seen in your life thus far) is a factor contributing to mental health and social factors around gun violence. This study, which examined what it called “anticipatory trauma” reported some of the last known words of Trayvon Martin, a young Black man who was shot while walking home from buying a snack from the corner store. He was on his cell phone with a friend and reported to her that he was being followed (by a local neighbourhood watch man, who suspected Martin was in the area to commit crime based solely on the fact that he was a young black male wearing a hoodie). Martin’s friend told him to run and he responded that he was tired of running. He was dead within minutes and the man who shot him was acquitted under Florida’s “Stand Your Ground” gun laws, even though there was no evidence that Martin had posed any threat. See Madison Armstrong and Jennifer Carlson, “Speaking of Trauma: The Race Talk, The Gun Talk and the Racialization of Gun Trauma,” Palgrave Communications, 5, 112 (2019), accessible at nature.com/articles/s41599-019-0320-z.

MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	The Rev. Tim Purvis
	Program Manager:	Ms. Liz Brewer
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INTRODUCTION

Ministry and Church Vocations helps the church to discern, prepare and support professional leaders in ministry. The department serves the church by, among other things, supporting discernment about candidacy for ministry; supporting the nurturing and development of professional church leaders; facilitating a profile referral system; coordinating the work of the Committee on Education and Reception; establishing and identifying resources to support crisis intervention and conflict resolution; creating and interpreting policies; engaging in theological reflection about ministry; and serving as a resource and sounding board to ministers and church courts on the foregoing.

The report of the Ministry and Church Vocations department of the Life and Mission Agency is divided into three sections:

- Section 1: Discerning, preparing and supporting ministers
- Section 2: Specialized Ministries (the Order of Diaconal Ministries, Canadian Military Chaplaincy)
- Section 3: Advisory Committee

DISCERNMENT AND PREPARATION FOR MINISTRY

Policy Updates

presbyterian.ca/mcv

In 2019, Ministry and Church Vocations updated the Candidacy Process of Preparation and Discernment booklet and the Calling a Minister policy for clarity and ease of use. The policies can be found online or print copies may be ordered from presbyterian.ca/resources.

Guidance Conferences

In 2019, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in May and August.

- 11 candidates were recommended for re-certification.
- 1 candidate was recommended for re-certification with conditions.
- 0 candidates were not recommended for re-certification at this time, with conditions outlined before certification might be reconsidered.
- 0 candidates were not recommended for re-certification.

In 2020, the spring guidance conference was cancelled due to the COVID-19 pandemic. A modified version of the conference was held in August at the national office of The Presbyterian Church in Canada, Toronto, Ontario.

- 2 candidates were recommended for re-certification.
- 1 candidate was recommended for re-certification with conditions.
- 0 candidates were not recommended for re-certification at this time, with conditions outlined before certification might be reconsidered.
- 1 candidate was not recommended for re-certification.

Three conferences are planned for 2021 in February, May and August which will be held online.

Psychological Testing

In 2019, seven certified candidates for the ministry and in 2020, thirteen 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 provides incentive grants from bequest funds held in the Sustaining Pastoral Excellence Fund. One-time grants are provided to ministers, diaconal ministers or lay ministers to assist with start-up costs for a new group. The grant application requires the prospective members to create a covenant outlining their goals, activities and the times when they will meet regularly and often over the course of the year. Depending on the focus chosen by the group, these funds could be used for such things as the purchase of copies of a book the group plans to study or the individuals'

travel costs when not covered by their congregations or an honorarium for a paid group facilitator. 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.

Continuing Education Committee

presbyterian.ca/con-ed-fund

The Continuing Education Committee convened three times in 2019 (January, April and December) and twice in 2020 (September and December) to discuss continuing education, review the General Assembly established annual continuing education allowance and consider applications for grants.

In 2019, nine applications were received and nine were approved, with grants totaling \$5,570 being awarded to the various applicants. In 2020, two applications were received and two were approved, with grants totaling \$3,500 being awarded to various applicants. Grants were approved for graduate and doctoral studies, writing certificates, online teaching programs, interim ministry training and the Pastor's Conference offered jointly by The Presbyterian Church in Canada colleges.

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 2019: Ms. Liz Brewer (secretary), the Rev. Daniel Cho, Ms. Linda Herron and the Rev. John Read (convener). With the committee's thanks, the Rev. John Read rotated off the committee in April 2020 after six years, serving as the convener for the last three years. The committee looks forward to welcoming two new members in 2021.

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 49 professional church workers and graduating students were seeking a call. A total of 37 pastoral charges (5.29% of 699 pastoral charges) are looking for a minister and have prepared a congregational profile, submitting it to Ministry and Church Vocations for assistance. Eight of these are part-time positions.

To provide some perspective on these figures, it may be helpful to categorize the 49 individuals who are known to be seeking a call using the Profile Referral Service. Nine individuals are Presbyterian Church in Canada ministers who are already serving in a pastoral charge and whose names are on the active roll of the presbytery. Should they accept a call to a different pastoral charge, it is 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. Thirteen individuals are Presbyterian Church in Canada ministers not serving in ministries within this denomination and whose names are on the appendix to the roll of the presbytery. Twelve individuals are ministers or licentiates of other denominations who have been declared eligible to be received; five of these persons live outside Canada. Since many ministers of other denominations who are declared eligible for reception never in fact receive calls to Presbyterian Church in Canada congregations, especially when the minister lives outside Canada, it is probable that only a very few of these ministers will take positions in seeking congregations. Finally, fifteen individuals are certified Presbyterian

Church in Canada candidates for ordination who have graduated in previous years or who will graduate this spring.

The proportion of graduated candidates eligible to seek a call who have received one and been ordained is considerably higher than the statistics above might suggest. Between 2010 and 2019, the majority of candidates for the ministry graduating from Presbyterian Church in Canada colleges who were eligible to seek a call have been ordained (167 of 209 or 80%).

SPECIALIZED MINISTRIES

The Order of Diaconal Ministries

The Order of Diaconal Ministries encompasses those designated by a presbytery for service in a broad range of ministry including Christian education, pastoral care and social ministries.

Council

Within the Order there is a council which meets regularly, generally on a biennial basis. Members from across the country, active and retired, gather for fellowship, worship, study, business and reflection. Due to the COVID-19 pandemic, the gathering scheduled for September 2020 at Crieff Hills Community was postponed. A new date will be selected once it is safe for members to travel and gather.

International Diaconal Connections

Diaconal Ministry is active around the world. The Order of Diaconal Ministries is a member of two associations: DOTAC (Diakonia of the Americas and Caribbean) and DIAKONIA World Federation (World Federation of Diaconal Associations and Diaconal Communities). Ann Blane is our representative on the DOTAC Central Committee.

Diakonia of the Americas and the Caribbean (DOTAC)

“Respecting Covenant – Risking the Journey of Reconciliation” was the theme of the 14th DOTAC Conference held from August 14–20, 2019, on the campus of the University of British Columbia in Vancouver, on the unceded territory of the Coast Salish peoples. DOTAC is an ecumenical group of Christian diaconal communities in North America, the Caribbean, Central and South America. 160 people from different denominations in the member countries attended the conference. We are grateful to all members of the Order of Diaconal Ministries who helped with planning and local arrangements. Seven members were able to attend the conference in its entirety: Ms. Christine Ball, Ms. Ann Blane, Ms. Janice MacInnes, Ms. Ruth McCowan, Ms. Donna McIlveen, Ms. Lynda Reid and Ms. Margaret Robertson.

We are grateful for bursaries received from the Christina H. Currie Memorial Fund, used to help offset the cost of attending the DOTAC conference. We are also grateful for a grant received from the Healing and Reconciliation Seed Fund that was used to assist with conference activities that explored healing and reconciliation issues as well as bringing together Indigenous and non-Indigenous people.

The conference theme was explored through three lenses: Indigeneity, Eco-Justice and Global Migration. Worship, business, workshops, speakers, small and large group discussion, Bible studies, site visits, early morning spiritual practices, a Blanket Exercise and a cultural evening, filled the tightly packed schedule. We were blessed that the Rev. Mary Fontaine was able to be a workshop leader and to have a dance performance by the Hummingbird Ministries Starblanket Pow Wow Dancers during the conference’s cultural evening.

DIAKONIA World Federation

The World Federation of Diaconal Associations and Diaconal Communities was scheduled to meet mid-2021 in Darwin, Australia with the theme of “Weavers in the World”. However, with the on-going challenges and disruptions resulting from the global COVID-19 pandemic, the DIAKONIA World Executive made the decision to postpone the 2021 assembly. The hope is that an assembly in mid-2022 will be possible.

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 2020 two certified students from Knox College received grants to help offset the cost of attending the APCE (Association of Presbyterian Church Educators) annual event.

Bursaries are available for Diaconal Ministers furthering their theological education. The Ewart College Alumnae/Alumni Bursary Fund provides up to \$1,500.00 per academic year to a maximum of \$3,000.00 to members who request assistance.

In Memoriam

The Order of Diaconal Ministries records its gratitude for the faithful service and witness offered by the following members who now rest with the Lord:

- Ms. Alexandra (Sandra) Barker (designated 1958) died on July 25, 2019 in Owen Sound, Ontario
- Ms. Mary Campbell (designated 1952) died on July 29, 2019 in Ottawa, Ontario
- Ms. Joyce Davis (designated 1987) died on October 4, 2019 in Cape Breton, Nova Scotia
- Ms. Agnes Gollan (designated 1953) died on January 13, 2020 in Toronto, Ontario
- Ms. Elizabeth (Betty) Kenn (designated 1986) died on May 31, 2020 in Toronto, Ontario
- Ms. Iris Ford (designated 1954) died on September 28, 2020 in Parksville, British Columbia
- Ms. Zena Mackay (designated 1945) died on January 31, 2021 in Burnaby, British Columbia
- Ms. May Nutt (designated 1957) died on October 14, 2020 in Toronto, Ontario
- Ms. Christine Shaw (designated 1961) died on October 17, 2020 in Winnipeg, Manitoba
- Ms. Jessie Horne (designated 1969) died on November 18, 2020 in London, Ontario
- Ms. Dorothy Wilson (designated 1961) died on December 22, 2020 in Niagara Falls, Ontario
- Ms. Dorothyann Summers (designated 1954) died on January 20, 2021 in Barrie, Ontario

The Goal of Diaconal Ministry

Joyce Davis, the author of *From the Bottom Up* (a history of the Order of Diaconal Ministries) shares the following thoughts near the end of her book (p. 194):

The goal is to carry on ministry in which everyone's gifts are nurtured and respected. Whether ordained or designated, diaconal ministers are commissioned to share power with the Body of Christ, as they seek to equip every member for the work that God has given to the whole community.

Donna McIlveen
Administrator

The Interfaith Committee on Canadian Military Chaplaincy

The Presbyterian Church in Canada has a vital ministry through our 19 ministers who serve as chaplains in the Royal Canadian Chaplain Service (RCChS).

Regular Force Chaplains

- Captain (Navy) Bonita Mason Ottawa, Ontario
- Major Charles Deogratias Kingston, Ontario
- Major Kenneth MacRae Yellowknife, Northwest Territories
- Captain David Stewart Gagetown, New Brunswick
- Lieutenant-Navy Mike Rundle Ottawa, Ontario
- Captain Andrew Cameron Valcartier, Quebec
- Captain In-Seob Won Ottawa, Ontario
- Captain Kim Barlow Gagetown, New Brunswick
- Captain Seaton Brachmayer Gagetown, New Brunswick
- Captain Luke Vanderkamp Petawawa, Ontario
- Captain David (Euikyum) Chang Shilo, Manitoba

Reserve Force Chaplains

- Major Thom Hamilton Halifax (living in Prince Edward Island)
- Captain Steven Filyk Kamloops, British Columbia
- Captain Gavin Robertson Trail, British Columbia
- Captain Francis Savill North Bay, Ontario
- Captain David Clark Moss Park Armoury, Ontario
- Captain Andrew Thompson St. Thomas Armoury, Ontario

- Captain Charmila Ireland Cambridge and Kitchener, Ontario
- Lieutenant-Navy Erin Ko HMCS York, Ontario

Subsidized Education Entry Level Masters Program:
(completing educational program for military chaplaincy)

- Captain Enoch Lee Presbyterian College
- Second Lieutenant Katie MacIntosh Winnipeg

These women and men are called to serve as part of an ecumenical and interfaith chaplaincy. Our chaplains have a unique ministry supporting the moral and spiritual well-being of military personnel and their families during conflict and in peacetime. There are diverse and complex spiritual and pastoral needs that are within the scope of practice of military chaplains. Canadians have become aware of the toll that stress and trauma can take in the lives of the men and women who serve in the Canadian Armed Forces. Chaplains are a valued and necessary part of the healing process of individuals and families. They provide a powerful ministry of presence and spiritual leadership within the CAF, often providing direct care after significant life incidents. Some other responsibilities of military chaplains include officiating at religious services and ceremonies; advising the Commanding Officer regarding religious accommodation, ethical dilemmas, as well as spiritual and moral issues of the unit; suicide prevention; deployment-related issues and challenges; nurturing the faith community that gathers on bases for worship and faith formation; liaising with civilian religious groups. The Presbyterian chaplains are well-respected for their expertise in pastoral care and their leadership in community and chapel life. They are often called upon to take major leadership responsibilities at all levels of the CAF. As Presbyterians, we gather annually for a day of study, reflection and support as part of the larger *Exercise: Called to Serve* that brings chaplains from all faith traditions and denominations together for a five-day conference in June. Called to Serve was cancelled in 2020, so the Presbyterians gathered together in February, via Zoom, to provide support for one another and to discuss matters of ministry. Called to Serve will be held virtually in 2021.

Our chaplains have a dual accountability. As ministers of Word and Sacraments, they are responsible to the presbytery. As commissioned officers, they are subject to the code of service discipline and are responsible to their military superiors. The Royal Canadian Chaplain Service is well known and respected around the world for its integrated approach of uniting the chaplains across branches (army, air force, navy) into one chaplain service. It is the only interfaith, joint military chaplaincy in the NATO alliance.

On March 31, 2021, the Rev. Bonnie Mason was promoted to the rank of Captain (Navy) and will be the Director of Chaplain Strategic Support and Chief of Staff. This is an acknowledgement of Bonnie's excellent pastoral leadership in the Royal Canadian Chaplain Service.

It is my privilege to serve our chaplains and represent our church as The Presbyterian Church in Canada's representative on the Interfaith Committee on Canadian Military Chaplaincy. The Interfaith Committee on Canadian Military Chaplaincy is a national committee with representatives from various Christian denominations, as well Jewish and Muslim faith communities. The Interfaith Committee on Canadian Military Chaplaincy is the body that acts as a common channel of communication between faith groups in Canada, the Minister of National Defense, the Chief of Defense Staff and the Chaplain General in matters related to the military chaplaincy. The Interfaith Committee on Canadian Military Chaplaincy is also responsible for endorsing prospective candidates for military chaplains. As well as attending meetings of the Interfaith Committee on Canadian Military Chaplaincy, I am available to chaplains, at their request, for pastoral care and help with denominational matters.

Please remember our chaplains, their families and the work of the Interfaith Committee on Canadian Military Chaplaincy in your prayers.

The Rev. Dr. M. Jean Morris

The Interfaith Committee on Chaplaincy in the Correctional Service of Canada

As this is the first Interfaith Committee on Chaplaincy in the Correctional Service of Canada (IFC) report to General Assembly, let me review the recent history and current mandate of the committee. The IFC is an advisory committee to the Correctional Service of Canada (CSC),

composed of volunteer representatives delegated from a variety of Canadian faith groups and denominations. Its mandate is to advise CSC on various aspects of religious life and spiritual care within the federal correctional system (see interfaithchaplancy.ca).

The IFC meets as a group twice a year and at least once a year with the senior management of CSC. The IFC also appoints coordinators to supervise specific provincial regions and to engage with CSC Regional Chaplains and Regional Deputy Commissioners. Among its duties, the IFC assists in conducting periodic visitations to each institution to observe and review the delivery of spiritual care to inmates in that institution.

Over the past ten years the CSC chaplaincy system has undergone significant changes which have impacted both frontline chaplains and management stakeholders. It will help to document some of these changes as they pertain to The Presbyterian Church in Canada's ongoing mission to equip and support women and men who are called to this important area of ministry.

Prior to 2012, the employment contracts for chaplains were held by the faith groups represented on the IFC. For Presbyterian Church in Canada chaplains, this meant that their respective presbyteries were responsible for administering contracts and maintaining oversight of the chaplains in their care. This contracting model (the "enhanced partnership model") ended abruptly in 2012 when the Federal Public Safety Minister mandated, in conversation with the Correctional Service of Canada, that an independent, arms-length organization should be established to oversee all chaplaincy contracts (the "independent contractor"). The IFC was not consulted in this decision. The role of independent contractor has since been held by two organizations: Kairos-Pneuma and, currently, Bridges of Canada.

The establishment of the independent contractor offered certain advantages, including the streamlining of contracting procedures and liability protections. However, it also resulted in a reported 10–20% decrease in chaplains' salaries, due to the increased administrative overhead of the independent contractor. That is, while CSC maintained the budget allocation for chaplaincy services, at a time when most other departments were facing cuts, part of that allocation went to fund the new independent contractor, resulting in a general decrease in chaplains' salaries.

Salary decreases and the upheaval of the transition to the new contractor, caused ongoing unrest among front-line chaplains, who eventually opted to unionize in 2019 with the United Steelworkers Union. In 2020, the union reached a tentative agreement with the independent contractor that included wage increases and improved benefits.

With the transition to the independent contractor and the accompanying decreases in salaries, several IFC members, particularly those representing the catholic bishops and various mainline protestant denominations, registered concerns about the ability to attract qualified and competent chaplains. IFC members were also concerned that chaplains were no longer securely connected to and cared for by their faith groups through the medium of the contract. The IFC has endeavoured to provide ongoing support to the system, on these and other issues and we are beginning to see stability emerge.

Despite these issues, the IFC has been encouraged to find that front-line chaplains have continued to provide a very high level of spiritual care to inmates. In our visits to institutions across the country, we have been consistently impressed by the hard work and dedication of chaplains and the high regard in which they are held by both colleagues and inmates. Also noteworthy is that, in 2021, Knox College is offering its first course dedicated to prison chaplaincy, for students in the Master of Pastoral Studies Program.

It is my privilege to represent The Presbyterian Church in Canada on the Interfaith Committee on Chaplaincy in the Correctional Service of Canada and to witness the embodiment of Jesus' words in Matthew 25, "I was in prison and you came to me." I would appreciate your continued prayers for the chaplains, volunteers and inmates involved in this important ministry.

The Rev. Dr. Glenn McCullough
Ontario Coordinator for the IFC

ADVISORY COMMITTEE

The members of the Ministry and Church Vocations Advisory Committee are:

The Rev. Kathy Fraser, the Rev. Wally Hong, the Rev. Dr. Stuart Macdonald, the Rev. Matthew Sams, the Rev. Dr. John-Peter Smit.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT (PWS&D)

Staff	Director:	Mr. Guy Smagghe
	Finance and Administration Coordinator:	Ms. Dwan Billings (from November 2019)
	Finance and Administration Coordinator:	Ms. Alison Stirling (to September 2019)
	Administrative Assistant:	Mr. David Di Sera
	Communications Coordinator:	Ms. Karen Bokma
	Communications Assistant:	Ms. Stephanie Chunoo (from December 2019)
	Communications Assistant:	Ms. Anna Muir (to October 2019)
	Public Engagement Assistant (part time):	Ms. Emma Clarke
	Senior Program Coordinator:	Ms. Julia Rao (to June 2019)
	Program Coordinator:	Mr. John Popiel
	Program Coordinator:	Ms. Kristen Winters
	Program Coordinator:	Mr. Rob Shropshire
	Program Assistant:	Mr. Sean Jeffrey (to August 2019)
	Refugee Program Coordinator:	Ms. Winnie Bower (to January 2021)
	Refugee Program Coordinator:	Mr. Biniam Goitom (from January 2021)
	Refugee Program Assistant:	Ms. Sevan Hajinian (from January 2021)

INTRODUCTION

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 2019 and 2020. During that period, PWS&D resources enabled \$10.1 million worth of development and relief programs where most needed around the world – \$4.2 million in development and \$5.9 million in emergency relief programming. This was done with a total of \$5.38 million in donations from members of The Presbyterian Church in Canada, including \$696,025 to our CFGB account and \$1.3 million transferred from our Loaves and Fishes fund for operations. In 2019 and 2020, \$2.9 million was received in legacy funds and gifts of securities to the Loaves and Fishes fund (each year, one seventh is used to fund our work). 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. Lastly, during 2019/2020 PWS&D's refugee sponsorship work allowed PWS&D to provide accompaniment to 54 congregations and five presbyteries involved in sponsoring a total of 390 refugees (318/72).

The report is divided into the following sections:

- Section 1: Programs in 2019/2020: Development and Emergency Relief; Refugee Ministry
- Section 2: Resources and Communications
- Section 3: Ecumenical Coalitions
- Section 4: Financial Responsibility and Stewardship
- Section 5: Governance and PWS&D Committee

PROGRAMS FUNDED IN 2019/2020: DEVELOPMENT AND EMERGENCY RELIEF; REFUGEE MINISTRY

With the generous support of 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, PWS&D launches special appeals for funds to generate the necessary resources. Through a network of specialized disaster relief agencies, PWS&D can rapidly respond to natural disasters, conflicts and other emergencies. Food assistance is usually carried out through Canadian Foodgrains Bank (CFGB) and other needs such as shelter, primary health care, clean water and sanitation, education in refugee camps and psycho-social support are implemented through ACT Alliance and local partners when possible. 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 the projects supported by PWS&D in 2019 and 2020. 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 \$2,581,000 in overseas development programs in 2019 and \$1,370,778 in 2020. This includes the following:

	2020	2019
Global Affairs Canada co-funded Maternal and Child Health Program*	\$191,710	\$1,284,892
Agriculture and livelihood projects through CFGB	371,181	553,935
Development projects funded directly with PWS&D funds**	807,887	742,173
Total development programs	\$1,370,778	\$2,581,000

* Includes Canadian administration, consultants and program support and was funded 82% by government funds except for the Overhead Allocation which is 100% government funded;

** Excludes funds that were transferred to CFGB.

Emergency Relief

Disaster, Relief and Rehabilitation

PWS&D engages with compassion in support of people affected by disasters and thus was able to respond with life-saving relief and rehabilitation assistance through Canadian and international ecumenical networks and coalitions. As a member of ACT Alliance, PWS&D can respond in communities where it has no historic or direct partnerships while ensuring accountability and results through the mechanisms of the Alliance.

Cyclone Idai (2019)

Cyclone Idai made landfall in Southern Africa in March 2019. High winds and rains left a trail of devastation, **impacting almost three million people across Malawi, Mozambique and Zimbabwe**. When the storm hit the region, roads were submerged, houses demolished and crops and livelihoods destroyed. The cyclone caused over 1,000 deaths and left over 146,000 people without homes. PWS&D responded with multiple initiatives through ACT Alliance, Canadian Foodgrains Bank and through its partners like the Mulanje Mission Hospital.

Global Rapid Response Fund (ACT Alliance – ACT GRRF19 and ACT GRRF20) – \$50,000 (2019); \$50,000 (2020)

As a global network of local, national and international actors, ACT Alliance is committed to partnerships that enable international and global members to enhance the capacity of local and national actors. The Rapid Response Fund (RRF) is a global fund administered by the ACT secretariat in support of local members, allowing for first response in emergencies to come directly from the community. The RRF is the tool for responding to small and medium level, sudden onset emergencies.

In 2019, RRF grants were provided to ACT members in 18 countries (Bahamas, Bangladesh, Bolivia, Brazil, China, Cuba, Ghana, Honduras, India, Indonesia, Mozambique, Pakistan, Philippines, Russia, Serbia, Tanzania, Vanuatu, Zambia, Zimbabwe) to respond to cyclones, hurricanes and typhoons, droughts, earthquakes, floods, forest fires, migrant caravans, mudslides, tornadoes and volcanic eruptions.

In 2020, RRF grants were made to members in nine countries (Armenia, Colombia, Egypt, El Salvador, Honduras, Indonesia, Lebanon, Pakistan, Uganda) in response to (non-COVID-19) emergencies, including armed conflict, explosions, floods, landslides, hurricanes, migrant caravans and tropical storms.

Global COVID-19 Rapid Response Fund (ACT Alliance – ACT201) – \$25,000 (2020)

In March 2020, the World Health Organization declared COVID-19 a global pandemic. That same month, ACT Alliance struck a rapid response fund to respond to proposals from ACT members for urgent action/life-saving responses and, where appropriate, interventions for preparedness and/or prevention. The ACT secretariat administered the funding process, with advice from a COVID-19 Steering Committee.

COVID-19 Rapid Response projects disseminated key messages on infection prevention and good hygiene, as well as addressing fear and stigma, provided personal protective equipment (PPE) and psychosocial support and provided cash support to at risk households for basic needs, including food assistance, health services and medicines, hygiene supplies, drinking water and rent subsidies in 17 countries (Afghanistan, Armenia, Bangladesh, Brazil, Cuba, Egypt, Ghana, Haiti, Honduras, Indonesia, Lebanon, Malawi, Peru, Philippines, Serbia, Tanzania and Uganda).

Disaster, Relief and Rehabilitation Expenditures

PWS&D contributed a total value of \$3,420,105 in relief programs in 2019 and \$2,616,315 in 2020:

	2020	2019
Food Assistance and Nutrition projects through CFGB	\$2,232,268	\$3,125,577
Responses through ACT Alliance Appeals	265,448	164,000
Responses through local/other partners	118,599	130,528
Total Emergency Relief Programs	\$2,616,315	\$3,420,105

AFRICA DEVELOPMENT AND EMERGENCY RELIEF PROGRAMS

Burundi: Agriculture, Livelihoods and Food Assistance – Mennonite Central Committee (CFGB) – \$100,000 (2019)

Mennonite Central Committee Canada supported Help Channel Burundi with a three-year agriculture, livelihood and food assistance project in the provinces of Kirundo, Makamba and Rutana. Years of conflict, population pressure, land degradation and extreme poverty left the country highly dependent on foreign aid. In the context of this civil insecurity and accompanying economic downturn, there was a disruption to markets, farming activities and livelihoods creating a humanitarian crisis in many parts of the country. In response, the project provided food assistance for four months during the lean season for 300 highly vulnerable households (about 1,500 people). An additional 207 vulnerable households (about 1,035 people) took part in food-for-work activities during the hunger season in support of government-led soil and water conservation activities. The project also provided intensive agricultural training and support in post-harvest processing to improve agriculture production and strengthen livelihoods. These training activities worked with about 1,233 households (about 6,165 people). In total, about 1,740 households (about 8,700 people) benefitted. PWS&D contributed \$25,000 in 2019 towards the third and final year of this project, which received a 3:1 match with CFGB funds.

Burundi: COVID-19 Preparedness and Response Project (2020) – funds transferred in 2018

PWS&D supported an ACT Alliance Appeal in 2018 with \$25,000 to provide emergency assistance to Congolese refugees in Burundi. These funds did not get directed to this response but instead were redirected to Lutheran World Federation (LWF) and Norwegian Church Aid (NCA) in 2020 to address COVID-19. The project raised awareness of COVID-19 within the communities, supplied protection kits for offices, staff and communities and supported the development of a contingency plan to reduce risks to project staff and community members.

Democratic Republic of the Congo: Food and Agricultural Assistance for Internally Displaced Persons – Mennonite Central Committee (CFGB) – \$49,224 (2019)

Mennonite Central Committee Canada supported Oasis de la Culture to improve the food security of 325 households, including 250 internally displaced persons and 75 host families, affected by conflict and food insecurity in the territory of Fizi in the Sud-Kivu Province of Democratic Republic of the Congo. This was achieved through provision of one year of agricultural support in the form of seeds, tools and training and four months of food assistance. In total, the project reached 2,932 individuals. PWS&D contributed \$12,306 towards this project in 2019, which received a 3:1 match at CFGB.

Democratic Republic of the Congo: Food Aid, Agriculture Support and Empowerment – Mennonite Central Committee (CFGB) – \$100,000 (2020)

Mennonite Central Committee Canada is supporting Church of Christ in Congo, through the Ministry of Refugees and Emergencies in North Kivu (ECC-MERU NK) with a three-year food assistance and agriculture and livelihoods project in the eastern part of the Democratic Republic of the Congo. This project is supporting 878 displaced and host households (5,484 people) from Shasha village, Mubimbi and Poste Camp and aims to provide food, seeds, agricultural tools, agriculture training and field rental to improve food security and agricultural production.

The project will also contribute to gender equality by transforming social norms and promoting entrepreneurship through support for income generating activities and through strengthening skills, knowledge and access to credit for displaced women and men. The project is also working to limit the spread of COVID-19 in coordination with local health authorities by conducting COVID-19 and hygiene awareness-raising activities, including the dissemination of health messages detailing best practices for preventing the spread of the disease. PWS&D contributed \$25,000 towards this project in 2020, which received a 3:1 match at CFGB.

Ghana: Garu Community Based Rehabilitation – Presbyterian Church of Ghana – \$50,000 (2019); \$50,000 (2020)

This five-year project is targeting 25,000 persons with disabilities with schooling and vocational training, access to health services and information and strengthened livelihood opportunities and engagement within their communities. In 2019, 4,323 people (1,802 males and 2,521 females) were assessed and registered for the program. In 2020, the last year of the project, 5,017 people

(2,071 males and 2,946 females) were reached through the program. In both years, farmers 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 sensitized community members on sexual and reproductive health issues and disability prevention, provided nutrition training to pregnant and lactating women and screened for early detection and disability prevention. Members of disabled persons organizations received training on advocacy and lobbying to promote disability rights. In 2020, project activities were at times limited during a government lockdown to prevent the spread of COVID-19. When activities resumed, the partner ensured compliance with government regulations through restricting the numbers allowed to gather and adopted preventative measures including social distancing and good sanitation and hygiene practices, especially handwashing.

Ghana: Gambaga: Go Home – Presbyterian Church of Ghana – \$31,835 (2019); \$35,536 (2020)

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. In 2019, 12 sensitization sessions were conducted at the community level in efforts to reduce community banishment and brutal attacks on women accused as witches. Seven sensitizations were held in 2020. The project also supported the reintegration of 20 accused witches back into their communities in 2019 and nine in 2020 through advocacy, as well as discussions with local leaders and family members. The project provided support for the 25 children and grandchildren residing at the camp to attend school. In 2020, many activities, including large community sensitizations, were cancelled in light of the pandemic. Given that many of the women of the camp are older and more vulnerable to COVID-19, the Gambaga camp closed to outside visitors for a few months. This decision limited the livelihood activities the women could engage in, so some project funds were redirected to provide food and soap to the women, as well as the children who live with them.

Mozambique – Cyclone Idai Appeal – ACT Alliance Appeal SAF191 – \$60,000 (2019)

In **Mozambique**, PWS&D contributed to an ACT Alliance response targeting 29,256 families in cyclone affected zones, delivering food, safe drinking water, sanitation and hygiene services, shelter and psychosocial and livelihoods support. Funds were directed toward the relief effort carried out by Ecumenical Committee for Social Development (CEDES) in Mozambique. CEDES supported 5,355 households with food and non-food items such as blankets and temporary shelter. To support early recovery, CEDES distributed vegetables seeds to 2,000 households. The project also targeted a total of 10,000 households with early recovery and livelihood support in the form of seeds and tools for farming.

Malawi: Cyclone Idai – Food Assistance (Phases 1 and 2) – Churches Action in Relief and Development (CFGB) – \$626,284 (2019); \$199,469 (2020)

Phase 1: PWS&D supported Churches Action in Relief and Development with a four-month food assistance project in the Mulanje District of Malawi. About 900,000 people in 15 districts of the country were affected by the destruction from the cyclone which forced the displacement of 86,980 people. These events interrupted livelihood activities, damaged infrastructure, washed away household assets including farmland and food and severely limited market functionality and access. Many households struggled to access basic needs, including food. In response, this project provided monthly food baskets to 2,000 vulnerable households (approximately 10,000 individuals) and 800 households were provided with a seed package to engage in winter cropping. Food baskets consisted of maize flour, beans and cooking oil. Monthly distributions of supplemental food (known locally as Likuni Phala) were also provided to 500 households with children under the age of five to ensure they receive the proper essential nutrients.

Phase 2: In November 2019, over 40,000 people were classified as facing crisis levels of food insecurity in the district. In response, a second four-month food assistance project in the Mulanje District started in December 2019. This phase of food assistance supported 1,600 households (approximately 8,000 people) to sustain food security needs until the harvest of crops in the spring. Beneficiaries were provided with cash transfers as markets were functioning and food was

available. Half of the households also received seed for winter cropping. The last disbursement originally planned for March 2020, was postponed due to the pandemic. The team consulted with district health officials on the proper protocols and were able to carry out the disbursement in April. Food security increased on a household level from the start of the second phase to the end, with 32% reportedly food secure at the start and 92% at the end of the project.

Malawi: Cyclone Idai Response – Mulanje Mission Hospital – \$30,987 (2019)

Severe flooding caused by the cyclone affected thousands and destroyed large numbers of homes and latrines in southern Malawi. Due to rising water tables, many latrines collapsed and waterpoints no longer provided safe drinking water. Following an emergency assessment by Mulanje Mission Hospital (MMH), it was estimated that 4,000 latrines had collapsed in the hospital's catchment area. Without these basic facilities, there was a high risk of diarrheal diseases such as cholera and typhoid, particularly for those under five years old. PWS&D supported Mulanje Mission Hospital to rebuild 525 damaged latrines. A number of other structures, including houses, also collapsed in the catchment area. PWS&D supported the reconstruction of two houses belonging to the families of orphans benefiting from the hospital's Orphan and Vulnerable Children Program which were damaged in the floods. This project benefited approximately 2,625 families.

Malawi: Ekwendeni Hospital AIDS Program Integrated Development Project – \$99,966 (2019); \$112,920 (2020)

This three-year integrated project is focused on improving the living standards of 27,240 vulnerable people, particularly women and girls, in targeted communities in Ekwendeni and Enukeni in northern Malawi. This is being achieved through improving health outcomes, increasing social and economic status at household and community levels and supporting education. In 2019, 26 orphans and vulnerable children were supported to go to secondary and tertiary school and 22 children in 2020. The project facilitated the establishment of six new community-based childcare centres to allow more children to access psychosocial care and early learning by the end of 2020. To promote school attendance, 60 village education committees were established at the community level. The project strengthened community awareness on health issues through sensitizations on safe motherhood, nutrition, hygiene and cancer awareness, reaching 15,982 households. To support income generation and business development, 14 self-help groups were established and mentoring and support was provided to the existing groups. The project also promoted awareness and advocacy on gender-based violence in communities and supported the establishment of gender-based violence reporting mechanisms in primary schools.

In 2020, the project and beneficiaries were affected by the pandemic. School closures resulted in an increase in early marriages and teenage pregnancies, both country wide and in the project target area. The project postponed some planned community activities and instead engaged in smaller meetings as well as door-to-door visits, where sexual and reproductive health and rights and COVID-19 prevention messages were delivered. The physical distancing and lockdown measures resulted in a significant reduction of economic activity across all major sectors. As a result, self-help group members with small scale businesses have suffered a loss of income and weekly savings have been affected with members unable to regularly save.

Malawi: Every Girl Empowered Project – Livingstonia Synod AIDS Program – \$79,359 (2019); \$76,100 (2020)

This three-year project is being implemented in 14 communities in the catchment area of Mabiri health centre, in northern Malawi, with a population of 14,053 people. In an effort to improve the sexual and reproductive health of young people in the area, the project is providing youth with increased access to sexual and reproductive health services and information, life skills, nutrition and advocacy skills to fight harmful cultural practices that inhibit them from completing their education. In 2019, one teen club comprised of adolescents living with HIV was established and 19 sexual and reproductive health in-school youth clubs were established. In addition, 37 youth were trained in comprehensive sexuality education, 650 young people were sensitized on family planning and one youth friendly health facility was established. The project is addressing the structural causes of marginalization by involving parents, local and church leaders and local governance structures in upholding the rights of children and women. Meetings were conducted in 2019 with service providers and leaders in the community to develop a strategy for combatting

gender-based violence and early marriage and to develop mechanisms for reporting and addressing cases of abuse.

In 2020, 261 families equipped with knowledge on positive parenting and ten youth were trained in theatre for development as a community mobilization tool. Mechanisms were established at the community level for reporting gender-based violence. Activity implementation was significantly affected as a result of the government instituted COVID-19 preventive measures that restricted movement and put a cap on public gatherings to a maximum of 100 people. School closures of over six months affected the running of the sexual and reproductive health clubs and fuelled teenage pregnancies and child marriages in the project area. The district also experienced a rise in domestic violence. At the project level, gatherings over 20 were generally postponed or cancelled and health workers were invited to all community meetings and trainings to provide COVID-19 awareness talks to internalize prevention measures.

Malawi: Neno Girls Secondary School Scholarships – Blantyre Synod Education Department – \$20,036 (2019)

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. The Neno Scholarship Program, established to assist with school fees for orphans and vulnerable girl students, supported 20 girl students in the 2018/2019 school year. All students at the school successfully passed the national examinations, compared to the national pass rate of 50 percent.

Malawi: Orphan Care – Mulanje Mission Hospital – \$57,628 (2019); \$60,392 (2020)

This program supports 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. In 2019, 254 primary school children were provided with uniforms, shoes, soap and school bags to support their education. In addition, eight students were supported to attend secondary school and 18 enrolled in vocational skills training. Children received medical care and nutritional supplements in the form of Likuni Phala, a locally produced fortified porridge. The most vulnerable children's households also participated in a livestock keeping program, providing nutrition and income for the children and their caregivers. In 2020, 60 children were recruited to the program, 208 students were supported to go to school and 288 families were supported through the livestock program.

Malawi: Partnerships for Strengthening Maternal, Newborn and Child Health 2016–2020 – Global Affairs Canada – \$280,330 (2019); \$10,749 (2020)

This four-year Canadian government-funded project concluded at the end of March 2020. In Malawi, it was implemented by Embangweni Mission Hospital, administered by the Synod of Livingstonia Health Department in the north of the country and Mulanje Mission Hospital in Blantyre Synod in the south. The project empowered women and girls and promoted male participation in sexual reproductive health. The project worked to reduce the barriers preventing women from accessing reproductive health services, increase women's decision making for their own and their children's health, increase male support for this decision making and change behaviours that put women and girls at risk.

In Malawi, the project reached an estimated 131,244 direct beneficiaries: 69,618 women and girls and 61,626 men and boys. The quality of health service delivery was increased through the construction of two outreach clinics at Mulanje Mission Hospital and through renovations at Embangweni Mission Hospital. Through both static and mobile outreach clinic services, both hospitals provided maternal, newborn and child health services in the form of antenatal care, immunization, postnatal care, family planning, skilled deliveries, anti-retroviral therapy for the prevention of mother to child transmission of HIV, growth monitoring and cervical cancer screening at the community level. To promote improved knowledge and understanding of nutrition and vitamin intake, project beneficiaries were screened for malnutrition and referred for nutritional supplements where necessary. To increase preventative practices to reduce the burden of diseases for women, men, girls and boys, awareness meetings, door-to-door visits and open days were conducted on a range of health issues, including the importance of hospital delivery, antenatal and

postnatal care, family planning, sexually transmitted diseases and hygiene and nutrition. The quality of health care services increased as staff received training in a variety of areas such as infection prevention, ultra-sound scanning, neonatal care and integrated maternal, neonatal and child health.

The end of project evaluation demonstrated that the project significantly improved the delivery of essential health services to mothers and children, while also increasing demand for maternal, newborn and child health services, thereby reducing maternal and neonatal deaths in the target communities. Some of the key results achieved as of March 31, 2020, include the following:

- increased percentage of live births attended by skilled health personnel;
- the proportion of female and male health care workers with knowledge of at least three gender and rights sensitive best practices and at least three effective environmental practices went up from 50% at baseline to 100% at end line;
- increased proportion of women adopting appropriate feeding practices including exclusive breastfeeding: from 47% to 89%;
- the proportion of pregnant women registered for first antenatal care (ANC) session went up from 70% at baseline to 93%; the proportion of women attending postnatal care (PNC) within two days of delivery went up from 60% at baseline to 99%;

This project received a 4:1 match from the Government of Canada.

Malawi: Mpata Conservation Agriculture – Livingstonia Synod Development Department (CFGB) – \$78,717 (2019); \$84,626 (2020)

The second phase of this drought mitigation project is targeting farming households from 15 villages in the Mpata area of Karonga district in northern Malawi. Crop production is negatively affected by the combination 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, which work to increase production while improving soil structure and protecting soil against erosion and nutrient losses. The project promotes the formation of self-help groups to help households raise funds together to purchase agricultural inputs and develop small businesses to supplement farm income. The groups provide an emergency fund to use when food reserves are depleted and must be purchased elsewhere. By 2020, 560 farming households (371 female and 189 male) were enrolled in the project and 23 self-help groups were established and trained. Household food security increased as is evidenced by the increase in months that families were able to consume from their own production, from six months at baseline to eight months after the third year of the project. The project has also seen an increased role for women in decision-making both at the project and household level. PWS&D contributed \$39,385.50 in 2019 and \$42,313 in 2020, which was matched 1:1 through CFGB.

Malawi – Maternal, Newborn and Child Health (MNCH)– Synod of Livingstonia Health Department – \$25,000 (2020)

PWS&D supported Embangweni Mission Hospital, through the Synod of Livingstonia Health Department to implement a six-month maternal, new-born and child health and COVID-19 response project. The public health unit at Embangweni Hospital was empowered through the Canadian government-funded Partnerships for Strengthening Maternal, New-born and Child Health project to conduct more outreach antenatal and growth monitoring services while health workers trained community structures such as village safe motherhood committees, care groups and peer leaders to provide health messages at the community level. These community structures played a large role in promoting health seeking behaviours. As part of the project sustainability, the community structures continue working with health structures and promote services at community level. However, the emergence of COVID-19 posed a threat to overall MNCH within the communities. The project, therefore, supported MNCH activities through provision of essential drugs and equipment and through support for outreach clinics, while also supporting COVID-19 education and training in health facilities and communities.

Malawi: Maternal, Newborn and Child Health– Mulanje Mission Hospital – \$25,000 (2020)

PWS&D is supporting a one-year maternal, new-born and child health (MNCH) project with Mulanje Mission Hospital in the south of Malawi. This project builds on the success of the Canadian government funded PSMNCH project and continues to support the provision of essential MNCH services, both at the hospital and within the communities through outreach clinics. It also builds on improvements made in the project to increase demand for MNCH services through supporting community based structures which provide essential MNCH information within the communities.

Somalia: COVID-19 Response – ACT Alliance Appeal 201 – SOM, Norwegian Church Aid – \$25,000 (2020)

Norwegian Church Aid is implementing a COVID-19 response project through ACT Alliance. Beginning in October 2020, the project is maintaining water supplies, increasing water access for COVID-19 response and increasing knowledge among community members on COVID-19 prevention and management in the Gedo, Puntland and Banadir regions of Somalia.

The humanitarian situation in Somalia had already been in critical condition before the COVID-19 outbreak. According to 2020 Humanitarian Needs Overview, 2.6 million people are internally displaced and living in about 2,000 internally displaced person (IDP) sites across Somalia, with 1.7 million IDPs in need of humanitarian assistance. Somalia's public systems are relatively weak to effectively respond to such an outbreak. The countrywide lockdown has had a severe economic impact. IDPs are among the hardest affected groups as they often depend on daily jobs in the informal sector. Norwegian Church Aid's intervention is reaching 19,000 internally displaced girls, boys, women and men and the most vulnerable of the host community through water, sanitation and hygiene and livelihoods interventions. PWS&D contributed \$25,000 in 2020 to the response.

Somalia: Nutrition Response – Development and Peace – CFGB – \$100,000 (2019); \$100,000 (2020)

Beginning in August 2019, Development and Peace supported Trocaire Somalia with a 12-month nutrition project in Belet Xaawo, Luuq and Doolow districts in the Gedo region of south-central Somalia. Five consecutive inadequate rainy seasons from 2016 through mid-2019 left Somalia with over half of the population in need of food and livelihood assistance as food insecurity has steadily increased and livelihood assets continue to be depleted. Malnutrition, especially for children and women, is critically high and the demand for nutrition interventions exceeds resources currently available. This project provided ready to use supplementary and therapeutic food to children with severe acute malnutrition, children with moderate acute malnutrition and pregnant and lactating women. Additionally, the project provided meals to caretakers who accompany children receiving treatment in stabilization centres. The project also provided crucial nutrition information through outreach activities. In total, the project supported 7,399 women, 259 men, 2,651 girls and 2,446 boys.

In 2020, Trocaire began implementing another phase of the project as a result of an upward trend in moderate and severe acute malnutrition affecting children under the age of five and pregnant and nursing women. This was due to a number of factors, including flooding, a desert locust infestation which negatively impacted harvests and movement and trade restrictions caused by COVID-19. This phase is targeting 3,120 malnourished girls under five years; 2,880 malnourished boys under five years, 1,500 malnourished pregnant and lactating women and 4,800 caregivers. PWS&D contributed \$20,000 in 2019 and \$20,000 in 2020 with a 4:1 match from the Government of Canada at CFGB.

South Sudan: Food Assistance in Aweil East County, Tearfund Canada – CFGB – \$175,000 (2020)

Tearfund Canada supported Tearfund South Sudan to implement food assistance programming in the Aweil East area of South Sudan. The civil war in South Sudan has caused the displacement of one-third of civilians, devastated the country's economy and disrupted agricultural production, resulting in widespread hunger. In Aweil East, it is estimated that over 184,000 people lack reliable access to food. The fifth phase of the project, from December 2019 to April 2020, provided food assistance for four months. All beneficiaries also received vegetable seeds and tools and agricultural training. Community leaders and women committee representatives were trained on

gender awareness which was enhanced during food distribution and community mobilization. The intervention reached a total of 8,040 individuals, successfully addressing the immediate food needs of the most vulnerable households and increasing their access to food through vegetable gardening.

This sixth phase of the project, from May to August 2020, provided three monthly food vouchers to 1,300 households (about 9,100 individuals). The project targeted some of the most vulnerable households, including those with children, pregnant and lactating women, female-headed households and child-headed households. The project covered 10 communities in Baac Payam, where no other agency is working. PWS&D contributed \$15,000 for the fifth phase and \$20,000 for the sixth phase, with a 4:1 match from the Government of Canada at CFGB.

South Sudan: Presbyterian Relief and Development Agency COVID-19 – ACT Alliance 201-SSD – \$25,000 (2020)

South Sudan confirmed the first case of COVID-19 in April 2020, becoming the 51st African country (out of 54) to confirm a case. The COVID-19 outbreak in South Sudan has struck an already vulnerable country and stands to exacerbate an already acute food insecurity situation and further increase the vulnerability of women and girls. Presbyterian Relief and Development Agency (PRDA) will support 707 households and 4,240 individuals with water, sanitation and hygiene and food security support in the Upper Nile State of the country. The project was originally planned to begin in 2020 but due to implementation delays will now begin in early 2021.

South Sudan: Water, Sanitation, Hygiene – Norwegian Church Aid – ACT Alliance Appeal SSD181 (2019) – funds transferred in 2018

Norwegian Church Aid implemented an emergency water, hygiene and sanitation project as part of a larger ACT Alliance response to the humanitarian crisis in South Sudan. Initially, the project targeted both the Jur River County and Baggari Corridor areas. However, project implementation was delayed due to insecurity and accessibility issues in both areas. Subsequently, it was decided that the project be implemented in Jur River County only. A total of 8,405 individuals were reached through the project. In total, 40 latrines were constructed, serving 268 individuals and 20 handpumps were repaired, serving 5,994 people. In addition, water point committees were established in five locations, 56 people were trained to provide sanitation and hygiene awareness in the communities and 1,200 hygiene kits were distributed. The project also conducted awareness raising and sensitizations on sexual and gender-based violence to 768 people, including girls, women, boys and men.

South Sudan: Water, Sanitation, Hygiene – ACT Alliance SSD191 – \$54,000 (2019)

The South Sudan States of Upper Nile, Jonglei, Unity, Northern Bahr el Gazal and Eastern Equatoria were seriously affected by flooding caused by heavy continuous rains in 2019. The floods affected over 900,000 people with an estimated 420,000 people displaced and in need of immediate emergency assistance. Infrastructure damage was also caused by the floods and livelihoods were threatened. PWS&D supported Presbyterian Relief and Development Agency and Christian Aid to address water, sanitation and hygiene needs in the affected areas. While originally planned for 2019, the project was carried out in 2020. Vulnerable households were supported with construction of boreholes, water pumps and training on hygiene and sanitation.

Zimbabwe: Food assistance – Mennonite Central Committee of Canada – CFGB – \$105,000 (2020)

Mennonite Central Committee of Canada supported the Kulima Mbobumi Training Centre to implement a four-month food assistance project in the Binga district of Zimbabwe. Due to the declining food security situation in the area, exacerbated by a poor harvest in 2019, 2,100 vulnerable households (10,500 people) were supported with food rations to contribute towards hunger reduction, improved nutrition and increased food security. PWS&D contributed \$21,000 with a 4:1 match from the Government of Canada at CFGB.

AMERICAS DEVELOPMENT AND EMERGENCY RELIEF PROGRAMS

Guatemala: Support for Vulnerable Children – Francisco Coll School – \$33,867 (2019); \$35,150 (2020)

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. 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' socioeconomic context and family lives. This project offers operational support and in-country capacity training that empowers the school staff.

In 2019, 244 students were enrolled and 214 passed to the next grade. Eight students received scholarships to support their education beyond grade 6. The school celebrated its 25th anniversary during the year. In 2020, due to COVID-19, the school provided education remotely for the 252 students and 229 passed to the next grade. All eight students continued to receive scholarships to support their education beyond grade 6 and 192 families received food packages and hygiene materials to assist them to cope with loss of employment during the pandemic.

Guatemala: Women's Empowerment Dairy Cow Program – Fraternidad de Presbiteriales Mayas

Fraternidad de Presbiteriales Mayas (FPM) is a local organization run by Indigenous women from Mam, Quiche and Kakchiquel communities in Guatemala. Formed over 30 years ago, the organization helps women build their spiritual, economic and social capacity, with programs focused on promoting self-esteem, values and leadership. In 2019, FPM finished the third and final year of a livelihoods project that provided loans and training to women to start their own dairy cow production business. Forty women from seven communities received high quality cows and targeted training and another 73 women received training to help them with their animals. These women formed self-help groups, where they combined their funds to expand dairy milk production and pay back their loans with monies earned, allowing more women to join the program annually. The dairy cows are now producing calves and the initial investment from 2016 is showing results. PWS&D was in discussions with FPM to enter into a new agreement but due to delays in finalizing a new agreement, no funds were sent in 2019.

In 2020, due to COVID-19, the organization's programming was reduced due to pandemic restrictions imposed by the Guatemalan government. Fraternidad staff limited interaction with community groups to prevent spreading the virus. A new food security project is being developed to start in 2021.

Guatemala: Agroecology Production for Food Security in Comitancillo – Maya-Mam Association for Research and Development (AMMID) (CFGB) – \$86,258 (2019); \$66,632 (2020)

This project provides agriculture and livelihood support to farmers in eight communities in the San Marcos Department of Guatemala. 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 2019, 310 farming families expanded the number and types of fruit trees grown and increased maize and vegetable production. Families also received training on swine production and marketing.

In 2020, the fifth and final year of this project, 310 farming families received technical support with fruit and wood trees, vegetable crops and animal husbandry. However, due to COVID-19, some group activities, including training, were cancelled. Some individual support was conducted for part of the year using texting to limit the need for AMMID staff to travel to meet with participants. PWS&D contributed \$21,280 in 2019 and \$19,924 in 2020 and received a 3:1 match through CFGB.

Guatemala: Gender Empowerment and Defense of Maya-Mam territory – Maya-Mam Association for Research and Development (AMMID) – \$30,357 (2019); \$24,499 (2020)

This project focuses on increasing women's rights and voices within the household and within local governance structures. AMMID 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, San Marcos. This project has enabled greater coordination and awareness of citizens on their rights and defense of their territory, which is inextricably linked to the CFGB food security project described above. In 2019, 333 women and seven men participated in the program, along with 79 women from municipal organizations and 11 teachers. Gender awareness workshops were conducted in high schools and reached 400 students. The project also carried out trainings on political advocacy, women's participation and gender equality for women in the community. Radio and television announcements were conducted on issues relating to gender-based violence and positive gender relationships.

In 2020, due to COVID-19, some activities were put on hold for part of the year to reduce potential spread of the virus and meetings involving more than 10 people were cancelled. Measures were put in place to keep participants and AMMID staff safe when conducting project activities. In total, 244 women and 6 men participated in the program, along with 28 women from municipal organizations, AMMID staff and district coordinators. Schools were closed, impacting the ability to reach teachers and student due to COVID-19 restrictions. Radio and television announcements were conducted on issues relating to gender-based violence and how to report cases to officials. Texting was used to follow up on cases and provide support to survivors.

Haiti: Life-Saving Malnutrition Treatment for Children – Partners in Health (CFGB) – \$559,294 (2019) – \$415,755 (2020)

Haiti faces extreme levels of hunger and malnutrition due to high poverty rates exacerbated by damage from ongoing drought in the northern and central parts of the country. In 2019, political unrest and ongoing demonstrations impacted many aspects of Haitian life and led to closures of schools, hospitals and commerce as people could not go out in public due to insecurity. Produce from the countryside could not move to the cities and products could not be shipped out from urban areas. This affected health and nutrition for children in St. Marc. 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 to identify and treat malnourished children under the age of five. Community health workers screen children for malnutrition and provide food supplements, as well as train community based and health facility staff. They also work with mothers to encourage best breastfeeding practices to prevent diseases caused by malnourishment. In 2019, approximately 2,146 acutely malnourished children were identified and enrolled in the treatment program and approximately 2,504 children received medical treatments to improve their overall health. In 2019, PWS&D contributed \$85,018, which was matched 4:1 from the Government of Canada at CFGB.

In 2020, a new one-year project was started in the communities of St Marc and Hinche. The pandemic interrupted some project activities, such as mobile clinics and the delivery of medical treatment. The project was, however, still able to deliver vital door-to-door services to malnourished children: 4,206 children were screened for malnutrition; 1,700 children were identified and enrolled in the treatment program; and 1,451 children received deworming treatments to help them improve their health. Awareness campaigns to inform community members on how to prevent the spread of COVID-19 reached 13,692 people. In 2020, PWS&D contributed \$38,408, that was matched 4:1 from the Government of Canada at CFGB.

Haiti: Sustainable Food Security through Agroecology and Cooperative Associations – Mennonite Central Committee (CFGB) – \$87,500 (2019)

This agriculture and livelihoods project is being implemented by Partenariat pour le Développement Local in the communities of St Michel de L'Attalye, St. Raphael and Pignon. In these three communities, many households are unable to feed their families year-round due to low agricultural productivity. In 2019, project activities were disrupted by political demonstrations and

fuel shortages made transportation challenging. This project works with three farmer-owned cooperatives in each of the communities to improve agricultural production and nutritional diversity using agroecological farming techniques. These techniques 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 include using cover crops, establishing seed banks and planting trees. In 2019, through the local associations, 2,661 farmers were trained in agroecological techniques, 445 association leaders were trained in organizational management and 55,370 trees were planted. This project is co-funded by Mennonite Central Committee of Canada (MCCC) with 50 percent of the needed equity provided by each partner. PWS&D contributed \$21,875 to this project in 2019, which was matched 3:1 through CFGB. Cantave Jean Baptiste, the executive director of PDL, served as a southern partner representative of the PWS&D Committee in 2018/2019.

In 2020, 4,088 farmers were trained in agro-ecological techniques, 750 associate leaders participated in organizational management trainings and 165,089 trees were planted. COVID-19 did impact project activities and measures were taken to minimize potential for infections. Awareness campaigns were undertaken in the communities to provide health information to farmers to prevent spreading the virus. PWS&D's financial contribution for 2020 will be reflected in the 2021 report. This project continues to be matched 1:1 through CFGB.

Haiti: Agroforestry, Farmer Support and Natural Resource Management Training – Mennonite Central Committee of Canada (CFGB) – \$50,000 (2019); \$40,000 (2020)

The first phase of a five-year agroforestry project, targeting the Desarmes area of the Artibonite valley, finished in 2019. Overall, the project, implemented by Mennonite Central Committee Haiti, was highly successful in reducing food insecurity and long-term risk, in spite of the significant challenges posed by climate change and the current political and economic situation. The aim was to increase food consumption among 17,300 subsistence farmers by supporting farmers, tree nurseries and youth training on natural resource management. As part of its agroforestry program, MCC Haiti established kids' clubs to provide experimental gardens to get children involved in learning about food security, nutrition and environmental protection. Farmers improved their farmland by using intercropping methods and planting an increased number of crops to increase and diversify production. Production was supported through grain banks that enabled farmers to store seeds for the upcoming season, also serving as food storage in the event of future droughts. In 2019, 281 farmers were trained in agroforestry techniques, soil conservation and group formation. The project also trained 241 people as community volunteers in three areas: tree nursery committees, youth club monitors and youth club members. As well, 442,030 trees were distributed to help produce 177 micro forests in the project catchment area. 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. The project was highly valued by the community and was unique within the Artibonite region for its approach, scale and success. PWS&D contributed \$25,000 to this project which was matched 1:1 with CFGB funds.

In 2020, a second phase of the project was started. In total, 881 farmers were trained in conservation agricultural practices; 180 farmers were trained in organizational management, conflict resolution, micro saving and seed storage; and 233 people were trained on nutritional diversity, sanitation and hygiene. In addition, 31 youth club leaders and 1,273 youth club members were trained on nutrition, agriculture, environmental protection, health, sanitation, hygiene, conflict resolution and girl's empowerment. Due to COVID-19, precautions were implemented to prevent the spread, including awareness raising in the community, setting up handwashing stations in rural locations, limiting gatherings to five people, maintaining physical distancing and canceling large group activities. PWS&D contributed \$20,000 to this project which was matched 1:1 with CFGB funds.

Nicaragua: COVID-19 and Hurricanes Eta and Iota Relief – Council of Protestant Churches in Nicaragua (CEPAD) – \$30,000 (2020)

CEPAD responded to the COVID-19 pandemic in 2020 by supporting communities to prevent and manage the spread of the virus. The organization provided clear guidance in coordination with Radio CEPAD, municipal authorities and other local NGOs in the area in which they work, which serves 17,000 residents of 40 communities across six intervention areas. Over a period of six

months, CEPAD produced weekly one-hour radio programs, as well as daily short public service announcements with information on COVID-19. The initiative provided 1,350 families with health kits containing soap, bleach, masks and water purification filters. CEPAD also supported families with psychosocial support and pastoral care through the pastoral committees and youth leaders.

In November 2020, Hurricanes Eta and Iota impacted Nicaragua, within 10 days of each other. The wind damaged homes and the rain saturated the ground, triggering floods, landslides and loss of vegetation cover and crops. In CEPAD's program area, a total of 1,258 hectares of crops were destroyed, including beans, sorghum and vegetables and many homes lost their roofs. CEPAD provided seed packages to 473 farmers to replant their crops and promote food security in their communities. As well, 100 families received roofing material to help them repair their homes. PWS&D provided \$13,299 to CEPAD for the provision of health kits for 1,350 families and \$16,701 to support the response to the hurricanes.

Nicaragua: Health and Food Security – Peer to Peer Training and Prevention, Institute of Human Promotion (INPRHU) – \$45,000 (2019); \$45,000 (2020)

This three-year health and food security project targets youth and their families who live and work in two markets of Managua, Nicaragua. The project uses peer-to-peer methodology to build the capacity of young people to engage with other adolescents, their families and community members. The project has two areas of focus – the prevention of gender-based violence and teenage pregnancies and improved nutrition among adolescents and their families. In 2019, 115 youth were educated on nutrition. Additionally, 200 youth were sensitized on sexuality and reproductive health topics, 53 youth were educated on gender-based violence in their community and prevention and response and youth who were victims of violence received support. Twenty youth leaders actively reached out to other youth in the communities to share the information they have learned.

In 2020, due to COVID-19, some activities were suspended and others were modified to ensure that gatherings did not involve more than 10 people. Staff also worked from home for several months to reduce the spread in the office. Training for youth and parents on nutrition was canceled due to COVID-19. Forty-one youth leaders were engaged using social media and small group gatherings to continue to develop their skills to safeguard human rights and promote physical and mental health and well-being. Thirty-five children, ages 2–18, who were victims of abuse and their families were provided with psychological support using telephone consultations to reduce face to face meetings; 27 of the 35 children were referred to agencies dealing with sexual abuse. Two hundred youth continue to be engaged in topics of sexuality and reproductive health topics using small group meetings and social media.

Nicaragua: Health and Education – Infant Nutritional and Development Program – Nicaraguan Soya Association (SOYNICA) – \$30,000 (2019); \$36,116 (2020)

In 2019, Soynica began implementing a three-year project titled “Healthy Start, Smart Start” in Villa Guadalupe, a poor neighbourhood of Managua. The project aims to improve the nutritional health of families, as well as train parents how to stimulate early childhood development in their babies, from newborn to three years of age. Using the popular education methodology “learning by doing”, beneficiary families are the key actors in all learning processes and bring about positive changes in their families and community. The families obtain new knowledge to improve their eating practices, to increase the consumption of nutritious foods and reduce the consumption of junk food. The project also promotes the practice of exclusive breastfeeding in infants and extended breastfeeding until two years of age, to improve the nutritional status and health of girls and boys under three years of age. During the first year, 76 mothers learned about the importance of breastfeeding and how to monitor their children's development and 62 boys and girls were monitored for their motor, coordination, social and language skills.

In 2020, the project continued with some modification to prevent the spread of COVID-19, including limiting group activities and following up with participants in their homes. There are 69 mothers participating in project activities, including creating education play materials for their children: 35 mothers learned to weigh and measure their child and chart their progress and 22 women leaders received training on how to provide support to other mothers in the community. There were 68 children monitored for malnutrition and developmental skills and two children

identified as severely malnourished and follow up occurred with their mothers to ensure they received proper treatment for improved health.

Nicaragua: COVID-19 and Hurricanes Eta and Iota Emergency Relief Projects – Nicaragua Soya Association (SOYNICA) – \$6,745 (2020)

In 2020, Soynica provided humanitarian assistance in response to COVID-19 and Hurricanes Eta and Iota, which impacted the country. Soynica purchased food and hygiene kits and distributed them to residences in Villa Guadalupe to prevent the spread of the virus as well as help them cope with loss of income and increased food prices. Although homes were not destroyed in the hurricanes, the neighbourhood was flooded and Soynica noted an increase in respiratory and other illnesses, notably in young children. Soynica also conducted outreach to remind families to continue to wash hands, keep physical distance and use masks. In total, 75 families were supported in June and another 71 families were provided with food and hygiene products in December.

Bahamas: Response to Hurricane Dorian – Assisting Vulnerable Haitian Migrants in the Bahamas – Church World Services (CWS) – \$81,854 (2020)

In 2019, Hurricane Dorian hit the Bahamas, having the greatest impact on Grand Bahama and Abaco islands where a number of Haitians and Haitian-Bahamians live. Church World Service developed a relief project in 2020 with the International Organization for Migration through a network of local partners, including Rights Bahamas and the League of Haitian Pastors. The project supported 2,190 vulnerable, undocumented Haitian migrants in the Bahamas. They were provided with information about their rights and how to access essential services in the aftermath of the disruption of essential services. The project also aimed to support undocumented persons attain legal status in the country.

Due to the coronavirus outbreak, the Governments of The Bahamas and Haiti implemented a range of emergency measures including strict curfews, physical distancing and international and national travel restrictions. This has led to a delayed start of the documentation activity because the beneficiaries were not able to obtain birth certificates or other documents from the governments. Fifty-two beneficiaries were able to obtain supporting documents and are now awaiting final documents to allow them to gain legal status in the Bahamas.

Honduras: Honduran Migrants Deported from Guatemala to Honduras – ACT Alliance RRF07 – \$6,448 (2020)

Since September 1, 2020, migrant caravans have been leaving Honduras for the United States. On October 1, the President of Guatemala decreed a State of Prevention along the Honduras/Guatemala border and ordered security forces to detain Honduran migrants, return them to the border and turn them over to the authorities in Honduras. The Guatemalan government used the current health emergency of COVID-19 to justify these measures.

A two-month project was implemented by Mennonite Social Action Commission along with other local human rights defence organizations to advocate for the respect of and protection for human rights. The project supported 2,000 people (700 women and 1300 men) with food assistance, hand sanitizer and masks and transportation costs/lodging to allow for a safe return to their communities. UNHCR (the United Nations Refugee Agency) helped those who will be claiming refugee status. PWS&D contributed \$6,448 from the Van Mossel Refugee Support fund, which is designated, in part, to support refugee rights and advocacy overseas.

ASIA DEVELOPMENT AND EMERGENCY RELIEF PROGRAM

Asia Regional: Women and Leadership Program (regional training) – Community World Service Asia – \$20,000 (2019)

The role of women in leadership has not progressed substantially despite the level of education, employment experience and opportunities currently available. Indeed, there has only been slow improvement in the number of women leaders and culture in the workplace. With this in mind, Community World Service Asia developed a program focused on women and leadership, holding a workshop from November 24–29, 2019, in Bangkok Thailand. The program focused on developing existing skills and capabilities possessed by participants, helping them to use existing gifts, skills and talents to create change around them regardless of socioeconomic status or position in society. Particular attention was paid to understanding “the modern leader”, making an impression, networking, self-care and putting one’s best foot forward. Sixteen participants were

drawn from ACT Alliance members based in Afghanistan, Bangladesh, India, Kenya, Nepal, Pakistan, the Philippines, Tanzania and Sri Lanka. PWS&D contributed \$7,500 towards this project, which also received support from other Canadian members of ACT Alliance: Primate's World Relief and Development Fund (Anglican) and the United Church of Canada.

Afghanistan: Drought Response in Bamyan – Community World Service Asia (CFGB) – \$308,626 (2019)

In 2018, Afghanistan was facing a drought, the scale of which had not been seen since 2011 due to a severe rain deficit and limited snowfall during the winter season. Approximately 6.2 million people, mostly in rural areas, were affected: 3.9 million were in urgent need of food assistance whereas 1.8 million required livelihood assistance in the 22 worst affected provinces. In response, PWS&D partnered with Community World Service Asia to mitigate the risk and reduce the threat of food insecurity. Following a baseline survey, 800 families (6,854 people) were selected for assistance in Saighan district of Bamyan province. The project provided cash assistance of \$90USD per month per household for five months (March – July 2019) in 11 Community Development Councils of the district.

Afghanistan: COVID-19 Affected Communities in Bamyan, Afghanistan – Community World Service Asia (CFGB) – \$418,980 (2020)

The first confirmed positive case of COVID-19 in Afghanistan was registered on February 24, 2020. Between the outbreak of the pandemic and mid-July, over 150,000 Afghans were deported or returned voluntarily from Iran and about 24,000 returned from Pakistan over three days with no screening or quarantine. The large influx of returnees put an additional burden on the country's weak health infrastructure and insufficient screening facilities. They, together with internally displaced persons, daily wage earners, women, elderly and child-headed households, persons with disabilities and small entrepreneurs were particularly impacted, including in Bamyan province. As of September 22, Afghanistan reported 39,096 confirmed cases, with 1,445 deaths. However, it is understood that the numbers were much higher given limited testing facilities. In response, PWS&D has partnered with Community World Service Asia to provide cash assistance of \$90USD per month to 1,100 of the most severely impacted families (427 female-headed households/673 male-headed households) in four districts of Bamyan, for a total of 7,460 people. The first of five planned distributions were made in December 2020. PWS&D contributed \$20,000 with a 4:1 match from the Government of Canada at CFGB.

Afghanistan: Girls Education Project – Community World Service Asia – \$60,000 (2019); \$49,970 (2020)

In 2019, Community World Service Asia continued work on this three-year project in the provinces of Bamyan, Laghman and Nangarhar in Afghanistan; PWS&D has been supporting the project since 2011. Decades of conflict, poverty, lack of infrastructure and insufficient transportation make education a distant dream for many children. Cultural barriers and the lack of female teachers contribute to lower enrolment of girls than boys. This project is enhancing the quality of girls' education in a sustainable way, involving communities and schools in decision-making, as well as the government who creates incentives and reinforcements for girls' school enrolment and attendance. Teachers are trained with improved pedagogy and best teaching practices that are more inclusive of girls. School Volunteer Committees actively engage with local communities to promote girls' education. Civic Education Camps addressing democracy, good governance, elections, leadership, human rights, child rights and gender are an important project component. In 2019, the project operated 28 schools (10 more schools than last year), with a total of 5,700 students.

In 2020, due to the COVID-19 outbreak, schools in Afghanistan closed in March as the country went into lockdown. Planned project activities were suspended. A new phase of the program, planned for July, went forward as schools reopened in August – 28 government-run schools and two newly created pilot community based schools with 81 students were to be included. The latter were for younger girl children in communities with no government-run school nearby. Due to ongoing restrictions, only 20 government-run schools were active at year end. Water sources were developed/restored for 10 schools and soap was distributed monthly to 20 schools to allow handwashing and 60 teachers were trained in hygiene awareness for COVID-19 prevention, benefitting 4,235 students. Blackboards, chalk, flip charts and markers were also provided to 20 schools. A booklet on child rights was produced and two community awareness sessions were

conducted in the subject with 30 participants. Two play areas were established in schools to promote/sustain enrolment and to improve physical and mental health. A total of 40 monthly meetings were held with Parent Teacher Committees and Community Development Councils to promote girls' attendance at schools and to address absenteeism. Following such sessions, Volunteer Education Committees were established with 20 community representatives, village leaders, community development council members and religious leaders, focusing on child rights, the right to education, child protection, prevention of child labour, inclusion of children with disabilities and the negative impacts of early and forced marriages. Nine female teachers were hired. This project is jointly funded project with Act for Peace, an Australian NGO, which contributes \$100,000 annually towards the overall budget, thus expanding our reach.

Ms. Ayesha Hassan, Associate Director CWSA, participated virtually as a southern partner representative in the PWS&D Committee meeting in October 2020.

Afghanistan: Maternal, Neonatal and Child Health–Community World Service Asia – \$768,508 (2019)

The project entered the final year of a four-year agreement in 2019. PWS&D's implementing partner, Community World Service Asia, engaged in activities to reduce the rates of maternal, child and newborn mortality in a country where they are exceedingly high. Implemented in four districts of Laghman Province in eastern Afghanistan, the key activities included 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. As well, men were educated about the importance of access to health services for women and children and of women making their own health decisions, especially when pregnant.

In this fourth year of the project, construction of the final three of six sub-health centres (also referred to as delivery rooms) established through the project was completed and maternal, neonatal and child health services moved from their temporary residences in community-donated houses to the newly constructed facilities by the end of September. These fully functional health facilities will be a permanent fixture in areas that previously had no health care structures. In addition, 23 health posts were fully operational, delivering a package of services including: essential reproductive health services (antenatal care visits, delivery care, postnatal care visits, family planning, screening, micronutrients supplementation and tetanus vaccination to women of child bearing age); newborn care services (warming, cleaning, resuscitation and provision of Tuberculosis and Hepatitis B vaccines); and child health services (immunization, screening, early diagnosis and treatment).

Overall, in 2019 the project continued to provide improved delivery of essential health services to women of childbearing age and their children. Partners continued to coordinate with government, NGO stakeholders and community members, while community mobilization, regular support and supervision and community health education events took place. This led to an increased demand for maternal, neonatal and child health services and resulted in positive changes in health seeking behaviors. Through the improved health services provided to mothers, newborns and children, 42,698 people (20,922 women/girls and 21,776 men/boys) benefitted directly, while 4,744 people (2,377 women/girls and 2,367 men/boys) benefitted indirectly and the region has a healthier, more empowered population.

Key achievements at the project's conclusion included:

- maternal mortality decreased from 24 deaths for 1,898 live births at the outset to only one death for 1,898 live births at the end of the project;
- the proportion of female and male health care workers with knowledge of at least three gender and rights-sensitive best practices and at least three effective environmental practices increased from 0% at the outset to 100% at end of the project;
- the proportion of births attended by a skilled attendant went up from 17% at the outset to 50.4% at end of the project; and
- the six health facilities constructed, staffed, equipped during the life of the project were handed over to the Afghan Ministry of Health to continue operating.

This project received a 4:1 match from the Government of Canada.

Bangladesh: Food Assistance for Myanmar Rohingya Refugees– World Renew (CFGB) – \$250,000 (2019)

Bangladesh, one of the world's poorest and most densely populated countries, has witnessed an unprecedented influx of Rohingya refugees arriving from Myanmar. Since August 25, 2017, over 700,000 Rohingyas crossed the border, adding to the existing Rohingya population of more than 200,000 in Cox's Bazar. The majority of these refugees, 91 percent, access food only through humanitarian actors. ICCO Cooperation, World Renew's local partner, has been working alongside the World Food Program since 2018, initially supplying 14 food items to 4,779 households through a voucher program allowing the purchase of sugar, iodized salt, milk, onions, garlic, dried fish, egg, fresh spinach, eggplant, potato, turmeric powder, chili powder, dry red chili and green chili. In February 2019, the project scaled up its 2018 intervention to blanket coverage of camp 14 and camp 16 (11,454 households/53,580 individuals) and blocks A&B of camp 15 (1,939 households/8,698 individuals). PWS&D contributed \$50,000 towards this project, which received a 4:1 match from the Government of Canada at CFGB.

Bangladesh: ACT Alliance COVID-19 Appeal – ACT 201 BGD – Rohingya Refugees and Host Communities – \$25,000 (2020)

When the COVID-19 pandemic reached Bangladesh in early 2020, Rohingya refugees concentrated in the Cox's Bazar district were considered one of the most vulnerable population groups. One million Rohingya, half of whom are children, live in the camps. By mid-May, six Rohingyas were identified as having contracted the virus and more than 10,000 were quarantined. Overcrowded camps could have devastating consequences given the recommended practice of physical distancing is particularly challenging. Concern ran high for the surrounding Bangladeshi population as well. The lockdown due to COVID-19 resulted in economic implications especially among the population facing daily loss of income from micro income generating activities. In response, PWS&D provided a \$25,000 through ACT Alliance, targeted to the Christian Commission for Development in Bangladesh, providing water, sanitation and hygiene (WASH) support to 1,200 people, livelihoods support to 225 people and unconditional cash voucher support to 1,200 people between July 1, 2020 and March 30, 2021.

India: Empowering Young Women in rural Bihar for Improved Maternal and Child Health – Christian Medical Association of India – \$58,560 (2019); \$12,322 (2020)

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's goal is to improve young women's reproductive and sexual health knowledge, enhance their ability to take part in important family decision-making with regards to their welfare, improve their social support networks and prevent early and forced child marriage. In six months of 2019, 666 training sessions were implemented for 352 girls ages 12 to 18 covering topics including teenage skin conditions, sexual abuse and assault and HIV and AIDS. Almost 300 training sessions were held for 169 young married women and girls, aged 13 to 22, covering post-delivery complications, postnatal care, breastfeeding and family planning, as well as how to deal with physical, financial, social, mental and spiritual crises. Information on similar topics was provided to 736 pregnant in one-to-one counselling, while 336 information/training sessions were held for 213 mothers-in-law. Under the project, 2,389 doses of vaccine were administered. Training sessions explored the power imbalance between women and men and girls and boys in India.

In March 2020, the three-year term of this project came to an end. Initial plans for ongoing work were interrupted by COVID-19. At the end of the project, an external evaluator found that community mobilizers increased their knowledge, courage, confidence and patience, while capable of handling village issues. A marked decrease in infant and maternal mortality was one of the significant changes brought about by the project, with no deaths reported in six villages and the number of maternal deaths reduced by two-thirds in three others. Expectant mothers who had at least four antenatal visits increased fivefold. Delivery care increased with the number of institutional births increasing from 37% to 67% over the life of the project and births attended by health personnel increased from 35% to 55%. Children receiving the full spectrum of immunizations increased by a similar percentage. Child marriage in participating villages

decreased significantly. Attitudes of mothers-in-law and husbands also changed significantly, become supportive and attentive to the health needs of their daughters-in-law/spouses, as opposed to exercising strict control over them. With COVID-19 restrictions being lifted, plans are in place for further cooperation in 2021.

Nepal: Banke Leprosy and Tuberculosis Referral Clinic – International Nepal Fellowship – \$60,467 (2019); \$59,142 (2020)

PWS&D has been supporting the International Nepal Fellowship's health programs for many years, most recently Banke Hospital's Leprosy and Tuberculosis Clinic. In the final year of the previous program, which ended in July 2019, there were 15,634 visits to the hospital's outpatient department, an increase of 22.3% over the previous year, of which 184 people were newly diagnosed with leprosy. A total of 141 patients were admitted to the in-patient department, where they received nursing care, voluntary muscle test/sensory tests, assistive devices, food and accommodation. A total 196 patients received footwear and other assistive devices. Additionally, leprosy outreach camps benefited 2,162 people. In April 2019, Hospital Manager, Mrs. Nirmala BM participated in PWS&D Committee meetings as a southern partner representative and shared the INF's leprosy work with churches.

In August 2019, a new three-year phase of support began aiming to provide: a separate self-care unit for systematic teaching of patients on leprosy care, prevention and safety; septic surgeries for patients to prevent further disability; female community health volunteers, government health workers and health workers, mobilized through a mobile phone app; and influential persons and students mobilized as champions to create awareness on leprosy. In the first year, the COVID-19 pandemic contributed to a decreased but still significant patient flow of visitors to the out-patient department, with 11,637 visits compared to the previous year. 113 patients were admitted in the in-patient department, where they received nursing care, voluntary muscle test/sensory test, assistive devices, food and accommodation. A total 164 leprosy affected patients received footwear and other assistive devices from SH-IB. The clinic implemented COVID-19 prevention measures and loaned its ambulance to the government for transporting COVID-19 cases.

Nepal: Green Pastures Hospital – Medical Charity Fund (formerly Poor Fund) – International Nepal Fellowship – \$9,000 (2020)

INF-Nepal's Green Pastures Hospital (GPH) has a long history of serving the poor and marginalized people of Western Nepal by providing medical and rehabilitation services. GPH's Medical Charity Fund (formerly known as the 'Poor Fund') provides financial assistance to poor and marginalized patients to help with costs that are higher elsewhere but that are not covered through the hospital's regular projects.

Pakistan: Umerkot Drought – Food Assistance – Community World Service Asia (CFGB) – \$736,973 (2019)

Working with Community World Service Asia (CWSA), PWS&D responded to a serious drought in Sindh Province, Pakistan. The province has received less rain than normal since 2016. Pakistan Metrological Department issued an alert in June 2018 reporting the 2018 monsoon season to be the driest in the last two decades. Crop production for wheat was reduced by 23 percent, rice by 35 percent, cotton by 18 percent, cluster beans, millet and sesame by 83 percent each and pulses by 95 percent compared to 2018. To meet the immediate and dire need for food, CWSA, with the support of PWS&D and CFGB, planned a food assistance project to support 1,600 drought affected households of Umerkot for six consecutive months during the critical hunger period, until farmers could harvest from their own fields. Village Management Committees were set up with participation from both men and women (46 percent of members were women). Of the 1,600 recipient households, 62 percent were women-headed and the project ensured provision of sufficient food for everyone in the household. 11,788 beneficiaries received distributions of wheat flour, rice, pulses, cooking oil, sugar, loose tea and a salt and match box pack, as well as millet seeds to restart production at the end of the project. PWS&D contributed \$21,305 towards this project, which received a 4:1 match from the Government of Canada at CFGB.

Philippines: Typhoons Goni and Vamco – ACT Alliance PHL202 – \$20,000 (2020)

On November 1, 2020, Typhoon Goni made landfall in the Philippines as a force 5 storm, displacing more than 500,000 people in the eastern part of Luzon, 67 deaths were reported. It was followed on November 11, by Typhoon Vamco (Ulysses), a force 4 storm, which brought violent

winds and torrential rains, massive flooding and landslides in the eight regions of Luzon, with another 67 confirmed casualties and several people missing. Tens of thousands of homes in the National Capital Region were submerged in roof-level floods while provinces in Northern Luzon experienced the worst flooding in decades. Another 1.1 million people were impacted. On top of these typhoons, the COVID-19 pandemic was still posing serious public health risks, further worsening the impoverished situation of the most vulnerable and poorest families.

The project aims to assist 12,000 households or 60,000 individuals among the most severely affected vulnerable groups (cultural minorities/Indigenous people, poor farmers and fisherfolk, urban poor and low-income families). Priority is given to hard-to-reach areas and unserved/underserved communities, where minimal government presence or public service exists. Particular attention will be given to persons with special needs such as: pregnant and lactating women, the elderly and persons with disabilities.

MIDDLE EAST DEVELOPMENT AND EMERGENCY RELIEF PROGRAM

Lebanon

On August 4, 2020, a warehouse at the Beirut Port containing large quantities of ammonium nitrate exploded, impacting areas 20 kilometres from the port area. The explosions and ensuing fires damaged hundreds of buildings, including homes, silos storing around 85 percent of the country's grain and many healthcare facilities, including several major hospitals in the greater Beirut area. The United Nations estimates that more than 160 people were killed, over 5,000 injured and more than 300,000 people, including 80,000 children, were left homeless.

For households in Lebanon, a multi-layered crisis created significant food security challenges, which have only been exacerbated by recent events. The explosion, alongside the growing economic crisis in the country, added new layers to an already existing crisis. More than 70,000 traditional family breadwinners lost their incomes. Economic access to food is a daily struggle for thousands of households. Basic human dignity and the ability to share family life with some privacy, was stripped from people who lost their homes and now live in temporary accommodations, with relatives or friends or in buildings without windows or doors.

Lebanon – Emergency Response to the Beirut Explosion – ACT Alliance Appeal LEB 201 – \$69,000 (2020)

PWS&D contributed to an ACT Alliance response to the Beirut explosion through the Joint Christian Committee of the Department of Service to Palestinian Refugees. This six-month intervention is carrying out the following activities: renovating 70 homes; employing 30 young men and women in rubble removal from the devastated areas and communities for three months; providing water, sanitation and hygiene kits for 200 households; providing unconditional cash grants to 100 households; and distributing electronic devices and emergency school kits for 100 boys and girls to prepare them for school.

PWS&D also contributed to ACT Alliance's response through the Middle East Council of Churches. This intervention is rehabilitating 50 homes and three schools; providing 1,000 households with bedding sets, hygiene kits and drinking water; and supporting 20 affected businesses through financial grants and material support.

Lebanon – Emergency Response to the Beirut Explosion – World Renew (CFGB) – \$140,000 (2020)

World Renew, through their partner Middle East Revive and Thrive, is providing food vouchers to 700 food insecure households affected by the explosions in Beirut and an additional 300 food insecure households in the broader macroeconomic crisis across the greater Beirut Area. PWS&D contributed \$35,000 to this project and received a 3:1 match from the Government of Canada at CFGB.

Lebanon – Food Security and Livelihoods Emergency Project for Lebanon – Adventist Development and Relief Agency Canada (CFGB) – \$70,000 (2020)

Adventist Development and Relief Agency is implementing a six-month food assistance project in response to the Beirut explosion. The project is supporting 1,000 vulnerable households and 5,000 individuals. Each household is receiving four monthly food vouchers and 28 small business (bakeries, restaurants and grocery stores) are receiving funds to purchase reconstruction materials

and supplies to regenerate the food-security related activities of the business. This project is benefiting 840 direct participants and at least half of the recipient businesses are owned or managed by women. PWS&D contributed \$35,000 to this project and received a 1:1 match from the Government of Canada at CFGB.

Palestine/Israel: Refugees and Vulnerable Communities COVID-19 – ACT Alliance Appeal PSE201 – \$20,000 (2020)

As both the Israeli and the Palestinian governments struggled to contain COVID-19, communities suffered the social and economic impact of the pandemic in many ways. The pandemic halted daily life and forced tens of thousands of people to return home and quarantine, resulting in not only a public health crisis but an economic predicament that exacerbates entrenched social inequalities. The need for isolation resulted in job losses and significantly reduced income, which had greater impact on poorer communities. A COVID-19 prevention and response project is being implemented by the Department of Service to Palestinian Refugees through ACT Alliance. The project is supporting 2,098 vulnerable families in East Jerusalem, West Bank, Gaza and Israel to recover from the financial and economic losses caused by COVID-19. Households are receiving food and non-food items, cash for the purchase of hygiene products, psychosocial services and public health information on the virus.

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 over 6.6 million people had been displaced within Syria, while more than 5.6 million people have fled Syria since 2011, seeking safety in countries including Lebanon, Turkey and Jordan. Although active conflict has decreased in many parts of Syria, the need for ongoing food assistance remains great. High prices, inflation and few employment opportunities, combined with massive displacement caused by the conflict are contributing to continued high levels of vulnerability.

Syria: Food Assistance for Internally Displaced and Vulnerable People– World Renew (CFGB) – \$250,000 (2019); \$200,000 (2020)

World Renew supported Middle East Revive and Thrive and Fellowship of Middle East Evangelical Churches to implement a 12-month food assistance project in 2019 which provided 12,250 participants with monthly food rations. This project was implemented in poor, underserved and primarily rural areas of As-Sweida, Damascus, Hama, Homs, Latakia and Tartous governorates with large numbers of internally displaced people. PWS&D contributed \$50,000 to this project which received a 4:1 match from the Government of Canada at CFGB.

In 2020, another 12-month phase of this food assistance project began. This phase is providing 1,400 families (about 7,000 people) with food baskets each month. The project is being implemented through the Lebanese Society for Educational and Social Development and the Fellowship of Middle East Evangelical Churches who coordinate distribution hubs through local churches located in Homs, Hama, Tartous, Latakia, As-Sweida and Damascus. PWS&D contributed \$40,000 to this project which received a 4:1 match from the Government of Canada at CFGB.

Syria: Food Assistance for Internally Displaced and Affected Syrians – Mennonite Central Committee of Canada (CFGB) – \$200,000 (2020)

PWS&D has supported Mennonite Central Committee of Canada's work in Syria since 2018. This new one-year project is being implemented by the Forum for Development Culture and Dialogue. It is providing monthly food assistance to 6,000 families in Qalamoun Area, rural Homs, Hama Villages and rural Damascus in order to stabilize the lives of displaced households and those affected by the ongoing conflict. PWS&D contributed \$40,000 to this project which received a 4:1 match from the Government of Canada at CFGB.

Yemen: Emergency Food Assistance in Marib – Adventist Development and Relief Agency Canada (CFGB) – \$150,000 (2019); \$113,117 (2020)

Yemen is experiencing a serious humanitarian crisis with the population facing constant threats to their lives and livelihoods. The ongoing conflict has led to a severe economic decline and collapsed essential services, taking an enormous toll on the population and exacerbating existing vulnerabilities. The expansion of the conflict has also led to large-scale displacement, food insecurity and high rates of malnutrition. ADRA Canada supported ADRA Yemen to implement a six-month food assistance project for 2,256 households (approximately 14,343 people) in Harib Al Qaramish district, Magrib Ans District; and Al Manar District. The project experienced a number of challenges in getting government authorization, resulting in delays that pushed the start of activities to January 2020. Two new districts were incorporated in the project as a result of the delays and attention was given to life-saving food assistance rather than bridging from emergency food assistance to early recovery.

In 2020, ADRA began planning another six-month phase of food assistance in the area. This intervention provided food vouchers to 1,150 households (6,198 beneficiaries). The voucher-based intervention is targeting the most vulnerable families to address their primary needs and prevent the erosion of assets. Although the project was to be implemented in 2020, as of January 2021 ADRA was negotiating access into the region, requiring permission from local authorities before starting implementation. PWS&D contributed \$30,000 to this project in 2019 and \$25,000 in 2020. Funds received a 4:1 match from the Government of Canada at CFGB.

Yemen: Emergency Water, Sanitation and Hygiene Response – Islamic Relief Canada – \$99,541 (2019)

In coordination with and the support of three other denominations (the United Church of Canada, the Primate's World Relief and Development Fund (Anglican Church) and Canadian Lutheran World Relief), PWS&D supported a water, sanitation and hygiene project through Islamic Relief Yemen for affected population in Sada'a Governorate. The rapid need assessment conducted by Islamic Relief in the targeted areas in March 2019 revealed that people were drinking water from unprotected sources and there was an increase in waterborne diseases, cholera and diarrhea. While originally planned to take place in 2019, due to challenges in coordinating with local agencies, the intervention was postponed to 2020. The project rehabilitated a non-functional water system, formed and trained a water management committee and promote hygiene practices within the communities. The project reached 2,171 households impacting 15,201 individuals. PWS&D contributed \$25,541 and the other three denominations contributed the balance of funding.

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 2019 and 2020, the interest in sponsorship through the Private Sponsorship of Refugees Program remained high as congregations and presbyteries continued to receive a high number of requests to sponsor named refugees from overseas. Since the Syrian refugee crisis captured the world's attention in 2015, this number has grown each year and, unfortunately, the requests continue to exceed the annual sponsorship quota allocated to The Presbyterian Church in Canada by the Canadian government.

The Presbyterian Church in Canada had an allocation for 82 people in 2019 and 81 people in 2020. Requests to sponsor from Presbyterian sponsorship groups, totalling over 200 people, continued to exceed the actual allocation, while some groups did not submit all of their requests knowing that they could not be accommodated within the 2019 and 2020 quotas.

Since 2016, when The Presbyterian Church in Canada saw a rise in requests to sponsor named refugees from its sponsoring groups, a Refugee Sponsorship Selection Task Group has worked to prioritize who would be sponsored. In 2019, the task group included volunteers Ms. Birgit Ritzhaupt and Ms. Erin Whittaker, along with PWS&D staff Mr. Rob Shropshire. In 2020, the task group included the Rev. Theresa McDonald-Lee, Ms. Jean Williams, the Rev. John Bannerman and PWS&D staff person, Ms. Winnie Bower. The task group gives priority to requests to sponsor those individuals who are facing urgent or immediate threats to their life or physical well-being in their country of asylum or those experiencing vulnerability based on factors

such as gender, age, religion, ethnicity, sexual orientation, need for medical treatment or experience of torture and/or violence. Family reunification in Canada and the duration of the time the individuals have been outside of their country of origin are also considered.

The rise in sponsorship requests over the course of 2017, 2018, 2019 and 2020 was largely due to the fact that many sponsoring groups were responding to requests to sponsor relatives and friends of individuals whom they had previously sponsored. This trend is often referred to as the “echo effect”. As the desire to sponsor named individuals remained high, in 2019, fewer groups participated in Blended Visa Office Referred (BVOR) sponsorships (sponsorships of UNHCR referred individuals whose numbers are not limited to annual quotas and whom have already been approved by Canadian visa offices overseas). In 2020, no groups participated in BVOR sponsorships.

In 2019 and 2020, Immigration, Refugees and Citizenship Canada implemented post-arrival assurance activities throughout the Private Sponsorship of Refugees program to ensure that standards of support to newcomers were being met. While only one case sponsored by The Presbyterian Church in Canada was reviewed, a significant amount of time and resources was spent throughout the year ensuring that sponsoring groups were aware of these standards and offering them support in the course of the sponsorship.

By the end of 2019, a total of 25 applications were submitted for 81 named individuals sponsored by 15 congregations or presbyteries. While not all of those initially selected were ready to proceed by the end of year deadline, individuals on other applications had married or had family members who were not initially made known to The Presbyterian Church in Canada bringing the final total to 81. Additionally, three Blended Visa Office Referred applications were submitted by three sponsoring groups during the year, for a total of five individuals. By the end of 2020, a total of 14 applications were submitted for 42 named individuals sponsored by 13 congregations or presbyteries. Because some sponsors failed to complete applications on time and COVID-19 slowdowns, the remaining 11 applications were carried over to 2021. So far one application for 4 people has been submitted.

In 2019, refugees originally from the Democratic Republic of the Congo were among the highest number of individuals sponsored: five applications for fifteen individuals were submitted by two churches. Others sponsored during the year included individuals from Syria, Burundi, South Sudan, Egypt, Somalia, Afghanistan, Ethiopia, Pakistan, Myanmar, Uganda and Iran.

In 2020, refugees originally from Syria were among the highest number individuals sponsored: seven applications for 22 individuals were submitted by seven churches. Others sponsored during the year include individuals from Democratic Republic of Congo, Pakistan, Eritrea, Iraq, Ethiopia, South Sudan and Somalia.

Sponsorship Applications Submitted in 2019 and 2020

2019 – 81 named refugees and five Blended Visa Office Referred refugees

2020 – 72 named refugees

Country of Origin	Applications		People	
	2019	2020	2019	2020
Democratic Republic of Congo	5	3	15	15
Uganda	1		1	
Burundi	3		12	
South Sudan	2	3	11	3
Egypt	3		5	
Afghanistan	1		8	
Ethiopia	2	3	5	4
Myanmar/Burma	1		3	
Iran	1		1	
Iraq		2		4
Eritrea		3		13
Somalia	3	1	9	2
Pakistan	1	3	4	9
Syria	5	7	12	22
Total	28	25	86	72

2019 and 2020 – Arrivals of Sponsored Refugees

In 2019, 77 sponsored people arrived originally from 11 countries. This number included the five people who were sponsored through the BVOR program. In 2020, 23 sponsored people arrived originally from four countries. Arrival numbers significantly decreased compared to previous years due to the global coronavirus pandemic and resulting travel restrictions.

Country of Origin	Applications		People	
	2019	2020	2019	2020
Iraq	3		6	
Pakistan	3	8		
Burundi	2		5	
Somalia	3	3		
Egypt	1		4	
Burma/Myanmar	3		6	
Iran	3		3	
Uganda	1		1	
South Sudan		1		7
Eritrea	5	2	8	2
Syria	18	3	26	13
Ethiopia	2	17	1	1
Total	44	77	23	23

The church's evolving response to refugees comes in a context where the world is experiencing the highest levels of displacement on record. In June 2020, the United Nations High Commissioner for Refugees (UNHCR) estimated that global forced displacement had surpassed 80 million – a 9.2 million increase from 2019 when UNHCR reported that there were 70.8 million forcibly displaced people worldwide. This number had increased from 68.5 million in 2018 and 65.6 million in 2017. Among them, those identified as refugees (i.e. those who had left their countries seeking safe haven) numbered 25.9 million people, over half of whom are under the age of 18. Additionally, 41.3 million people had fled their homes for similar reasons, however remained within their home countries. Referred to as internally displaced persons, these individuals rarely qualify for resettlement in countries like Canada, a special program would be needed. For 2020, the number of refugees has increased from 25.9 to 26.3.

More than 50 percent of the world's refugees under the UNHCR's mandate in 2019 came from three countries – Syria (6.7 million), Afghanistan (2.7 million) and South Sudan (2.3 million). While these countries stay on the list for 2020, Venezuela is included with the second highest number – Syria (6.6 million), Venezuela (3.7 million) and Afghanistan (2.7 million). The countries hosting the greatest numbers of refugees in 2019 were Turkey (3.7 million), Pakistan (1.4 million), Uganda (1.2 million), Sudan (1.1 million) and Germany (1.1 million). In 2019, the UNHCR reported that 37,000 people are forced to flee their homes each day due to conflict.

In 2020, host countries with the greatest number of refugees were Turkey (3.6 million), Colombia (1.8 million), Pakistan (1.4 million), Uganda (1.4 million) and Germany (1.1 million). Developing countries host 86 percent of the world's displaced people.

Sponsorship Processing Times and Advocacy

Over the course of 2019, the sponsorship program has seen a slight decrease in processing times for applications to sponsor named refugees, however the program continues to experience complex guidelines regarding the implementation of the Quality Assurance program. In October 2019, the PWS&D Committee passed a resolution to write a letter to the newly appointed Minister of Immigration, Refugees and Citizenship Canada, Marco Mendicino, regarding these complex guidelines. The letter expressed that the guidelines do not fit well with the kind of community and family based support provided by our sponsoring groups and that too often, the application of these guidelines is overly bureaucratic and does not prioritize the best interests of the newcomers. At the time of writing this report, no response had been received from the minister.

Throughout 2020, arrivals of refugees from other countries significantly decreased to the point where there were zero arrivals between the months of March and September due to the global pandemic and subsequent travel restrictions.

Sponsorship of Refugees in 2019 and 2020

PWS&D is very grateful to everyone who contributed to the church's sponsorship effort's in 2019 and 2020. This includes the congregations, presbyteries and other groups listed below. 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 newcomers from around the globe 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, Presbyteries and Other Groups

Congregations

Beaches, Toronto, Ontario	Knox-Calvin, Harriston, Ontario (with into Refugee Committee)
Brant Hills, Burlington, Ontario	New St. James, London, Ontario (with London Ecumenical Refugee Committee)
Calvin, Abbotsford, British Columbia	North Bramalea, Brampton, Ontario
Calvin, Kitchener, Ontario	Rosedale, Toronto, Ontario
Centennial, Calgary, Alberta	St. Andrew's (Islington), Toronto, Ontario
Central, Cambridge, Ontario	St. Andrew's (King St.), Toronto, Ontario
Chapel Place, Markham, Ontario	St. Andrew's (Streetsville), Mississauga, Ontario
Coquitlam, Coquitlam, British Columbia	St. Andrew's, Brampton, Ontario
Dayspring, Edmonton, Alberta	St. Andrew's, Edmonton, Alberta
Doon, Kitchener, Ontario	St. Andrew's, Guelph, Ontario
Erindale, Mississauga, Ontario	St. Andrew's, Kitchener, Ontario
Erskine, Hamilton, Ontario	St. Andrew's, Markham, Ontario
Fallingbrook, Toronto, Ontario	St. Andrew's, Ottawa, Ontario
First, Brockville, Ontario	St. Andrew's, Sackville, New Brunswick
First, Edmonton, Alberta	St. Andrew's, Westville, Nova Scotia (with WARM Hearts Refugee Committee)
First, Regina, Saskatchewan	St. Cuthbert's, Hamilton, Ontario
First, Thunder Bay, Ontario	St. James, Stouffville, Ontario
Grace West Hill, Toronto, Ontario	St. Luke's, Bathurst, New Brunswick
Grace Orleans, Ontario	St. Mark's, Toronto, Ontario
Grace, Calgary, Alberta	St. Paul's, Hamilton, Ontario
Innerkip, Innerkip, Ontario	St. Andrew and St. Paul, Montreal, Quebec
Knox, Vankleek Hill, Ontario	Varsity Acres, Calgary, Alberta
Knox, Calgary, Alberta	Westmount, Edmonton, Alberta
Knox, Kincardine, Ontario	
Knox, Oakville, Ontario (with ICNA Relief Canada)	
Knox, Waterdown, Ontario	

Presbyteries

Presbytery of Hamilton	Presbytery of Seaway-Glengarry
Presbytery of London	Presbytery of Winnipeg
Presbytery of Pickering (with Life in Christ Ministry)	

Other groups

Action Réfugiés Montréal, Montréal, Québec	Life in Christ Ministry (LInC), Toronto, Ontario (with Presbytery of Pickering and independently)
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RESOURCES, COMMUNICATION, PROMOTION AND GRANTS

In 2019 and 2020, 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 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 encourage others to get involved. PWS&D 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.

As of early February 2020, we had recruited 100 PWS&D Champions, representing 90 churches (just over 10 per cent of The Presbyterian Church in Canada congregations); much of the focus in 2020 shifted from recruitment to equipping existing champions in changing times. While the majority of champions are currently centred in Ontario, champions have been identified in congregations from coast to coast. Champions participate in the Champions Connect Facebook group, monthly Champions Pray events and occasional in-person networking gatherings. They also receive resources to share with members of their community. In 2019, champions were involved in the Ride for Refuge, VBS fundraisers, walkathons, special dinners and benefit concerts.

In 2020, champions continued to connect their congregations with information about how to respond to global needs through PWS&D. Champions made virtual and in-person Sunday morning announcements, distributed resources like the Gifts of Change catalogue and the Champions Pray prayer guide and encouraged fundraising efforts like virtual World Food Day events and the Ride for Refuge. With increased comfort using technology, 2020 presented an opportunity for Champions from across Canada to connect with each other, with many participating in monthly Champions Pray Zoom calls, Q&A sessions with PWS&D staff and the virtual Gather2Grow conference.

Having a champion has increased the ability of many churches to stay connected with the work of PWS&D throughout the pandemic. If your congregation has not yet identified a champion, please consider recommending someone who has a passion for PWS&D and a desire to use their unique gifts and interests to engage with PWS&D's work. Visit WeRespond.ca/be-a-Champion for more information and to sign up.

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 2019 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. In 2020, when many congregations were unable to meet in person due to coronavirus, the decision was made to not distribute a hard copy package.

Print and electronic resources continue to be used widely by congregations across the country. In 2019, 2,300 people received our electronic newsletter on a monthly basis. By 2020, that number had increased to over 2,700. 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 2019 include:

- The Giving Tree, a joint resource with Presbyterians Sharing, which provides congregations with resources to use in conjunction with the Gifts of Change catalogue.
- *School's In*, an educational resource to accompany the Sunday School Challenge *Opening Classroom Doors*. *School's In* teaches youth about how important universal education is to achieve poverty reduction. The resource can be found at WeRespond.ca/schools-in.
- Downloadable bulletin inserts for Canada Day, World Food Day/Thanksgiving, World AIDS Day, conflict and hunger in Yemen and the 40-year anniversary of refugee sponsorship in The Presbyterian Church in Canada.

In 2020, much of the focus shifted to providing electronic resources for congregations to use during digital worship serves. Online Q&A sessions and short videos featuring programs updates were made available to ensure supporters remained connected to PWS&D's work.

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).

Fundraising, 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. An emergency appeal was issued in response to Cyclone Idai in Malawi, Mozambique and Zimbabwe. Presbyterian congregations responded generously, raising almost \$160,000. Emergency funds were also received in response to Hurricane Dorian, which struck the Bahamas in August 2019. Additionally, congregations and refugee sponsorship groups were asked to consider making a contribution to ensure continuing support for the refugee sponsorship program in Canada.

Special Appeals

In 2020, PWS&D issues emergency appeals for COVID-19 relief and in response to explosions in the Port of Beirut, Lebanon. Over \$125,932 was raised in response to the coronavirus pandemic, including a generous \$100,000 donation from St. Andrew's-Chalmers Church in Uxbridge, Ontario. Additionally, the August 2020 appeal in response to the Beirut crisis generated over \$164,132.

Appeals were issued through the PWS&D website, email, newsletter and other church mailings. Bulletin inserts were made available to raise awareness among congregations.

Ride for Refuge

PWS&D participated in the Ride for Refuge for the fourth time in 2019. Ride for Refuge is an annual, multi-generational cycling/walking fundraiser that takes place in locations across Canada. More than 50 participants on seven teams in five locations (Victoria, Edmonton, London, Toronto and Waterloo) raised over \$16,000 in support of PWS&D's maternal, newborn and child health programs in Afghanistan and Malawi. Those funds were matched 4:1, with financial support from Global Affairs Canada, for a total value of over \$85,000.

Ride for Refuge moved virtual in 2020. Almost 70 participants on nine teams took part in Victoria, Waterloo, London, Edmonton and Toronto. The Moderator, the Rev. Amanda Currie, also led a team in Regina. In its most successful year yet, PWS&D supporters raised \$29,854 in support of PWS&D's food security work around the world.

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 2019, PWS&D completed 83 speaking engagements at Sunday worship services, presbytery and synod meetings, WMS gatherings, youth events and workshops.

Due to COVID-19, 2020 saw a significant decline in speaking engagements – with only nine in-person engagements taking place. As a result, PWS&D shifted its focus to equipping congregations with resources to use online, including videos on PWS&D responses to the COVID-19 pandemic and Lebanon crisis.

Congregations and church groups interested in arranging a PWS&D speaker are encouraged to give at least two months' notice by contacting Karen Bokma (kbokma@presbyterian.ca or 1-800-619-7301 ext. 240).

Guy Smaghe, PWS&D Director, spoke in the following churches and gatherings in 2019: Atlantic Mission Society, annual meeting, Miramichi, New Brunswick; Fallingbrook Church, Toronto, Ontario; First Church, Penetanguishene, Ontario; Grace Church, Calgary, Alberta; Morningside-High Park Church, Toronto, Ontario; St. Andrew's Church, Lethbridge, Alberta;

St. Andrew’s Church, Scarborough, Ontario; St. Paul’s Church, Eckville, Alberta; Varsity Acres Church, Calgary, Alberta, Weston Church, Toronto, Ontario.

Also, the following churches and gatherings in 2020: Leaside Church, Toronto, Ontario; St. Andrew’s Church, Kitchener, Ontario; Trinity Church, Toronto, Ontario; Knox Church, Waterloo, Ontario; St. Andrew’s Church, King St., Toronto, Ontario.

ECUMENICAL COALITIONS

World Council of Churches (WCC)

In 2019, PWS&D contributed \$20,000 to two initiatives at the World Council of Churches (WCC). An additional \$20,000 was contributed in 2020.

Ecumenical Advocacy Alliance (EAA)

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.

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. Priority areas of concern in 2019 included racial discrimination and xenophobia, migrants’ rights, freed of religion or belief, gender justice, the churches’ commitments to children, the elimination of statelessness and disarmament particularly the abolition of nuclear arms.

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. ACT 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 programmatic priorities of ACT Alliance’s Global Strategy for 2019–2026, PWS&D promotes and enhances the following priorities: climate justice, gender justice, peace and human security, migration and displacement and emergency preparedness and humanitarian response.

As a member of the ACT North America Forum and as convener of the forum in 2020, PWS&D participated in annual meetings as well as workshops aimed at revisiting the forum's mandate and priorities in light of the new global strategy. A working group on migrant justice was established given the particularly dire situation happening at the southern border of the United States of America.

PWS&D contributed to the following ACT appeals:

- in 2019: South Sudan (SSD191), Southern Africa Cyclone Idai (SAF191) and Rapid Response Fund (RRF191);
- in 2020: Beirut Relief (LEB201), Global COVID19 (ACT201), Philippines Typhoons Goni and Vamco (PHIL201), Honduras (RRF07) and Rapid Response Fund (RRF04).

Canadian Council for Refugees (CCR)

In 2019, the Canadian Council for Refugees (CCR) celebrated 41 years of leadership promoting and defending the rights of refugees and other vulnerable migrants. Over the course of the year the Canadian Council for Refugees (CCR) held two consultations, one in the spring and one in the fall. These consultations were a chance for member organizations to gather and discuss current issues relating to immigration and refugees in Canada. The theme of the spring consultation held in Victoria, British Columbia was "Roots: Reconciling the Global with the Local". There was a special focus on newcomer settlement on Indigenous land and building bridges with Indigenous people. Over 300 participants from across Canada were in attendance. The fall consultation, held in Ottawa, Ontario titled: "Sharing responsibility: Nationally, regionally, globally" explored current issues affecting refugee protection and newcomer settlement. Over 400 participants were in attendance. PWS&D was pleased to send representatives from the refugee sponsorship team to both consultations.

Over the course of the year, CCR continued to promote its vision for strengthened international human rights implementation regarding refugees and newcomers in Canada; advocating for increased family reunification; an increase in the number of government-assisted refugees resettled in Canada each year to 20,000; and called on the government to provide more basic services to refugee claimants. The CCR Youth Network continued its efforts to strengthen newcomer youth voices within the CCR's work, with opportunities for members to get involved.

Cooperation Canada (formerly the Canadian Council for International Cooperation)

In October 2020, the Canadian Council for International Cooperation rebranded as Cooperation Canada. Since 1968, this organization has united, inspired and promoted Canada's community of organizations working globally in international development and humanitarian assistance. Our sector is better because of Cooperation Canada's contributions as a convener, an advocate and a thought leader.

Cooperation Canada'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, Cooperation Canada positions itself to continue being a leader in and for Canadian civil society and a champion for a fairer, more sustainable and safer world.

Cooperation Canada 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.

Digna, the Canadian Centre of expertise on the Prevention of Sexual Exploitation and Abuse

Cooperation Canada hosts Digna, the Canadian Centre of expertise on the Prevention of Sexual Exploitation and Abuse (PSEA). PWS&D has signed on to Cooperation Canada's Leaders' Pledge on Preventing and Addressing Sexual Misconduct. Digna's role is to facilitate learning from others in the sector by sharing policies, codes of conduct and training materials on PSEA and providing tools and other information. PWS&D participates in their activities. Digna's official launch,

planned for February 2020, was postponed due to the COVID-19 pandemic and will take place in 2021.

KAIROS: Canadian Ecumenical Justice Initiatives – \$195,000 (2020); \$195,000 (2019)

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 2020 and in 2019, PWS&D contributed \$65,000 yearly to “Women of Courage: Women, Peace and Security” – a multi-country five-year program responding to systemic violence against women and sustaining the work of women human rights defenders. Funds in this project are matched 3:1 by the Government of Canada.

This initiative is rooted in the understanding that in conflict and post-conflict situations 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.

The project is being implemented in South Sudan, the Democratic Republic of the Congo, Palestine (West Bank) and Colombia. During the year, 583 women survivors of gender-based violence received psychosocial and medical counselling and care, 239 women accessed local legal services and 1,299 women and 652 men participated in gender awareness training. In addition, 164 men participated in advocacy training of which 77 became advocates for women’s rights and 157 campaigns were organized to advocate for legal reform and implementation related to women, peace and security.

PWS&D and The Presbyterian Church in Canada are represented on the KAIROS Steering Committee by the Rev. Dr. Sarah Travis (Oakville, Ontario) and Dr. Allyson Carr (Justice Ministries). PWS&D also participates in the Partnerships and Rights Circle.

Manitoba Council for International Cooperation (MCIC) – \$9,377 (2020)

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. As a member of MCIC, PWS&D annually applies to the Development Fund through the Manitoba Government Matching Grant Program (MGMGP). The Government of Manitoba has supported international development through this fund since 1975. In 2020, PWS&D received \$9,377 to support the Afghanistan portion of the Canadian government-funded Partnerships for Strengthening Maternal, Newborn and Child Health (PSMNCH) project.

Ontario Council for International Cooperation (OCIC)

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 2019 and 2020, PWS&D program staff participated in a variety of educational opportunities through OCIC. 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 (SCIC)

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.”

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 2019, PWS&D received \$3,877,834 from Presbyterians to carry out work in development, relief and refugee sponsorship initiatives. This included \$1,519,513 in bequests and planned gifts; in 2020 PWS&D received \$3,561,056 including \$1,386,056 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 2019/2020.

	2020	2019	2018
Revenue	\$	\$	\$
Undesignated contributions	1,221,315	1,347,628	1,282,762
Designated bequests			
Transferred from Loaves	760,520	569,935	416,821
Designated contributions	256,108	324,629	416,821
Designated relief	390,178	447,999	212,291
Government funds from			
Global Affairs Canada	261,305	953,463	1,023,667
The Province of Manitoba	9,377		
Income from Government (CEWS)	40,119		
Other income – interest	3,429	11,547	27,567
Total	2,942,351	3,655,201	3,227,925

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 PWS&D development programs that can be supported with designated donations. In times of natural disasters or conflict, PWS&D may issue a specific appeal or alert for support. In 2019, PWS&D received designated funds in response to the Africa relief appeal and in 2020 to the Beirut/Lebanon explosions and COVID-19 appeals.

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, Canadian Foodgrains Bank, KAIROS Canada, the Manitoba provincial government and other ecumenical relief and development agencies.

Loaves and Fishes Fund

The Loaves and Fishes Fund is PWS&D’s 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, market valuation and one seventh of the principal every year to support PWS&D’s mission until the full amount has been expended. This mechanism facilitates a more even year-to-year distribution of funds received, ensuring that funds get time to grow but that they are also fully put to work within a period of seven years.

In 2020, PWS&D received \$1,386,119 in bequests and planned gifts (2019: \$1,519,593). The market was favourable each year and the fund’s value, including interest, increased by \$741,662 in 2020 (\$517,650 in 2019). One seventh of the fund was transferred into PWS&D’s operating budget in support of its programs and operations (\$760,520 in 2020 and \$569,935 in 2019). The fund closed the year 2020 at \$5,306,796.

PWS&D would like to recognize the generous legacy gifts received in 2019 and 2020 from the estates of Ms. Alexandra Barker, Ms. Tamiko Corbett, Ms. Lambertha Christina Dooge, Mr. Gerald Dikkeboom, Mr. James Johnston Edmiston, Ms. Phyllis Patricia Jennings, Ms. Nina Marguerite Lymburner, Ms. Mary Isabelle McCaffrey, Ms. Beverley Joan Moorhead and Ms. Margaret Lois Near.

	2020	2019	2018
	\$	\$	\$
Opening fund balance	3,939,095	2,471,787	2,595,746
Bequests and planned gifts	1,386,119	1,519,593	323,036
Interest and market revaluation	741,662	517,650	(30,174)
Transfer to PWS&D	(760,520)	(569,935)	(416,821)
Total	5,306,796	3,939,095	2,471,787

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 contributed just under 20 percent of the total amount of the project: a 4:1 match. This project ended in March 2020.

EXPENDITURES

In 2020, PWS&D spent \$2,577,659, transferred \$277,597 to Canadian Foodgrains Bank and managed \$1,230,100 in projects at Canadian Foodgrains Bank.

In 2019, PWS&D spent \$3,658,632, of which \$388,689 was transferred to Canadian Foodgrains Bank. PWS&D managed \$2,513,264 in projects at Canadian Foodgrains Bank during that year.

	2020	2019	2018
	\$	\$	\$
How our resources were used (Expenditures)			
Disaster, relief and rehabilitation	528,388	568,262	414,436
Overseas development projects	941,145	862,173	817,550
Relief and development programs support	433,539	395,028	446,804
Global Affairs Canada – PWS&D overseas program	191,710	1,284,892	1,742,468
Memberships, partnerships and coalitions	42,561	58,559	152,307
Resources, communication, promotion and grants	283,323	262,649	246,265
Administration	201,994	227,069	162,101
Totals	2,577,660	3,658,632	3,981,931

CANADIAN FOODGRAINS BANK (CFGB)

PWS&D is a proud member of Canadian Foodgrains Bank (CFGB), a uniquely Canadian ecumenical partnership of 15 denominations and church-based agencies committed to ending world hunger. CFGB focuses its programming on food assistance, agriculture and livelihoods and nutrition. By pooling resources and expertise, member agencies work effectively together to

address hunger-related issues in vulnerable communities affected by natural disasters, conflict and climate change. CFGB also works to influence national and international policies that will contribute to ending global hunger; and it works to increase and deepen the engagement of Canadians in ending global hunger.

We are thankful for our membership in the Canadian Foodgrains Bank which allows us to reach out with food security programming. It also allows us to multiply Presbyterian resources thanks to donations from other denominations, matching grants from CFGB and greater access to government funds.

In 2019–2020, Canadian Foodgrains Bank provided \$42 million of assistance for 866,000 people in 34 countries – \$29 million was spent on food assistance and nutrition programs in humanitarian emergencies and \$13 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 4:1 government matching funds. Other agricultural and livelihood programs (food security) are generally matched 3:1, as long as matching funds are available. Programs can also be eligible to receive CFGB General fund matching at a 1:1 ratio.

Growing Projects that Supported PWS&D's Account at CFGB in 2019/2020

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. In 2020 PWS&D received \$307,336 in gifts and grain donations from individuals in its CFGB account (\$237,985 in 2019). In 2020, PWS&D managed projects at CFGB worth \$1,230,101 (\$2,513,264 in 2019).

In 2019 and 2020, 25 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 2019 and 2020.

Growing Project	Location
Alberta	
St Paul's Church and Community Growing Project	Eckville
Manitoba	
Boissevain, Morton and Whitewater Growing Project	Boissevain
FOCUS Growing Project	Portage La Prairie
Ontario	
St Paul's Carluke Growing Project	Ancaster
Bluewater Growing Project	Camlachie
Inverhough Community Growing Project	Elmira
Glencoe & District Grainshare Project	Glencoe
Harriston Community Growing Project	Harriston
Holstein Community Growing Project	Holstein
Loaves & Fishes Growing Project	Innisfil
Tricounty Growing Project	Lakeside
St. Paul's/Leaskdale Growing Project	Leaskdale
St Andrew's Calvin Growing Project	Listowel
Love Your Neighbour Growing Project	London
Bighead River Community Growing Project	Meaford
Centreville Church Growing Project	Millbrook
Jarvis Walpole (Knox/Chalmers) Growing Project	Port Dover
Knox Church Growing Project	St. Thomas
York Region Growing Project	Stouffville
Knox Crop Share Growing Project	Teeswater

Sharing God’s Harvest Growing Project	Wallaceburg
Woodstock Growing Project	Woodstock
Quebec	
The Quebec Growing Project	Huntingdon
Prince Edward Island	
Three Rivers Growing Project	Charlottetown
Meadowbank Growing Project	Long Creek

Grow Hope Project

In 2018, PWS&D launched its first Grow Hope project. Grow Hope projects enable urban congregations to sponsor acres to grow crops in rural locations. The crops are then sold with the proceeds donated to CFGB to address hunger issues in the world. The Danforth Grow Hope project grew in 2019 to include the participation of Westminster and Riverdale Churches and Church of the Resurrection (Anglican), in addition to the East End United Church Ministries in Toronto. Together they contributed \$5,000 which was used to sponsor 12.5 acres. This was done in collaboration with the York Growing Project in Stouffville (Mennonite). The proceeds from the harvest (\$6,975) were split between the respective churches’ accounts proportionately (Anglican 10%; Presbyterian 20%; United 70%).

These funds may be programmed with a match of up to 4:1 which provides a potential value of \$34,875 in food assistance where most needed.

In 2020, the Danforth Grow Hope project sponsored 8 acres in the York Growing Project and proceeds from the harvest went to the United Church (\$3,495) and Anglican (\$499) account at the Foodgrains Bank. With matching funds, the potential value contributed was \$15,994.

PWS&D can help urban congregations set up Grow Hope projects in their area, with the support of CFGB regional staff.

PROJECTS LED BY PWS&D AT CFGB

PWS&D led projects in Agriculture & Livelihoods (AL) valued at \$223,981 in 2020 (\$259,011 in 2019). PWS&D also led food assistance (FA) and nutrition (NU) projects valued at \$989,151 in 2020 (\$2,231,577 in 2019).

Contributions from other CFGB members to projects led by PWS&D

CFGB members contributed their resources to PWS&D in Afghanistan, Haiti, Malawi, Nicaragua and Pakistan. Members who shared their equity with PWS&D are the United Church of Canada, Canadian Baptist Ministries, Evangelical Missionary Church of Canada, Primate’s World Relief and Development Fund (Anglican), Nazarene Compassionate Ministries Canada, Adventist Development and Relief Agency, Emergency Relief and & Development Overseas (Pentecostal), The Salvation Army and World Renew (Christian Reformed). PWS&D is grateful to these members for generously contributing to these initiatives.

Projects Led by PWS&D at CFGB in 2019

Country	Partner /Project	PWS&D Funds \$	CFGB Funds \$	CFGB Match \$	Total Value \$
Africa					
Malawi	Strengthening Production Capacity AL	22,055		66,164	88,218
Malawi	Mpata Drought Mitigation Project AL	39,363		39,363	78,727
Malawi	Cyclone Idai Flood Response – HC* FA	51,850		396,289	448,138
Malawi	Cyclone Idai Flood Response, Mulanje FA	35,629		142,517	178,146
Africa Sub-total		<u>148,897</u>		<u>644,332</u>	<u>793,229</u>
Asia					
Afghanistan	Drought Response in Bamyán (CWSA) FA	6,111	24,752	277,673	308,626

Pakistan	Drought Response in Umerkot (CWSA) FA	21,446		715,527	736,973
Asia Sub-total		27,557	24,752	993,290	1,045,599
Americas					
Haiti	Child Nutrition (PIH) – NU	85,018		474,677	559,694
Nicaragua	Food/Environmental Security (CEPAD) AL	1,443		4,364	5,807
Guatemala	Comiteca Food Security (AMMID) AL	518	21,047	64,694	86,258
Americas Sub-total		86,978	21,047	543,735	651,760
Other	PWS&D program support**	22,676			22,676
Total		286,108	45,799	2,181,375	2,513,264

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

* Funds for the initial Cyclone Idai food assistance project were matched with funds from the Humanitarian Coalition

Projects Led by PWS&D at CFGB in 2020

	Partner /Project	PWS&D \$	CFGB Funds \$	CFGB Match \$	Total Value \$
Africa					
Malawi	Strengthening Production Capacity(CARD) AL	18,181		54,542	72,723
Malawi	Mpata Drought Mitigation Project AL	42,313		42,313	84,626
Malawi	Cyclone Idai Floods – HC FA	910		6,951	7,861
Malawi	Cyclone Idai Floods, Mulanje FA	38,322		153,287	191,608
Africa Sub-total		99,726		257,093	356,818
Asia					
Afghanistan	COVID19 Bamyan (CWSA) FA	40,306	12,653	366,020	418,980
Pakistan	Drought in Umerkot (CWSA) FA*	-1,311		-43,742	-45,053
Asia Sub-total		38,995	12,653	322,278	373,927
Americas					
Guatemala	Comiteca Food Security (AMMID) AL	16,658		49,974	66,632
Haiti	Child Nutrition (PIH) NU	43,408		377,347	415,755
Americas Sub-total		55,066		427,321	482,387
Other	PWS&D program support**	16,969			16,969
Total		210,755	12,653	1,006,693	1,230,101

* Due to exchange rate fluctuations there was a surplus in funds available for the project. Therefore, as funds were advanced by CFGB, the balance was returned to CFGB.

** 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 2019 \$22,676 was provided to PWS&D by CFGB to offset some of its salary costs; \$16,969 was provided in 2020.

PWS&D Contributions to Other CFGB Members' Projects

In 2019/2020, 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: Bangladesh, Burundi, Democratic Republic of Congo, Haiti, Kenya, Lebanon, Malawi, Somalia, South Sudan, Syria, Yemen and Zimbabwe. This provided both a unique opportunity to contribute resources to places where PWS&D does not have direct partnerships and to get those resources multiplied at the same time.

PWS&D Contributions to Other CFGB Members' Projects in 2019

Country	Partner /Project	PWS&D \$	CFGB \$	Total Value \$
AFRICA				
Burundi	MCCC – Food Security AL	25,000	75,000	100,000
DR Congo	MCC – Food Security – Democratic Republic of Congo AL	12,306	36,918	49,224
Malawi	MCC – Conservation Agriculture Capacity Building AL	3,600	3,600	7,200
Kenya	World Renew – Scaling Up Conservation Agriculture AL	250	750	1,000
Somalia	D&P – Somalia Nutrition Response NU	20,000	80,000	100,000
South Sudan	Tearfund – Food Assistance in Aweil East County FA	15,000	45,000	60,000
Zimbabwe	MCCC - Food Assistance – El Niño Drought – Binga FA**	21,000	63,000	84,000
Africa Sub-total		97,156	304,268	401,424
Middle East				
Syria	World Renew – Internally Displaced People FA	50,000	200,000	250,000
Yemen	ADRA – Food Assistance Project FA	30,000	120,000	150,000
Middle East Sub-total		80,000	320,000	400,000
Asia				
Bangladesh	World Renew – Rohingya Refugees in Cox's Bazar FA	50,000	200,000	250,000
Asia Sub-Total		50,000	200,000	250,000
LATIN AMERICA				
Haiti	MCCC – Food Security – Agroecology and Coop Association AL	21,875	65,625	87,500
Haiti	MCCC – Konbit Peyizan – Integrated Agroforestry AL	25,000	25,000	50,000
Latin America Sub-total		46,875	90,625	137,500
TOTAL		274,031	914,893	1,188,942

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

* These amounts were initially allocated to South Sudan Project #2900-21. In January 2020, the commitment was revised upon request by PWRDF who had already stated their intention to cover the full equity amount to this project with MCCC.

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PWS&D Contributions to Other CFGB Members' Projects in 2020

Country	Partner /Project	PWS&D \$	CFGB \$	Total Value \$
AFRICA				
DR-Congo	MCCC – Food Security – Democratic Republic of Congo AL	25,000	75,000	100,000
Malawi	MCCC – Conservation Agriculture Capacity Building AL	3,600	3,600	7,200
Somalia	D&P – Somalia Nutrition NU	20,000	80,000	100,000
South Sudan	Tearfund Canada – Food Assistance in Aweil East County FA	35,000	140,000	175,000
Zimbabwe	MCCC – Food Assistance – El Niño Drought – Binga FA	21,000	84,000	105,000
Africa Sub-total		104,600	382,600	487,200
MIDDLE EAST				
Lebanon	ADRA – Assistance Internally for Displaced People FA	35,000	35,000	70,000
Lebanon	World Renew – Assistance for Internally Displaced People FA	35,000	105,000	140,000
Syria	World Renew – Assistance for Internally Displaced People FA	40,000	160,000	200,000
Syria	MCCC – Assistance for Internally Displaced People FA	40,000	160,000	200,000
Yemen	ADRA – Food Assistance Project FA	25,000	88,177	113,117
Middle East Sub-total		175,000	548,177	723,117
LATIN AMERICA				
Haiti	MCCC - Konbit Peyizan – Integrated Agroforestry AL	20,000	20,000	40,000
Latin America Sub-total		20,000	20,000	40,000
TOTAL		299,600	950,717	1,250,317

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

GOVERNANCE AND PWS&D COMMITTEE**Code of Conduct on Preventing Sexual Exploitation and Abuse**

In the fall of 2019, the PWS&D Committee adopted a *Code of Conduct for the Prevention of Sexual Exploitation and Abuse*, which provides a framework to protect populations with which PWS&D and its partners work from all forms of sexual exploitation, sexual abuse and sexual harassment. It is the policy of PWS&D that sexual exploitation, sexual abuse or sexual harassment of any kind by committee members, staff, volunteers, interns, consultants or partners will not be tolerated. Because of the serious consequences of sexual exploitation, sexual abuse and sexual harassment, PWS&D will make every effort to ensure that they do not occur within its jurisdiction. When complaints of sexual exploitation, sexual abuse or sexual harassment arise, PWS&D will respond with seriousness, sensitivity and concern for all involved and, in line with this policy, will recognize the necessity of dealing with both complainant and complainee in a fair and just manner. The policy explicitly invokes The Presbyterian Church in Canada's *Policy dealing with Sexual Abuse and Sexual Harassment and Leading with Care: A Policy for Ensuring a Climate of Safety*

for Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada, as they apply to all PWS&D Committee members, employees (as employees of The Presbyterian Church in Canada), consultants, volunteers and interns. The policy also requires all PWS&D partners to have similar policies in place or to abide by PWS&D's policy.

Work under the *Code of Conduct* in 2020 focused on raising awareness of the policy among partners, collecting PSEA policies they themselves have adopted and integrating the policy's provisions into PWS&D's project management processes with respect to funding applications, contribution agreements and reporting.

Disaster Response Policy and Guidelines

In April 2020, the PWS&D Committee adopted revisions to its *Disaster Response Policy and Guidelines*. The revisions made explicit the links between the PWS&D policy and international standards regarding emergency relief, including: the *Core Humanitarian Standard on Quality and Accountability* (corehumanitarianstandard.org/) and the *SPHERE Humanitarian Charter and Minimum Standards in Humanitarian Response* (sphereproject.org).

PWS&D COMMITTEE

PWS&D is governed by a standing committee of the Life and Mission Agency that approves the annual budget, develops policies and priorities and ensures the proper functioning of PWS&D in the pursuit of its mission and vision. Members of the committee are both clergy and lay people with diverse backgrounds, qualifications and experiences who offer their skills, knowledge and time for the effective functioning of the agency and its programs. Two in-person meetings are held, in April and October, as well as teleconferences that are regularly scheduled for the Executive Committee – comprised of six members. The Executive Committee carries on the work of the committee throughout the year, particularly on financial matters and responses to emergencies, as well as providing regular guidance to the director.

In 2019, the committee bid farewell to Mr. Steve McInnis (Woodstock, Ontario) and Ms. Erin Whittaker (Winnipeg, Manitoba), with gratitude for their years of service. They were replaced by the Rev. Theresa McDonald-Lee (Goderich, Ontario) and the Rev. Laura Hargrove (Brandon, Manitoba) who were welcomed to the committee.

Canadian members of the PWS&D Committee 2020 (*denotes members of the Executive)

The Rev. John Bannerman (London, Ontario), the Rev. Amanda Henderson-Bolton* (Charlottetown, Prince Edward Island), the Rev. Ian Fraser* (Pointe-Claire, Quebec, until August 2020), the Rev. Laura Hargrove (Brandon, Manitoba), the Rev. Theresa McDonald-Lee (Goderich, Ontario), Ms. Andrea Perrett* (convener as of September 2020, Vancouver, British Columbia), Mr. Rob Robertson* (convener until August 2020, Ottawa, Ontario), Ms. Susan Viegas (Toronto, Ontario), Ms. Donna Wilkinson (Saskatoon, Saskatchewan), Mr. Geoff Zakaib* (Calgary, Alberta), Mr. Brian Merrett (North Hatley Quebec, as of September 2020).

Southern Partners:

- 2019: Arthur Lichenya (Churches Action in Relief and Development, Malawi); Nirmala Jumari BM (International Nepal Fellowship, Nepal);
- 2020: Judith Castañeda (CEDEPCA – Protestant Center for Pastoral Studies in Central America, Guatemala); Aeysha Hassan (Community World Service Asia, Pakistan).

Ex-officio Members:

Moderator of the 2019 General Assembly (the Rev. Amanda Currie), Associate Secretary of Justice Ministries (Dr. Allyson Carr), General Secretary of the Life and Mission Agency (the Rev. Ian Ross-Macdonald), Associate Secretary for Stewardship and Planned Giving (Ms. Karen Plater), Representative from the Women's Missionary Society (Ms. Debbie Kallender), Representative from the Atlantic Mission Society (Ms. Jean Williams), the Associate Secretary for International Ministries (the Rev. Dr. Glynis Williams*), Chief Financial Officer and Treasurer (Mr. Oliver Ng).

Recommendation LMA-025 (adopted, p. 38)

That individuals and congregations be commended for their response to PWS&D's special appeals in 2019 (Cyclone Idai) and in 2020 (COVID-19 and Beirut Explosions).

Recommendation LMA-026 (adopted, p. 38)

That congregations be encouraged to order resources and use the Giving Tree as a way to give during Advent, in support of Gifts of Change projects.

Recommendation LMA-027 (adopted, p. 38)

That congregations be encouraged to identify a PWS&D Champion in 2021 to join the PWS&D Champions’ Network.

Recommendation LMA-028 (adopted, p. 38)

That congregations be encouraged to use PWS&D’s worship resource, for one PWS&D Sunday in the year, usually the first Sunday in February and invite a PWS&D speaker from its committee or staff.

Recommendation LMA-029 (adopted, p. 38)

That congregations be encouraged to support PWS&D’s Refugee Sponsorship ministry by considering a financial contribution to PWS&D designated for this work so that PWS&D may continue to provide support to sponsoring groups so that they can secure successful sponsorships from the Canadian government.

STEWARDSHIP AND PLANNED GIVING

Staff	Associate Secretary:	Ms. Karen Plater
	Gifts & Database Administrator:	Ms. Maggie Leung
	Development Manager:	Mr. Jim MacDonald
	Program Coordinator, Education:	Ms. Heather Chappell

The report of the Stewardship Department of the Life and Mission Agency is divided into the following sections:

- Section 1: Introduction
- Section 2: Cultivating Visionary Leadership
- Section 3: Providing Empowering Resources
- Section 4: Developing Relational Connections
- Section 5: Encouraging Generosity and recommendations
- Section 6: Advisory Committee

INTRODUCTION

God calls us to steward the resources we have been given and generously live our lives for others. Much of the joy of Christian life comes from discovering that through our generosity we can connect with God, creation and the broader world.

Knowing that it is more pleasing to give than receive, each of us has been given gifts from God to share with others: time, talent and/or treasure. The Stewardship and Planned Giving department supports congregations as they find ways to nurture a culture of generosity using a variety of tools and resources.

The Stewardship and Planned Giving department also helps support generosity to support the General Assembly’s budget through Presbyterians Sharing and other special funds and programs of The Presbyterian Church in Canada.

CULTIVATING VISIONARY LEADERSHIP

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.

2019

- We facilitated one-hour stewardship webinars (presbyterian.ca/webinars) that focused on digital giving, growing a culture of generosity, planned giving and setting up legacy funds and endowments. They are still available online at presbyterian.ca/webinars/previous-webinars.
- After more than 20 years, we held our final Stewards by Design conference with 86 participants from 19 congregations and 14 leaders and mentors. The conference has had a lasting impact on many congregations over the years. The Rev. Dr. Karen Dimock, who attended with a team from St. Andrew’s, Ottawa in 2016, shared, “Over the last three years

we have improved our reporting, our thanking, our grassroots involvement and our opportunities to give. Our offering has increased yearly and I am looking forward to begin dreaming now in a way that we found difficult with a large and ongoing deficit. Inspired by Dr. Callahan and other mentors we met through Stewards by Design we realize how important the link between generosity and mission is. We know we are still on a journey but we are so encouraged by the support we have received.”

2020

- The Transform online course emerged when the pandemic forced the cancellation of the three-day conference. Hosted jointly with Canadian Ministries, this conference was designed to help congregations re-envision the way they do ministry and to explore how to share the gospel message in practical and real ways. Over four three-hour weekly classes, Mr. Rick Morse, a well-respected church developer, helped over 150 leaders from over 60 congregations discover how to navigate change to be the church God calls them to be. They learned how to ask the right questions, how to be transformational leaders and how to find the resources to do so. Evaluations on the course were overwhelmingly positive. The Rev. Joan Masterton, St. James, Stouffville, Ontario, said “At the Transform course I learned that asking the right questions and using the right language can impact what we do in ministry; that it is important to stay focused on putting God’s mission first and foremost; and that sometimes we need to let go of something to become something new. It has me and my team considering practical ways our congregation might use lessons from the pandemic to adapt longer term change.”
- Congregational and presbytery presentations, consultations and workshops were conducted by staff in the areas of annual, major and legacy giving. In 2020/2021 we shifted to Zoom consultations and presentations.
- We helped over 50 congregations implement e-giving solutions, including e-transfers, PAR and Square terminals.

PROVIDING EMPOWERING RESOURCES

Stewardship Resources for Congregations

Helping congregations try new approaches to stewardship and planned giving is a shared journey. Stewardship and Planned Giving staff continue to learn from congregations, as we nurture a culture of generosity together. Best practices form the foundation of the stewardship resources we provide congregations, including:

- Sharing God’s message of hope, joy, peace and love
- Recognizing all the resources we can steward: time, treasure, talent, creation
- Shifting focus from church budgets to gratitude, generosity and stewardship
- Recognizing the power of saying thank you
- Sharing a vision of what God can accomplish when we work together
- Finding ways to make it easy for people to give financial gifts
- Helping people discover the joy of planned gifts

2020 was a year beyond our imagination. When churches began to close due to COVID-19, the Stewardship and Planned Giving department encouraged digital giving and created resources on best stewardship practices during a pandemic (much of which we were learning as we went along). Staff worked one-on-one with congregations to help them navigate the complicated world of online gifts. We offered congregations material to develop strong wholistic stewardship programs, often adapted to online formats. We continue to evaluate the role of print resources in churches for both education and promotion and to discern what needs to be printed and what is as effective digitally. We’ve have been using online meetings and conferences to present stewardship and planned giving information to congregations and individuals

Free access to the Ecumenical Stewardship Centre’s (ESC) comprehensive stewardship resource *Generosity365* was provided for congregations in 2019 and 2020. In 2020, the stewardship program was adapted to be simple and streamlined for congregations to use with the challenges COVID19 was creating. Their digital toolkit helps congregations dive deeper into stewardship and generosity.

It includes:

- electronic issues of the Giving magazine
- a stewardship program with resources for preaching, worship, small groups and children as well as stewardship campaign materials – including a calendar and sample letters
- previous ESC stewardship program materials and videos
- discounts to ESC events

In March 2021, after more than 25 years of ministry, the Ecumenical Stewardship Centre will officially close due to challenges brought by the global pandemic, coupled with changing denominational and congregational systems, decreasing revenue, limited staff and financial resources and the need for new directions. ESC programs will end March 31, 2021. We are looking for other ways to offer congregations stewardship resources of excellence.

- Stewardship Moments are available online at presbyterian.ca/stewardship/stewardship-moments in text and jpg formats. They are posted weekly on The Presbyterian Church in Canada's Facebook page.
- Stewardship e-newsletter is emailed to clerks, treasurers and ministers with relevant stewardship information about 6 times a year. It includes practical information on doing stewardship, digital giving, annual campaigns, giving strategies, new Presbyterians Sharing resources and more.
- The presbyterian.ca/stewardship website has been refreshed and updated with documents and information congregations can use to encourage generous giving and planned/legacy gifts in their congregations.

Support for Digital Giving

Before the pandemic, we already recognized that cashless living is a reality for more and more Canadians and were helping congregations transition to digital giving. We compared the costs, features and benefits of fundraising services that make online donation easy: Tithe.ly, CanadaHelps and iATSPayments; explored church marketing and management services: Micharity, PushPay and PlanningCenter; and looked at in-church giving with Square Reader and other payment companies that offer point-of-sale terminals. And we promoted Pre-Authorized Remittance (PAR) as an economical and reliable way for congregations to receive gifts.

In 2020, demand for digital giving solutions grew exponentially and staff worked one-on-one with congregations to help them navigate somewhat complicated systems.

We grew from 386 congregations with 6,985 households participating in PAR in 2019 to 393 congregations with 7,239 households participating, as of February 2021. PAR forms in Korean were produced at the request of one congregation and made available online for others to use. If other congregations are interested in PAR forms in another language, we are happy to produce them.

Presbyterians Sharing Resources

The following resources help connect people to the mission and ministry they support through their gifts to Presbyterians Sharing (presbyterian.ca/sharing).

- To show the impact of gifts to Presbyterians Sharing, congregations can use the brochure, general bulletin insert (available in English, Korean and French), poster, thermometer chart and annual report cover. The *Presbyterian Connection* newspaper includes ads and articles highlighting the impact of Presbyterians Sharing. A digital PowerPoint version of the 2020 brochure was created and posted online. Set to music, it could run automatically or someone could speak to it.
- Stories of Mission includes stories and biblical reflections on ministries supported by Presbyterians Sharing and PWS&D. This resource can be the basis for a sermon illustration series or can be used for more in-depth moments for mission. It can also provide material for Bible studies or WMS/AMS groups.
- Weekly Mission Moments include a reflection on a ministry supported by Presbyterians Sharing or PWS&D. These brief stories can be printed in bulletins, projected on a screen or used as a moment for mission. In 2020 this resource was merged with the prayer partnerships and justice moments and inserted into the Presbyterian Connection.
- The 2019 Presbyterians Sharing Sunday worship resource was written by the Rev. Amanda Henderson-Bolton of St. James Church in Charlottetown, Prince Edward Island and in 2020

it was written by The Rev. Amanda Currie, Moderator of the General Assembly of The Presbyterian Church in Canada. Each resource included all elements for leading a service – sermon, prayers, children’s story – so it could be led by clergy or lay leaders. In 2020, with more and more congregations meeting virtually, Amanda Currie recorded videos of the children’s story and sermon which could be used for inspiration or to show during a virtual service.

- In 2020, we produced a two-minute animated video celebrating the mission and ministry of The Presbyterian Church in Canada through Presbyterians Sharing and PWS&D. At a time when we are feeling physically separated, the video’s encouraging message highlights what we can accomplish when we work together.

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 living. 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. The 2019 Legacy Sunday worship resource was written by the Rev. Joan Masterton of St. James Church in Stouffville, Ontario and the 2020 one was prepared by Stewardship and Planned Giving staff. Each resource included all elements for leading a service – sermon, prayers, children’s story – so it could be led by clergy or lay leaders.
- Five bulletin inserts and information sheets outline the most common ways of giving a planned gift: publicly traded securities, gift annuities, charitable bequests, life insurance and life beneficiary gifts.
- *Setting up Legacy Funds and Endowments* is a downloadable 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 can be adapted and tailored for a congregation’s context.
- *The Will booklet* helps individuals to think about, plan, make decisions and take action to ensure that their wishes are realized after they die. The booklet guides users through the process of collecting information needed by their lawyer and executor.

DEVELOPING RELATIONAL CONNECTIONS

In 2019 we continued to provide opportunities for people to engage with our mission partners in Canada and around the world, building upon the ongoing mission work supported through Presbyterians Sharing and Presbyterian World Service & Development. Both the participants and the partners grow in mission together.

- In May 2019 a Youth in Mission group witnessed the comprehensive work our partners are doing to build better lives for communities in Guatemala through PWS&D and Presbyterians Sharing. Theresa Nettleton of Armour Heights Church in Toronto, shared, “The fact that people in Guatemala have gone through such turmoil but still have hope for a brighter future really helped me appreciate life a lot more.”
- The Rev. Dr. Dorcas Gordon and the Rev. Noel Gordon led a trip to Israel and Palestine in May 2019, visiting our mission partners, witnessing the impact of the current situation on Christians in the region and exploring initiatives to build peace. Jim Evans of St. Giles Church in Calgary, shared, “I saw God at work in the people. Despite all they’ve been through and go through every day, they maintain their faith, their hope and their commitment to non-violence.”
- David Phillips led a Healing and Reconciliation mission trip in June 2019. The Rev. Linda Patton-Cowie was the theological reflector and co-leader. The Rev. Joan Masterton shared, “The Healing and Reconciliation mission trip reaffirmed my faith every day; I hope to be a better minister because of it. Living the reality is so much better than simply talking about it.”
- In November 2019, a group of women visited programs supported by The Presbyterian Church in Canada in Taiwan. The Presbyterian Church in Taiwan is one of our oldest partners, dating back to 1872. Participants met Indigenous church leaders and Bible translators accompanied by the Rev. Dr. Paul McLean, visited Yu-Shan Theological College and Seminary and learned about the medical and educational legacies of The Presbyterian Church in Canada.

In 2020, the management of mission trips moved to International Ministries. Unfortunately, COVID-19 has cancelled all mission trips for the foreseeable future.

ENCOURAGING GENEROSITY

As a connectional church, Presbyterians participate in mission and ministry together. It begins by working on mission and outreach programs through congregations, region programs like camps through presbyteries and synods and programs with national and international scopes through the denomination.

Henri J.M. Nouwen wrote that fundraising “is a very rich and beautiful activity. It is a confident, joyful and hope-filled expression of ministry. In ministering to each other, each from the riches that he or she possesses, we work together for the full coming of God’s Kingdom.” In this spirit, the Stewardship and Planned Giving department works to encourage generosity not only within and to congregational and specialized ministries but also to the mission and ministry we do together through the national church.

Despite the uncertainty and chaos of 2020, congregations, individuals, foundations, estates, the Women’s Missionary Society and Atlantic Mission Society generously gave over \$9 million to the mission and ministry we do together.

- \$5.63 million was given to Presbyterians Sharing to support ministry in Canada and around the world;
- \$2.17 million was given to PWS&D for international development and relief programs;
- \$391,000 was given for special projects: Indigenous, international, Canadian, justice, the museum and more;
- \$810,000 given in bequests to The Presbyterian Church in Canada and \$1.39 million added to PWS&D’s Loaves and Fishes Fund, is helping support mission and ministry into the future.

The Ministry of Presbyterians Sharing

The Presbyterian Church in Canada is grateful to the congregations, individuals, Women’s Missionary Society, Atlantic Mission Society, foundations and others who support Presbyterians Sharing. In 2019, \$8.4 million was given (including a special one-time donation of \$2 million) and in 2020, over \$ 5.63 million was given. We celebrate the generosity of Presbyterians, whose faithful gifts are equipping congregations, beginning new faith communities, supporting international partners, empowering youth, encouraging new ministers and theological students, supporting Indigenous ministries, speaking on issues of justice, and so much more.

Recommendation LMA-030 (adopted, p. 38)

That appreciation be expressed to the congregations, individuals and groups who faithfully supported Presbyterians Sharing in 2020, particularly in light of the challenges brought on by both COVID-19 and the uncertainty around the remits.

Recommendation LMA-031 (adopted, p. 38)

That congregations be encouraged to continue supporting Presbyterians Sharing in 2021, striving for 10% of their dollar base (or more), as best they are able, in the same spirit adopted at the 2013 General Assembly.

Equipping congregations and ministries in Canada

Grants, conferences, webinars, printed and digital resources, coaching and mentoring to support mission and ministry and regional initiatives across Canada in the areas of evangelism, Christian education, worship, stewardship, communications, youth ministry and justice work. In 2020 we also provided additional support for adaption of new technology for livestreaming and digital giving and for camps to help with the impact of COVID-19.

The Presbyterian Church in Canada hosts over 325 websites for congregations, camps, presbyteries, synods and specialized ministries. Presbyteries can apply for operational grants to support congregations and specialized ministries in their region which have specific ministries, plans for intentional renewal or significant reasons why they are in need of support. In 2019–2020, 14 received operational grants. The New Beginnings program helps congregations make decisions about and take steps towards future directions and has 14 congregations (seven enrolled in 2019 and 7 in 2020) intensively engaged in it. Learning opportunities are provided, in regional

settings or online. The new Transform online course had 150 leaders from 60 congregations participate in the month-long intensive program. The Presbyterian Evangelism Network equips ministry leaders to develop community-focused approaches to evangelism. They receive teaching and coaching to support the implementation of their goals. Cyclical PCC encourages presbyteries and leaders within the denomination to take the first steps towards beginning new worshipping communities. More than 50 individuals from participated between 2019–2020. Coaches support leaders participating in New Beginnings, the Evangelism Network and Cyclical PCC. In 2020, 38 people received coaching and 15 additional one-time coaching sessions were offered to ministers, elders and Christian educators to help adapt ministry during COVID-19.

In addition, funds and grants allowed the denomination's three theological colleges to continue to provide educational opportunities for students, ministers and lay leaders and the national denomination to guide and support to presbyteries/ministerial candidates as they discern calls to ministry. Department budgets also include opportunities for ministers' and lay leaders to attend webinars, conferences or courses to build their leadership skills.

Ministries around the world

The Presbyterian Church in Canada has over 50 partners in 25 countries around the world through PWS&D, International Ministries and our ecumenical partners (WCC, WCRC, KAIROS). 14% helps International Ministries send mission staff, short-term volunteers and grants to accompany partners in leadership development, Bible translation, Christian education, theological education and evangelism. International Ministries supports over 31 mission partners working in 14 countries with grants (26) from Presbyterians Sharing and through special gifts (5+). We are currently working on reducing the number of partnerships to be more strategic with the funds we have.

Indigenous Ministries

Nine ministries operate in, by and for Indigenous communities in Canada. Ministers, leaders and representatives from the National Indigenous Ministry Council provide mutual support, education, renewal and sharing.

Finance and Administration

In addition to ensuring good stewardship of all gifts, our financial services oversee the investment of millions of dollars belonging to congregations, presbyteries and ministries, allowing their resources to grow and support future ministry initiatives. The time, skills and energy of volunteers, staff, committees and groups working together to develop resources, lead events, raise funds and participate in outreach ministries multiply the impact of financial gifts in immeasurable ways.

Church Governance

There are 15 standing committees that report to General Assembly, each with numerous subcommittees and working groups. More than 350 people collaborate together through 27 committees/subcommittees/working groups. Expenditures in this budget section are reduced in 2021 due to online meetings and Assembly.

Justice Ministry

We join churches around the world to address issues like living wages, access to health care, migration and an end to human trafficking. Recent efforts have included speaking out against racism, encouraging congregational participation in environmental care efforts, reflecting on the stories of murdered and missing Indigenous women and girls and being intentional about healing and reconciliation.

Presbyterians Sharing Giving Trends

From Congregations

Congregational gifts to Presbyterians Sharing provide the foundation for The Presbyterian Church in Canada's operating budget. In 2013 the General Assembly recommended that congregations support Presbyterians Sharing at or above 10% of their dollar base (A&P 2013, p. 212, 18):

Congregations are expected to support Presbyterians Sharing in the best way they can and accept an allocation they realistically can expect to achieve. This is the same principle we

encourage when we teach people to give to the offering. We give because it is something we internally need to do – to be part of God’s mission and ministry which is larger than ourselves. We are called to give cheerfully, proportionally, intentionally and regularly. Some congregations may not be able to achieve the 10% goal but it is hoped they will work to achieve it and that congregations who can give more will exceed the 10% goal.

Congregations are still responsible to report their accepted allocation back to presbytery. (Book of Forms section 113.6.1) The national office may help presbyteries by disseminating information to congregations and collecting accepted allocations. The national office will report to presbyteries any information sent directly to them.

In 2019, congregations gave \$6,131,802. 57% of congregations were able to maintain or increase their gifts to Presbyterians Sharing while 42% decreased their giving.

2019: 808 congregations

- 282 congregations (35%) gave more (\$347,187 increase)
- 166 congregations (22%) gave the same
- 360 congregations (43%) gave less (\$559,062 decrease)

In 2020, congregations gave \$5,464,433. 46% of congregations were able to maintain or increase their gifts to Presbyterians Sharing, while 54% saw declines in their gifts.

2020: 796 congregations

- 228 congregations (29%) gave more (\$256,210 increase)
- 140 congregations (17%) gave the same
- 427 congregations (54%) gave less (\$922,940 decrease)

The top 10 congregations had a \$216,000 decrease.

By Presbytery

In 2020, we received 47.7% of recommended allocations in 2020. However, this varied widely from presbytery to presbytery. The lowest presbyteries are the Han-ca Presbyteries – Eastern Han-Ca at 9.6% and Western Han-Ca at 12%. The highest is Halifax & Lunenburg, at 100% of recommended allocations. Essex-Kent is at 17% of recommended and Kamloops is at 25%, while other presbyteries range from 40%–75%.

Recommended Allocation vs. Contributions Given

Since the new formula was implemented in 2014, the gap between the recommended allocations and what is sent in has been growing.

Year	Recommended	Received from congregations	% of recommended	Change over previous year
2020	\$11,450,836	\$5,464,433	47.7	10.87% COVID-19
2019	\$11,177,308	\$6,131,159	54.8	3.36%
2018	\$10,862,644	\$6,344,330	58.4	3.82%
2017	\$10,676,356	\$6,595,982	61.8	1.79%**
2016	\$10,465,151	\$6,715,963	64.2	3.46%
2015	\$10,550,535	\$6,956,787	65.9	4.78%
2014	\$10,539,782	\$7,305,743	69.3* new formula	4.86%
2013	\$18,259,328	\$7,678,766	42.0	3.47%
2012		\$7,955,144		

* In 2014 the formula changed from the graduated scale of 18% for the first \$50,000 to 21% of the next \$50,000 to 28% of the next \$100,000 to 10% of dollar base. This meant more congregations could achieve their recommended allocations without changing the amount they were giving.

** In 2016 it seemed the decline in Presbyterians Sharing could be slowing but it picked-up again the next year.

The decline in Presbyterians Sharing has followed the decline in the number of congregations through closures and amalgamations but has also been a result of smaller congregations carrying higher set expenses and congregations disagreeing with decisions made through General

Assembly. 2020 saw a 10% drop in gifts, in part due to the financial challenges for some congregations created by COVID-19, particularly those dependent on donations or rent for the use of their facilities. Some congregations also reduced or stopped financial support because they disagree with decisions made by General Assembly, particularly around the sexuality remits. It is important to note, not all congregations gave less.

Support Beyond Congregations

Individuals, businesses, foundations, WMS and AMS groups and Sunday Schools give gifts to support national and international programs through Presbyterians Sharing. They may no longer be attending a specific congregation or have a special connection to some of the work. Some are not even Presbyterian. Individuals giving directly to the national office may also ask their gifts to be credited to the congregation. This mostly is for the congregation's information but these gifts are counted in their allocation when considering the dollar base.

The amount from Presbyterians can vary significantly. In 2019, gifts from individuals, businesses and groups which are not an official congregation was over \$2.25 million. This included a special, one-time gift of \$2 million gift from one individual. In 2020, gifts were \$167,924.

Year	Non-Congregation gifts	Total for Presbyterians Sharing	Comments
2020	\$167,924	\$5,632,356	COVID-19
2019	\$2,258,355	\$8,389,514	special \$2 million donation in lieu of bequest
2018	\$278,821	\$6,623,151	
2017	\$341,921	\$6,937,903	
2016	\$98,400	\$6,814,363	dollar base also dropped
2015	\$144,794	\$6,956,787	
2014	\$572,173	\$7,877,916	400,000+ bequest to Presbyterians Sharing
2013	\$134,173	\$7,915,136	
2012	\$236,370	\$8,191,514	156,000 via one realized annuity

Above and Beyond Presbyterians Sharing

Gifts of Change and other special gifts

The Gifts of Change catalogue allows people to give 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. There is a wide variety of projects, including food security, maternal health, new worshipping communities in Canada, ministry with Indigenous people, Bible translation in Taiwan and prison ministry in Malawi. The catalogue can be ordered free-of-charge to distribute to congregational members. Additional projects can be found at presbyterian.ca/donate.

Beyond Gifts of Change, The Presbyterian Church in Canada has over 150 funds to which people give. These include programs supported through Canadian and International Ministries and the General Assembly Office, as well as the legacy funds listed at the end of the report. This is an important way we continue to support partners of The Presbyterian Church in Canada. People give via cheques, online and through planned gifts. In 2020 over \$110,000 was given to Gifts of Change projects and an additional \$240,000 given to other ministry funds.

The Giving Tree program

The Giving Tree program was launched in December 2019, as a tangible way for congregations to share gifts together through Advent and Christmas. Congregations were encouraged to hang ornaments on a tree, reflecting gifts to Gifts of Change, PWS&D and Presbyterians Sharing. The response in the first year was overwhelming and the program continued in 2020, with suggestions on how to do it virtually. Response to the program in 2020 was not as large as 2019, likely due to the challenges of running the program through COVID-19 while church buildings were closed. Anecdotally, congregations who were able to participate a second time did report increases in gifts.

Planned Gifts

Stewardship and Planned Giving educates congregations and individuals about planned gifts. Planned gifts come from a person's accumulated assets and often include special tax benefits which may allow people to give more than they thought possible. The Presbyterian Church in Canada facilitates the following 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 50% of the capital gains. However, when securities are gifted to a charity, the donor receives a tax receipt for the full market value of the securities on the day they are received by the charity and doesn't have to pay capital gains tax on the stock. The Presbyterian Church in Canada facilitates gifts of securities to any Presbyterian congregation or ministry. In 2019, 83 Presbyterians donated gifts of securities totaling \$1,297,798, with 81% (\$1,061,119) designated to The Presbyterian Church in Canada congregations/ministries and the rest to The Presbyterian Church in Canada for PWS&D, Presbyterians Sharing, Gifts of Change projects and other designated ministries. In 2020, 114 people gave \$1,331,842.74, with 73% (\$975,649) designated to congregations/ministries while the rest to The Presbyterian Church in Canada for PWS&D, Presbyterians Sharing, Gifts of Change projects and other designated ministries.

Charitable Bequests

The Presbyterian Church in Canada received \$1,569,466 in charitable bequests in 2019 and \$1,897.28 in 2020. Over those two years we received gifts from or notifications of bequests from the estates of the following people: Mr. William Alexander, Ms. Alexandra Barker, Mr. George Breckenridge, Mr. George Morris Calder, Ms. Tamiko Corbett, Mr. Gerald Dikkeboom, Ms. Lambertha Christine Dooge, Ms. Lillian Dunbar, Ms. Joanne Sylvia Dunlop, Mr. James Johnston Edmiston, Ms. Gladys Jean Elliott, Mr. John Charles Ferrier, Ms. Jean Paterson Greig, Ms. Phyllis Patricia Jennings, Mr. John Jacenty, Mr. Solomon Kumar, Ms. Nina Marguerite Lymburner, Mr. Charles MacKay, Ms. Mary Isabella McCaffrey, Mr. George McCloy, Mr. John Alexander McPhail, Ms. Marjorie Elaine Mahood, Ms. Joan Mavor, Ms. Marjorie Middleton, Ms. Beverley Joan Moorhead, Ms. Margaret Lois Near, Elspeth Newall, Mr. Robert Pollock, Ms. Joy Margaret Randall, Ms. Lillian G. Secord, Mr. Lloyd Calvin Secord, Ms. Shirley Carol Stephen, Ms. Catherine Campbell Thomson, Mr. Edward W. J. Thornton, Ma. Donna Margaret Wells and Ms. Eileen Wiegand.

We thank God for the generosity and foresight of these people and are grateful for the legacy of faith and hope they have shared with the church.

Gift Annuities

Through gift annuities, Canadians 60 years of age and older can make a gift to fund the ministries of the church and in return receive a guaranteed annual income for life, the majority or all of that income tax-free. There are presently 85 annuitants (including single annuities and couples with joint annuities) who have acquired 110 gift annuities with contributions of more than \$2.5 million designated for various ministries within The Presbyterian Church in Canada including congregations, specialized ministries, PWS&D, Presbyterians Sharing, the theological colleges, the Mission Priority Funds and camps.

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. 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. There are 20 life insurance policies for various ministries within The Presbyterian Church in Canada including PWS&D, Presbyterians Sharing and the Mission Priority Funds.

The Presbyterian Church in Canada Legacy Funds

There are over 30 different funds designed to support designated areas of ministry and mission in The Presbyterian Church in Canada. More information is available at presbyterian.ca/mission-priority-funds and presbyterian.ca/canadian-ministries/funds. Below is a selection of the legacy funds.

- The Presbyterians Sharing Legacy Fund supports the mission and ministry of The Presbyterian Church in Canada for generations to come.
- The PWS&D Loaves & Fishes Fund improves the lives of people living in poverty around the world by providing PWS&D's long-term, sustainable programs with consistent support over a seven-year period.
- The 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 (MPF).
- The 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. (MPF)
- The 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. (MPF)
- The 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. (MPF)
- The Living Links Missionary Endowment Fund ensures ongoing support for long-term international mission staff living and working with our partner churches and agencies around the world. (MPF)
- The Mission Connections Fund facilitates short-term exposure tours and volunteer mission experiences with our international mission partners. (MPF)
- The Healing & Reconciliation – The Journey Continues Fund supports local initiatives for Presbyterians to build stronger relationships between Indigenous and non-Indigenous people in Canada. (MPF)
- The Indigenous Ministries Fund supports long-term ministries with and for Indigenous people within The Presbyterian Church in Canada.
- The Avondbloem Experimental Fund provides grants to support experimental projects that help spread the message of Jesus Christ and further the Kingdom of God. (MPF)
- The Bursary for Lay Training provides financial assistance for lay people of The Presbyterian Church in Canada to receive short-term training, instruction and enrichment for Christian service.
- The Worship and Liturgy Fund encourages and assists people committed to improving their knowledge and skills as leaders in worship within The Presbyterian Church in Canada.
- The Rural and Remote Ministry Grant encourages students to consider rural and remote areas for ministry upon graduation and helps congregations access consistent leadership.
- The Fund for Ministerial Assistance provides financial support for ministers and diaconal workers of The Presbyterian Church in Canada who are at or near minimum stipend, as set by the General Assembly.

ADVISORY COMMITTEES

Stewards by Design Advisory Committee (2018–2019)

The Rev. Sampson Afoakwah (Montreal West, Montreal, Quebec); the Rev. Sean Astop (St. Andrew's-Chalmers, Uxbridge, Ontario), the Rev. Dr. Karen Dimock (St. Andrew's, Ottawa, Ontario), Mrs. Doris Eaglesham (Chippawa, Niagara Falls, Ontario), the Rev. Jeanie Lee (Knox, Neepawa, Manitoba) the Rev. Ken MacQuarrie (convener, St. Andrew's, Thorold, Ontario), the Rev. Linda Patton-Cowie (St. Mark's Orillia, Ontario), the Rev. Jennifer Sokolowsky (Erindale, Mississauga, Ontario).

Transform Advisory Committee (2020)

The Rev. Sampson Afoakwah (Montreal West, Montreal, Quebec), Mr. Paul Clarke (ARM, Montreal, Ontario), the Rev. Ken MacQuarrie (convener, St. Giles, Kitchener Ontario), the Rev. Grant Vissers (Knox, Waterdown). Ms. Jennifer de Combe, Associate Secretary of Canadian Ministries also staff this committee.

Ms. Karen Plater also attends and receives advice from the Finance Committee.

OVERTURE RESPONSES

The General Assembly regularly refers overtures to the Life and Mission Agency for consideration and report. Responses to all overtures currently before the Life and Mission Agency referred before February 1, 2021 are found in this section of the Life and Mission Agency report.

OVERTURE NO. 7, 2021 (p. 743)

Re: Clergy pay equity and gender-based discrimination

This overture raises important matters that require the church's attention about gender pay equity. The overture was referred to the Pension and Benefits Board and to the Life and Mission Agency Committee, requesting various and different actions from each body. The Pension and Benefits Board and Life and Mission Agency Committee worked together and, after some research and discussion, prepared one response to the overture for the Assembly's consideration. The response to Overture No. 7, 2021 re clergy pay equity and gender-based discrimination is found in the report of the Pension and Benefits Board; see p. 576–78.

OVERTURE NO. 5, 2020 (p. 735)

Re: Investments in Indigenous enterprises

Introduction

Overture No. 5, 2020 re investments in Indigenous enterprises asks the General Assembly to direct the Trustees Board to invest approximately 5% of the Consolidated Fund of The Presbyterian Church in Canada (this fund is distinct from the Pension Fund of The Presbyterian Church in Canada) in the Indigenous economy "that will be profitable for the church and beneficial to Indigenous peoples and communities."

The Presbyterian Church in Canada has confessed its role in operating residential schools, a system that was designed to assimilate Indigenous peoples and their cultural identity and which had at its heart, the racist belief that a western European worldview was superior to Indigenous worldviews. The church's commitment to reconciliation is one that recognizes our role in this colonization. Our 1994 Confession ends with the sentence, "With God's guidance our Church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people." The language of "walking together" which appears frequently in conversations about Healing and Reconciliation points towards partnership. A walking together that does not include economic partnerships can never reach the "healing and wholeness" for which the church hopes and prays.

The 12th century rabbi, **Moses Maimonides**, reflecting on the Leviticus 25:35 called to care for people lacking financial resources, proposed that the most gracious kind of financial support that those with financial resources could engage in was to enter a partnership with those without financial resources. This overture asks for exactly that, calling for the church to partner economically with persons and entities in the Indigenous economy. Entering into such partnerships through investing the assets of the Consolidated Fund is consistent with the biblical call to a community of compassion, the church's commitment in the 1994 Confession "to seek opportunities to walk with Aboriginal peoples" and the learning the church has done through listening to Indigenous persons and communities over the last 25 years.

Background information on reconciliation and responsible investing

Collectively, as individuals, congregations and as a national denomination, Presbyterians have access to and control over millions of dollars in investable assets. How we decide to invest these assets is a crucial part of faithful financial stewardship and there are several ways in which investors can align their justice and faith principles with their financial investment decisions.

Investors can, for example, exclude or screen out investments in certain kinds of companies or industries. Investors can use their position as shareholders to influence the practices and policies of companies and enterprises in which shares are owned – a form of active ownership or shareholder engagement. The Presbyterian Church in Canada has used its position as an investor to advocate for the rights of people and protection of the environment, particularly in partnership with other faith groups. For example, the church participated in the Taskforce on Churches and Corporate Responsibility. See, also, church actions regarding shareholder engagement related to

Goldcorp's Marlin mine (A&P 2012, p. 279, 25). Other forms of shareholder engagement can include shareholder actions, proxy voting and divestment. A good source of detailed information about active ownership and faith communities is "Investing with a Mission: a Guide to Responsible Investment and Church Funds" by the Anglican Church of Canada. (anglican.ca/wp-content/uploads/Investing-with-a-Mission.pdf) Direct investment in specifically chosen enterprises is another way investors can align investments and their faith mission and ministry and this is the prayer of Overture No. 5, 2020, that asks the church to consider economic reconciliation through investing in Indigenous enterprises.

Few faith organizations have yet to develop robust practices regarding investments and reconciliation – indeed few businesses have taken steps with regard to reconciliation and business activities. (See Delaney Greig and Andrijana Djokic, "Business and Reconciliation: How can investors evaluate the efforts of Canadian public companies?", SHARE, July 2017). Nevertheless, there are some organizations moving in this direction.

The Anglican Church in Canada established a taskforce in 2016 to review and articulate opportunities for social and environmental investment. Their report "Investing with a Mission: a guide to responsible investment and church funds" outlines the research of the task force, which names investment opportunities in Indigenous-owned enterprises as an opportunity to contribute to the Anglican Church of Canada's reconciliation mandate. The report made a recommendation that a percentage of church assets be used for impact investing in Indigenous business development (along with other ESG – environmental, social and governance objectives).

The United Church of Canada has pursued ESG objectives and set up allocations for sustainability and adapting to climate change. Reconciliation is a priority for shareholder engagement, though the church does not have an explicit asset allocation for reconciliation.

The Catherine Donnelly Foundation is a legacy organization of Catholic women. Their identity statement acknowledges the history of the relationship between the church and Indigenous peoples in Canada. The Foundation is committed to responding to the TRC's Calls to Action and to investing in the Indigenous economy.

Accessibility of qualifying funds and opportunities for direct impact investing

Reconciliation can be promoted directly by investors (individual or institutional) through investments in products that aim to support Indigenous economic development, infrastructure and businesses and indirectly by investors through the companies in which they invest.

Notwithstanding that the specific investments selected by the Fund Managers that qualify under this overture are outside the scope of this recommendation, a few comments are warranted.

- Socially responsible investing that contemplates reconciliation is in its infancy.
- Evaluating the performance of publicly-traded companies on reconciliation and respect for Indigenous peoples' rights is a new category of evaluation and is being continually improved.
- A certification system (the Canadian Council for Aboriginal Business's Progressive Aboriginal Relations Program – PAR) reports on corporate practices in this category.
- The anticipated investment returns to be achieved cannot be forecasted with confidence.

None of these considerations however should stop the church from pursuing the objective of allowing our reconciliation commitments to flow into our investing choices and actioning the prayer of the overture over time. Many Canadians and organizations are now investing in socially responsible (ESG) funds that incorporate personal value systems into their investing objectives. A number are also now pursuing investment in Indigenous companies and enterprises within the socially responsible investing category (equity-based and fixed income-based) and appropriate norms and practices are being established.

Examples of Investing Options within this category:

- a) The National Aboriginal Capital Corporations Association (NACCA) has launched the Indigenous Growth Fund which seeks to leverage government investment to raise additional capital from institutional investors. The fund makes capital available to Aboriginal Financial Institutions (AFI) to provide loans to new and expanding Indigenous businesses.

- b) Bridging Finance Inc. is currently promoting its Bridging Indigenous Impact Fund to individual and institutional investors that helps to fund projects including housing, food security, renewal energy and infrastructure to First Nations and Inuit communities.
- c) The First Nations Finance Authority (FNFA) was created with the goal of providing First Nations and Aboriginal governments with the same finance instruments that other levels of government in Canada have at their disposal to build safe, healthy and prosperous communities. FNFA bonds are classified in the FTSE TMS Canada Universe Bond Index in the Municipal sub-sector category.
- d) Raven Indigenous Capital Partners is an Indigenous-led and owned social finance intermediary founded in 2017 that supports the network of 59 Aboriginal Financial Institutions (AFIs) that offer secured debt to First Nations, Metis and Inuit enterprises. In addition to providing seed and early stage equity to purpose-driven Indigenous enterprises across Canada (to ignite the Indigenous enterprise ecosystem and contribute toward economic reconciliation), Raven is also working diligently to decolonize the investment process for Indigenous entrepreneurs, ensuring cultural relevance and safety at each stage of the process.
- e) ABSCAN is a non-profit, social benefit corporation controlled and managed by First Nations members. Their goal is to put First Nations savings at work for First Nations housing in the most effective and secure way possible, through access to loans, mortgages and capital.

Scope of recommendations

The recommendations (and observations) of this report are to pertain only to the Consolidated Fund and not to the Pension Fund, which has its own legal restrictions.

The final decision regarding specific investments will be left to the discernment of the Trustee Board, with input from the Investment Advisory Committee (IAC). The Trustees and the IAC will prayerfully consider any investment as they represent The Presbyterian Church in Canada. They already include other factors besides the dollar return in their deliberations as demonstrated in the Statement of Investment Policy and Procedures (SIP&P) which currently includes a section for “Excluded Investments” such as tobacco, gambling, military equipment or pornography in segregated funds. The recommendations that follow will involve updating the SIP&P.

Drawing on existing expertise

Truth and Reconciliation Commission Call to Action No. 92 is a broad call for economic reconciliation grounded in the framework of the UN Declaration on the Rights of Indigenous Peoples. The principles of the UN Declaration on the Rights of Indigenous Peoples should be centered as investment decisions are considered. Given that investment in the Indigenous economy as a means of pursuing reconciliation is still in an early period of development, it is helpful to draw on available expertise. The document “Advancing Reconciliation in Canada – a guide for investors” was prepared in 2019 by the Reconciliation and Responsible Investment Initiative – a partnership between the National Aboriginal Trust Officers Association and the Shareholder Association for Research and Education. It is commended to The Presbyterian Church in Canada Trustees and investment advisors as being consistent with the spirit of TRC Call to Action No. 92. It provides information and guidance on economic reconciliation and investment policy that builds toward the healing and wholeness of relationships between Indigenous and non-Indigenous peoples that is sought in the church’s Confession.

Risks

Questions may be asked about the risks of investing in the Indigenous economy. A more apt question would be “What are the risks of not investing in the Indigenous economy?” A financial investment is more than the deployment of money in an enterprise or mutual fund; it is a statement about the values, beliefs and commitments of the investor. Institutional investors are becoming increasingly aware of the value statements their investments make – seeking to avoid risks to their institution’s reputation. People looking at The Presbyterian Church in Canada may ask, “Nice words are included in the Confession regarding Aboriginal People. How is the church living those out? Is it living them out in the way it invests its financial resources? Do actions line up with the words?”

The church has an opportunity through its investment strategy to show its commitment to living out the Confession and to “seek opportunities to walk with Aboriginal peoples”.

Recommendation LMA-032 (adopted, p. 38)

That the Trustee Board seek and proceed with investment opportunities in Indigenous enterprises with the goal of investing approximately 5 percent of the assets in the Consolidated Fund in the Indigenous economy and to report annually to the General Assembly on its progress towards this goal/target within three to five years.

In 2017, the General Assembly adopted a recommendation that 10% of monies realized from assets of dissolved congregations within the church be transferred into the Indigenous Ministries Fund. In light of that decision, the following recommendation is proposed:

Recommendation LMA-033 (adopted, p. 38)

That the Trustee Board investigate investing 10% of the Consolidated Fund in the Indigenous economy as an appropriate benchmark and to report progress by 2026.

OVERTURE NO. 6, 2020 (p. 735)

Re: Liturgies for same-sex marriage and blessing of civil marriages

Overture No. 6, 2020 was submitted by the Session of St. James Church, Charlottetown and transmitted without comment by the Presbytery of Prince Edward Island. The prayer of the overture asks that the Life and Mission Agency prepare liturgies for the solemnization of same-sex marriages and for the blessing of previously conducted civil same-sex weddings or to do otherwise as the General Assembly, in its wisdom, deems best.

The Life and Mission Agency regularly makes liturgies available for use within the denomination for various purposes. Consultation with appropriate committees and communities within the church is often done so that liturgies reflect the theology and traditions of the church and attend to the needs of congregations. Liturgies for the solemnization of same-sex marriages and for the blessing of previously conducted civil same-sex weddings will be made available by the Life and Mission Agency after appropriate consultation, should the General Assembly permit ministers to perform marriages between people of the same sex.

Recommendation LMA-034 (adopted, p. 38)

That the prayer of Overture No. 6, 2020 re liturgies for same-sex marriage and blessing of civil marriages be answered in terms of the above report.

OVERTURE NO. 7, 2020 (p. 736)

Re: Ordination guidelines for part-time and tentmaking ministries

OVERTURE NO. 9, 2019 (A&P 2019, p. 514–15)

Re: Ordination to and funding for non-traditional ministries

Section A: Interim Response Prepared for 2020 GA

An overture from the Presbytery of Niagara was referred to the Life and Mission Agency (Ministry and Church Vocations and Canadian Ministries) in consultation with the Committee on Church Doctrine. A second overture from the Presbytery of Huron-Perth was also referred to the Life and Mission Agency (Ministry and Church Vocations). This response will consider them together as both overtures raise similar matters.

The prayer of the overture from the Presbytery of Niagara asks for two things: first, to explore an alternative path to ordination for those seeking a call to non-traditional ministries; and second, to explore different ways of funding non-traditional ministries. The response will consider each part in turn.

Part 1: Our Understanding of Ordination and its Implications for Non-Traditional Ministry Contexts

The question of whether presbyteries can ordain certified candidates to non-traditional ministries has been considered by Assembly before. In 2008, the General Assembly approved a major document, *The Meaning of Ordination to the Ministry of Word and Sacraments* (A&P 2008, p. 353-65), setting out a theology of ordination to ministry of Word and Sacraments and appropriate contexts for ordination including ordination to specialized ministries such as

institutional chaplaincies or synod camp directors. A ministry position would have to meet the following criteria for it to be a valid context for ordination:

- The ministry position would require the full exercise of the ministry of Word and Sacraments involving duties and responsibilities only an ordained minister of Word and Sacraments could perform: for example, regular preaching, teaching, administration of the sacraments and pastoral care. If the duties and responsibilities of the position could be carried out by trained laypeople, there would be no basis for ordination.
- The ministry position, which must be at least half-time (Book of Forms 176.1), could be recognized by the presbytery as a valid context for service such that once ordained, the minister's name could appear on the constituent roll of the presbytery. If the ministry position could not be regarded as part of the presbytery's ministry, there would be no basis for ordination.
- The ministry position would be recognized by the presbytery as a genuine call of the wider church to a specific ministry. If the ministry position could not be recognized as such through our call process as either a congregational call or a Life and Mission Agency appointment, there would be no basis for ordination.
- The ministry position would be recognized by the presbytery as a gospel call to the candidate, without which there would be no basis for ordination.
- The ministry position would allow the presbytery to exercise fully its responsibility for the care and oversight of the candidate, who, if ordained, would be accountable to the presbytery in the exercise of his or her ministry while serving or living within its bounds. If there were no clear lines of presbytery oversight for the candidate and the ministry and no clear lines of accountability to presbytery for the candidate and the ministry, there would be no basis for ordination.
- Another factor would be the financial requirement that any ministry position must meet the minimum stipend and allowances as set by the General Assembly. Any ministry lacking these key components would not qualify as a proper context for ordination.

The 2008 General Assembly also set out a two-step process by which specialized ministries would be evaluated to determine if they were valid contexts for ordination. In the first step, the presbytery and the Committee on Education and Reception "shall inquire diligently" as to whether the ministry position to which a certified candidate seeks ordination "involves full exercise of the ministry of Word and Sacraments". The second step mandated "that the presbytery, to which as corporate bishop pertains the power to ordain, be urged to act responsibly in this matter of ordination, ensuring that all criteria for ordination have been met. While presbytery decisions are normally approved by a simple majority vote, they are encouraged to strive for a high degree of consensus in these cases." (A&P 2008, p. 360, 362) It should be noted the two-step process as approved by the 2008 General Assembly was limited to two specific ministry positions, institutional chaplaincy and synod camp director. So while in theory our current understanding of ordination provides a sturdy framework for envisioning and creating new, cutting-edge, non-traditional ministries which would be valid ordination contexts, in practice our process is applicable to only two specialized ministry positions.

The overture from the Presbytery of Niagara requests the development of an alternative path to ordination for those seeking calls to non-traditional ministries. Currently, certified candidates for ministry can be ordained only if they receive a call to a congregation or a Life and Mission Agency appointment or to an institutional chaplaincy or synod camp director position which meets the criteria for ordination. Our existing polity makes no provision for presbyteries to appoint candidates directly to non-traditional ministry positions within their bounds to which candidates could then be ordained. One possible option would be for presbyteries to be given authority to make such direct appointments. Another route would be to develop a process by which presbyteries could request the Life and Mission Agency to make appointments to non-traditional ministries within their bounds to which candidates could be ordained. Yet another possibility would be to use the two-step process approved by the 2008 General Assembly as the basis for developing a general process for ordaining certified candidates to non-traditional ministry positions. There may be other options but the matter would require study by the Life and Mission Agency and the Clerks of Assembly, possibly leading to the development of enabling legislation which would need approval under the Barrier Act.

Our polity also requires a ministry position to be at least half-time to qualify as a valid context for ordination. The overture from the Presbytery of Huron-Perth suggests the percentage requirement for ministry is inconsistent with our theology of call and ordination and an impediment to developing “tent-maker” ministries (Ac.18:1–3) which would permit an ordained minister to serve part time while receiving income from other employment.

Ordination to the ministry of Word and Sacraments in The Presbyterian Church in Canada confers significant rights, privileges and responsibilities upon a certified candidate. In our polity an ordained minister becomes a member of presbytery with an expectation of full participation in the courts of the church. This includes the right to make and second motions, to vote, to dissent, to attend General Assembly as a commissioner, to have a part in administering discipline and to participate in the ordination of other certified candidates with the laying on of hands. Ordination also opens the door to seek a subsequent call or appointment to any ministry position within the denomination for a minister of Word and Sacraments. These rights, privileges and responsibilities are properly accorded where there is a significant time commitment to a call, which the church has understood to be at least half-time. Additionally, eligibility for some provisions in stipend and allowances provided to ordained ministers is based on a minimum half-time position. For example ordained ministers must work at least 20 hours a week in order to receive coverage under the Health and Dental Insurance Plan. For these reasons the “percentage of ministry and required remuneration” for ordination to a ministry position requested in the prayer of the overture should continue to be a minimum 50% as previously established by General Assembly.

Part 2: Funding for Non-traditional Ministries

The question of establishing alternative pathways for funding non-traditional ministries has long been of concern to The Presbyterian Church in Canada. In an effort to meet the funding needs of non-traditional ministries several grants and funds are made available to the church:

- Supporting Ministries Grants (Specialized Ministries Stream and New Congregational Development Stream)
- The New and Renewed Ministry Fund – New Ministries Stream
- Avondbloem Experimental Fund

While there is wisdom in ensuring a multitude of funding opportunities for non-traditional ministries, it is also important that non-traditional ministries do not underestimate their ability to raise funds from the gathered community and from supportive individuals and congregations that feel connected to their mission. It is not recommended that a non-traditional ministry rely solely on denominational grants for their financial sustainability. Healthy and sustainable ministries establish a variety of funding streams.

It is recommended that non-traditional ministries seeking financial support through denominational grants and their presbyteries enter into conversation with Canadian Ministries well before the grant application deadlines to institute a financial plan and to identify multiple sources of funding.

The above is offered as an interim response to the overtures on the understanding that the Life and Mission Agency, in consultation with the Clerks of Assembly, will explore options by which certified candidates for ministry might be appointed to non-traditional ministry positions which would qualify as valid contexts for ordination and recommend any changes to the 2021 General Assembly.

Section B: Supplementary Report with Response for the 2021 General Assembly

Following the cancellation of the 2020 General Assembly, the Life and Mission Agency (Ministry and Church Vocations) continued to explore options by which certified candidates for ministry might be appointed to non-traditional ministry positions which would qualify as valid contexts for ordination. In consultation with the Clerks of Assembly and with Canadian Ministries, the third option previously mentioned was preferred: using the two-step process approved by the 2008 General Assembly for institutional chaplaincy and synod camp director positions as the basis for developing a general process for ordaining certified candidates to non-traditional ministry positions.

With respect to the ordination to the ministry of Word and Sacraments of directors of Presbyterian Church in Canada synod camps, the 2008 General Assembly approved the following as the first step process:

The synod camp board, presbytery and Committee on Education and Reception shall inquire diligently whether the duties of the camp director involve full exercise of the ministry of Word and Sacraments or whether they can be performed as readily by a member of the diaconal order or by a qualified lay person.

The 2008 General Assembly approved a similar first step for ordination to a chaplaincy position in an institution not directly responsible to The Presbyterian Church in Canada:

Presbyteries and the Committee on Education and Reception shall inquire diligently whether the chaplaincy position involves full exercise of the ministry of Word and Sacraments, including the fact that it can be performed freely without any doctrinal restriction of our Reformed faith by the employing body.

The second step for ordination to both synod camp director and institutional chaplaincy positions approved by the 2008 General Assembly affirmed the presbytery's authority:

The presbytery, to which as corporate bishop pertains the power to ordain, is urged to act responsibly in this matter of ordination, ensuring that all criteria for ordination have been met. While presbytery decisions are normally approved by a simple majority vote, they are encouraged to strive for a high degree of consensus in these cases.

Both steps of the 2008 General Assembly process outlined above could be consolidated into a general process. The following recommendations are therefore presented.

Recommendation LMA-035 (adopted, p. 38)

That the following be the process for ordination to the ministry of Word and Sacraments to a non-traditional ministry position:

1. Presbyteries and the Committee on Education and Reception shall inquire diligently whether the non-traditional ministry position meets the criteria for ordination to the ministry of Word and Sacraments in accordance with the *Theology of Ordination to the Ministry of Word and Sacraments* adopted by the 2008 GA (A&P 2008, p. 353–65) and in particular the following:
 - Does the ministry position require full exercise of the ministry of Word and Sacraments?
 - Is presbytery permitted to recognize the ministry as a valid context for service by ministers of The Presbyterian Church in Canada, such that it may place the name of the minister, once ordained, on the constituent roll of the presbytery?
 - Is the offer of the position properly understood to represent the call of this church to a particular ministry?
 - Does the presbytery recognize the ministry position as a gospel call to the candidate?
 - Is the presbytery prepared to enter a relationship of care for the minister, who will be accountable to the presbytery for his or her ministry while serving or living within the bounds, as legislated?
2. The presbytery, to which as corporate bishop pertains the power to ordain, is urged to act responsibly in this matter of ordination, ensuring that all criteria for ordination have been met. While presbytery decisions are normally approved by a simple majority vote, they are encouraged to strive for a high degree of consensus in these cases.

Recommendation LMA-036 (adopted, p. 38)

That the above statement be the response to Overture No. 9, 2019 re ordination to and funding for non-traditional ministries and Overture No. 7, 2020 re ordination guidelines for part time and tent making ministries.

OVERTURE NO. 1, 2019 (A&P 2019, p. 508–10)

Re: Legal advice regarding religious freedom and marriage

Overture No. 1, 2019 was submitted by the Presbytery of Montreal and referred to the Life and Mission Agency. The overture asks the following two things of the General Assembly:

1. To 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. To 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.

Relying on the Holy Spirit, we seek the application of God's word for our time (Living Faith 5.4)

In the church's continuing task of reformulating the faith, we have been given the illumination and correction of the Holy Spirit speaking in the scriptures. Relying upon these gifts, elders and ministers discern matters before them through prayer, study and discussion. Because the church's primary concerns when making decisions are theological and pastoral and because it was believed that the guidance of the Spirit and scriptures were sufficient for the church, a legal opinion about same-sex marriage was not sought in the early stages of the discussions about the matter.

Additionally, informed readings of the Charter of Rights and Freedoms and the Civil Marriage Act of 2005 noted that the law protects clergy from being compelled to perform same-sex marriages against their religious beliefs. Notable in that regard are the following excerpts from the Civil Marriage Act:

WHEREAS everyone has the freedom of conscience and religion under section 2 of the Canadian Charter of Rights and Freedoms;

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;

Freedom of conscience and religion and expression of beliefs:

3.1 For greater certainty, no person or organization shall be deprived of any benefit or be subject to any obligation or sanction, under any law of the Parliament of Canada solely by reason of their exercise, in respect of marriage between persons of the same sex, of the freedom of conscience and religion guaranteed under the Canadian Charter of Rights and Freedoms or the expression of their beliefs in respect of marriage as the union of a man and woman to the exclusion of all others based on that guaranteed freedom.

Moreover, the experience of other denominations provided sufficient assurance that the church could confidently rely upon scripture and the Spirit to discern the matters before it without undue concern about legal issues. While the church is wise to take into consideration possible legal implications of how decisions made regarding any remit may be enacted, seeking the mind of Christ for the church is the primary work of its courts.

A legal opinion on same-sex marriage was sought by the Life and Mission Agency after requests for an opinion were made by members of some of the church's committees and because of a growing sense in the denomination that there were insurmountable legal impediments or severe legal risks that were inevitable if the church were to make any changes to its practices or definitions of marriage. The legal opinion received from the church's legal counsel concluded that, "The law is clear that a religious official, unlike some civil marriage commissioners, 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."

Other legal opinions sought on this matter in Canada generally agree that a religious official cannot be compelled by law to perform a marriage ceremony that is inconsistent with her or his religious beliefs even if those opinions evaluate levels of risk differently based on their understanding of what they consider trends. Legal opinions are just that – opinions; and they cannot easily predict what might or might not happen. The fact remains that religious bodies currently have sufficient protections under the law. We also know from other denominations in

Canada that in the 15 years since same-sex marriage was legalized in Canada, there has been no case of a minister or congregation being held liable through a human rights claim or civil litigation for refusing to conduct or host a same-sex marriage. Similarly, in the 30 years since the United Church of Canada has permitted (optionally) the ordination of LGBTQI individuals, no case has been brought against the church for declining to proceed with such an ordination.

The legal opinion obtained from the church's legal counsel was not intended to be a principle upon which the church would decide to maintain its current practices and definitions of marriage or change them. Rather, the legal opinion was meant to seek clarity on a matter that was diverting the church's attention so the church could give its greater attention to the theological and pastoral aspects of the matters before it.

The Requests of Overture No. 1, 2019

The first request of the overture concerns the expertise of the law firm from which a legal opinion was sought about legal implications for ministers, should The Presbyterian Church in Canada permit a diversity of views and actions in relation to the definition of marriage and if the definition of marriage may no longer constitute a shared feature of the denomination's polity and statements.

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 for their protection.

Cassels is one of Canada's preeminent legal firms and regularly argues before federal and provincial human rights tribunals and provincial and federal supreme courts on Charter issues in the area of human rights, privacy, Indigenous issues and human resources. In exercising its duties to its clients, Cassels would not accept work in an area the firm could not give competent, complete and insightful expert advice upon.

The lawyer who led the research and writing of the legal opinion also specializes in human resources law (an area of expertise specifically 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 expertise in the area of human resources was supported by the relevant capacity of the legal firm's full resources. The opinion received from the church's legal counsel is generally consistent with insight into the germane legal matters the church had previously received, the experience of other denominations and other legal opinions sought on this subject in Canada.

The second request of the overture asking that the Assembly refrain from recommending the adoption of any legislation under the Barrier Act before obtaining a legal opinion is problematic because the Barrier Act process is already underway. If the church were now to submit to the prayer of the overture, it would add an additional decision-making feature that would interfere with the forms and standards of the Barrier Act while the process is unfolding. Such additions would be irregular, added with ill effect and potentially result in challenges to the legitimacy of the outcome of any amended implementation of the Barrier Act.

In light of the gifts of scripture and the Spirit, our traditions and principles of discernment confirmed in a letter from the Assembly Council to presbyteries in 2019 encouraging them to discern the matter before them on theological and pastoral grounds, the Barrier Act process that is already underway, the assurances available in legal advice and opinions and the experience of other denominations, we believe that the General Assembly should respectfully decline the prayer of the overture.

Should the Assembly adopt any change to either its definitions or practices of marriage, the Clerks of Assembly would seek and obtain ample and necessary legal advice required to carry out the church's decisions responsibly and in the most appropriate way within the parameters of both the polity of the church and Canadian law.

Recommendation LMA-037 (adopted, p. 38)

That the prayer of Overture No. 1, 2019 re legal advice re religious freedom and marriage be not granted.

OVERTURE NO. 2, 2019 (A&P, 2019, p. 511, 397–98, 53)**Re: Mandating interim ministry during vacancy**

This overture from the Presbytery of Kamloops was referred to the Life and Mission Agency. A response was presented to the 2019 General Assembly but was withdrawn due to time constraints (A&P 2019, p. 397–98, 53). The response was to be submitted again to the 2020 General Assembly which was cancelled because of the global pandemic. The response is being resubmitted to this year's General Assembly. The overture 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 2021 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. 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 recommend... "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 LMA-038 (adopted, p. 38)

That the prayer of Overture No. 2, 2019 re requesting policy that interim ministry become mandatory for all congregations seeking a new minister not be granted.

OVERTURE NO. 7, 2019 (A&P 2019, p. 513, 398–400, 53)

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. A response was prepared and submitted to the 2019 General Assembly but was withdrawn due to time constraints (A&P 2019, p. 398-400, 53). The response was to be submitted again to the 2020 General Assembly which was cancelled because of the global pandemic. The response is being resubmitted to this year's General Assembly. 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.

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 to articulate a theology of ordination to the ministry of Word and Sacraments and on that basis, to propose answers to the question of ordination in specialized ministry contexts. In 2008 the General Assembly accepted the theology of ordination for use in the church and set the terms under which presbyteries are permitted to ordain candidates (A&P 2008, p. 353-65).

The criteria for ordination to the ministry of Word and Sacraments identify characteristics of the candidate, the ministry position and the presbytery, that must be present, as summarized below.

The Presbyterian Church in Canada requires the following evidence that Christ's call of an individual to the ministry of Word and Sacraments has been confirmed and therefore, that ordination is appropriate:

- | | |
|-------------------|---|
| Candidate | - Certified for ordination by the presbytery
- Diploma of college indicates readiness for ministry in The Presbyterian Church in Canada
- Wishes to accept ministry position |
| Ministry Position | - Full exercise of the ministry of Word and Sacraments
- Minister's name on the presbytery constituent (active) roll after ordination
- Call of this church:
- Call of congregation of The Presbyterian Church in Canada
- Appointment by the Life and Mission Agency
- For chaplains, permission of the Committee on Education and Reception
- Congregational positions require the call of congregation or appointment by the Life and Mission Agency |
| Presbytery | - Satisfied with guarantee of stipend
- Views ministry position as gospel call to candidate
- Ready to enter into relationship of care for minister |

All of 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.

Reconsidering the rules for presbytery membership as a whole would require initial study by a task group, followed by circulation of a document to the courts of the church for study and response and culminating possibly in changes to the Book of Forms under the Barrier Act, which involves two successive General Assemblies. All this church-wide consultation and decision-making is not only possible but even necessary and appropriate, if the church identifies the need for it. However, normally the church embarks on such journeys when requested by voices in the church, by overturning the General Assembly and as it pertains to this case, seeking a review of the set of regulations governing presbytery membership.

For these reasons, the following recommendation is presented.

Recommendation LMA-039 (adopted, p. 38)

That the prayer of Overture No. 7, 2019 requesting changes to the presbytery membership requirements for chaplains seeking ordination 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.

OVERTURE NO. 10, 2019 (A&P 2019, p. 514)

Re: Network of student charges and/or placements

Overture No. 10, 2019 was framed by the Session of Calvin Church, Toronto and transmitted with approval by the Presbytery of East Toronto. The overture requests that 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. The overture was referred to the Life and Mission Agency with the request that the Agency consult with the theological colleges.

The prayer of the overture has many merits and is deserving of serious consideration after considerable research has been done. There is a complex of factors to consider, among them are the number of students who would be interested in and available for such a program, the costs and other practical considerations associated with placing students in charges during their studies, the number of vacancies and the percentage of those that have the capacity and need for a program envisioned by the overture. Additionally, the task of responding to the overture is complicated by differing curriculums and standards in the three theological colleges. More time will be needed to respond fully to the overture's prayer.

Recommendation LMA-040 (adopted, p. 38)

That permission be granted to respond to Overture No. 10, 2019 re network of student charges and/or placements to the 2022 General Assembly.

OVERTURE NO. 11, 2019 (A&P 2019, p. 514–15)

Re: Preamble to ordination and induction of ministers

Overture No. 11, 2019 was submitted by the Presbytery of East Toronto and referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency for response. The overture concerns the preamble to the ordination and induction vows of ministers and asks that they be revised using non-exclusive, current and accessible language while maintaining the theological integrity and dignity of the text. The Church Doctrine Committee shared the proposed

documents that it will submit to the General Assembly in 2020 (see p. 292-98). The Life and Mission Agency Committee has shared some initial feedback with the Church Doctrine Committee.

OVERTURE NO. 15, 2019 (A&P, 2019, p. 517)

Re: Review Committee on Education and Reception Guidelines

Section A: Interim Response Prepared for 2020 General Assembly

This overture from the Presbytery of Temiskaming was referred to the Life and Mission Agency for response. It requests a review of the Committee on Education and Reception's guidelines for receiving ministers and candidates for ordination from other Christian denominations so that the guidelines are more in harmony with the current needs of our denomination.

The role of the Committee on Education and Reception is to equip the General Assembly for its decisions concerning the applications of individuals seeking to enter the ministry of The Presbyterian Church in Canada by non-standard pathways.

The standard pathway requires completion of The Presbyterian Church in Canada's candidacy process of preparation and discernment. Through this process, Presbyterian Church in Canada members engage with the church at different levels in vocational discernment, completing a university undergraduate degree followed by an M.Div. degree with diploma from a Presbyterian Church in Canada theological college and eventually accepting a called ministry position and being ordained to the ministry of Word and Sacraments or designated to the Order of Diaconal Ministries by a Presbyterian Church in Canada presbytery.

One non-standard pathway into ministry in The Presbyterian Church in Canada is pursued by ordained ministers or candidates certified for ordination of other Christian denominations seeking eligibility for reception as ministers or certified candidates for ordination. Other non-standard pathways are pursued by Presbyterian Church in Canada certified candidates for ministry: individuals aged 35–59 years who lack a university undergraduate degree; M.Div. graduates of non-Presbyterian Church in Canada theological colleges; Presbyterian Church in Canada diaconal ministers seeking ordination to the ministry of Word and Sacraments.

While presbyteries retain the right to receive ministers, they require permission from the General Assembly before exercising this right with respect to individuals following non-standard pathways (Book of Forms 248.1). On recommendation of the Committee on Education and Reception, the General Assembly determines whether an application is approved and if approved, what additional educational requirements must be completed by the individual.

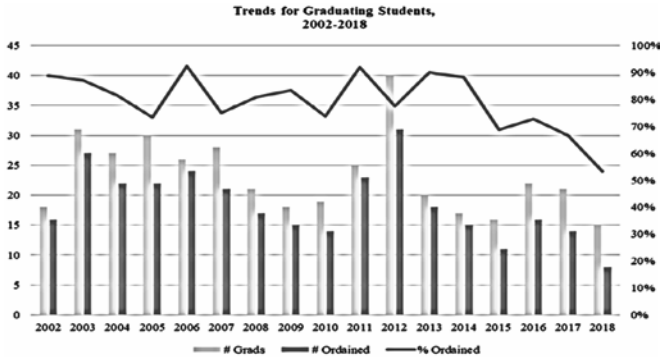
The Committee on Education and Reception carries out its work under guidelines adopted by the General Assembly and last revised in 2011 (A&P 2011, p. 392-94). In doing so it seeks a broad range of background information when considering each application. For instance, applicants from other denominations must submit academic transcripts of all post-secondary degrees to demonstrate they have the requisite educational background to serve as ministers in The Presbyterian Church in Canada. They must be able to articulate in a written statement an understanding of their personal Christian faith, their vocation to ministry and why they want to serve in The Presbyterian Church in Canada. Applicants are asked to provide comments from three confidential personal references who will attest to their gifts and fitness for ministry. Most significantly, applicants residing in Canada must receive endorsement from a Presbyterian Church in Canada presbytery. Ordained applicants are required to submit a letter from their ordaining denomination attesting they are currently ministers in good standing. The Committee reviews all this material before conducting a personal interview with each applicant. It then meets to make its recommendation taking into consideration everything it has learned about the applicant and particularly the length and depth of the applicant's church involvement and leadership experience, especially within The Presbyterian Church in Canada.

The prayer of the overture asks for the Committee on Education and Reception's guidelines to be reviewed and updated "to reflect current needs and realities" of our denomination. The preamble suggests there may be a disconnect between the number of ministry candidates graduating from our theological colleges, the number of ministers and ministry candidates admitted through the Education and Reception process and the comparatively smaller number of ministry positions available to both groups. If this is true it raises difficult questions. If graduating students from

The Presbyterian Church in Canada’s own theological colleges cannot find calls because there are so few pulpit vacancies or other ministry positions available for them upon graduation, is it wise for the denomination to be accepting Education and Reception applicants from outside The Presbyterian Church in Canada in unlimited numbers? If there are a limited number of ministry positions to be filled and a surplus of eligible candidates to fill them, should preference not be given to students in whom The Presbyterian Church in Canada has invested significant human and financial resources to prepare and train for ordained ministry?

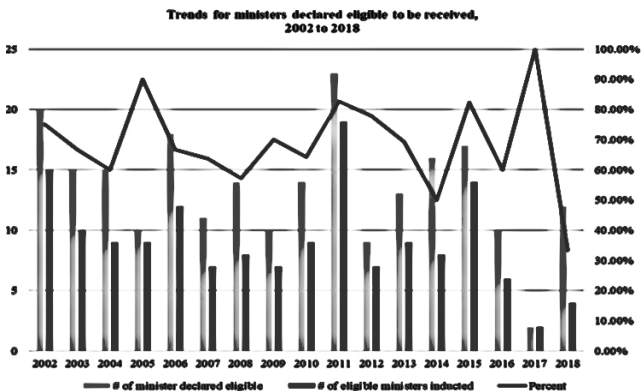
In developing its response to the overture, Ministry and Church Vocations did some preliminary statistical research on graduating students, Education and Reception applicants accepted into The Presbyterian Church in Canada and available ministry positions. What do the numbers tell us?

Graduating Students



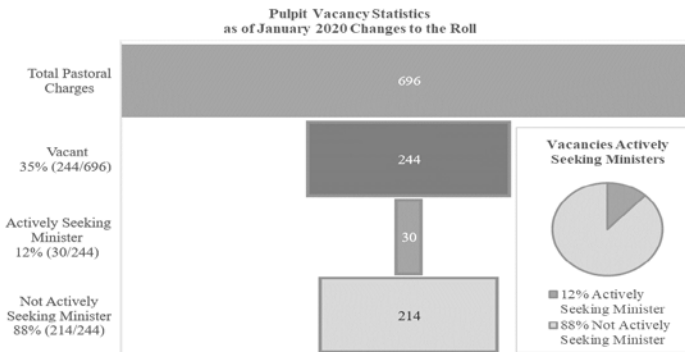
The above chart tracks graduating students from 2002–2018. Of particular note is the declining percentage over the last five years of graduating students who have not been ordained. Graduating students may not be ordained for many reasons. Some may choose to postpone ordination to pursue further studies or to tend to personal matters. But the most troubling possibility is they were not ordained because they were unable to find a call or appointment to a ministry position within The Presbyterian Church in Canada.

Education and Reception Applicants from Other Denominations



The above chart tracks accepted Education and Reception applicants from other denominations over the same period from 2002–2018. With the exception of one anomalous year (2017), it displays a similar trend over recent years in the declining percentage of accepted applicants who have gone on to find a call or ministry position. As in the case of graduating students there may be other explanations for the trend. But a lack of available ministry positions within The Presbyterian Church in Canada remains one possible explanation.

Available Ministry Positions



As of January 27, 2020, the *Pulpit Vacancies* page of The Presbyterian Church in Canada’s national church website listed 30 pastoral charges actively looking to call a minister. Of these, 26 were seeking a full-time minister and 4 were seeking a part-time minister. However, according to the Presbytery and Congregational Information maintained by the General Assembly Office, there are currently 244 vacant pastoral charges. A handful (7 in total) have an intentional interim minister. While further inquiry with presbyteries would be needed to learn more about the length and reasons for the vacancies, many would at first glance appear to be small, financially struggling congregations which cannot afford even a half-time minister and have given up searching through the regular call process. Some of them (39 in total) are receiving pulpit supply, many from lay missionaries (10 in total) or retired ministers on stated supply contracts (23 in total).

Clearly more research and analysis needs to be done. Nevertheless, these figures would initially appear to support the claim that the current supply of ministers seeking calls to full-time positions exceeds the current demand in the form of vacant congregations financially able to call full-time ministers. If this is the case and should the trend continue, we will have a situation where M.Div. graduates from Presbyterian Church in Canada theological colleges will be competing with Education and Reception applicants for an increasingly limited number of full-time ministry positions (bearing in mind these positions will also be of interest to many Presbyterian Church in Canada ministers already serving in full-time positions who are sensing a call to go elsewhere).

The data are sufficient to warrant a review of the Guidelines for the Committee on Education and Reception. As the last revision of the guidelines took place in 2011, the Life and Mission Agency will review the current guidelines for the Committee on Education and Reception and, if it is felt that changes are necessary, bring recommendations to a future General Assembly.

Section B: Supplementary Report with Response for 2021 General Assembly

In order to learn more about the reasons for long-term vacancies, Ministry and Church Vocations conducted a survey of presbyteries. A JotForm questionnaire was sent to all presbytery clerks. We received replies from 26 presbyteries and 3 individuals, with many thoughtful narrative responses.

The information gathered in the presbytery surveys has implications well beyond the scope of the response to this overture. Ministry and Church Vocations will be analyzing the data and considering more fully its significance for congregational ministry going forward in the post-pandemic context. For the purposes of this overture response, suffice it to say the survey results confirmed what was suspected: the single greatest factor behind the inability of congregations to call ministers to full-time and even half-time positions was lack of finances. For this reason, a significant number of congregations will not be in a position to call a full-time or part-time (minimum 50%) minister. The next step in the process would be to contact recent graduates from our theological colleges who have been certified by their presbyteries for ordination but who are not in ministry positions in order to discover why they are not currently in a ministry position; and to make a similar inquiry of recent applicants whom the General Assembly, through the

Committee on Education and Reception, has declared eligible to be received as ministers or ministry candidates but who also are not currently in ministry positions.

Recommendation LMA-041 (adopted, p. 38)

That the above response to the prayer of Overture No. 15 2019 re review Committee on Education and Reception guidelines, be received as an interim report; and that permission be granted to report to a future General Assembly.

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 or to do otherwise as the General Assembly, in its wisdom, deems best.”

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.

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. Since then responses have also been received from Saskatchewan, Manitoba, Quebec, Nova Scotia and Newfoundland.

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, which can be obtained from info@fcm.ca, 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.

A letter template for contacting elected officials regarding Call to Action No. 57 is available upon request from Justice Ministries.

Recommendation LMA-042 (adopted, p. 38)

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

Recommendation LMA-043 (adopted, p. 38)

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.

OVERTURE NO. 15, 2018 (A&P 2018, p. 496, A&P 2019, p. 316–20)

Re: Workplace harassment

Policy and Procedures for Addressing Harassment in the Church

The Presbytery of Brampton submitted Overture No. 15, 2018 asking that congregations, sessions, presbyteries and other ministries of The Presbyterian Church in Canada be engaged 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. A policy was prepared for the 2019 General Assembly and sent to the courts and committees of the church study and report. The Life and Mission is grateful for the helpful comments it received in the past year; the comments that were submitted helped to shape and further develop this policy.

The policy and procedures for addressing harassment in the church outlined below have been reviewed by legal counsel. If approved by the General Assembly, this policy 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 the procedures.

Preamble to the Policy

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 takes place in the congregations, courts and committees of the church. Responding promptly, carefully and appropriately to harassment of any kind helps the church become the body Christ called it to be.

Policy and Procedures for Addressing Harassment in the Church

The church is called to be rooted in the love of Christ in all its relationships. The gospel mandate to love, under the guidance of God's Holy Spirit, sets the highest standard for our interactions with one another.

The policy of The Presbyterian Church in Canada is that harassment of any kind shall not be tolerated and will be addressed.

This policy applies to members, adherents, staff and volunteers of The Presbyterian Church in Canada.

Harassment in the Church

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.

For example, harassment occurs when someone:

- makes unwelcome remarks or jokes about your race, religion, sex, age, sexual orientation, gender identity, disability or any other of the prohibited grounds of discrimination, which may vary from province to province;
- threatens or intimidates you because of your race, religion, sex, age, sexual orientation, gender identity, 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.

In the context of employment within the church, conduct is considered harassment if it creates a hostile, intimidating or offensive work environment or unreasonably interferes with an employee's work performance.

A “reasonable action” taken by an employer or supervisor relating to the management and direction of workers or the workplace is not workplace harassment. A staff correction or staff performance review may be an example of reasonable actions.

Bullying

There are different types of bullying including:

- Physical bullying: using physical force or physical aggression against others (e.g., hitting).
- Verbal bullying: using words to others (e.g., name-calling).
- Social/relational bullying: seeking to intimidate or harm others by excluding them, spreading rumors or ignoring them (e.g., gossiping).
- Cyberbullying: using electronic media to threaten, embarrass, intimidate or exclude others, including seeking to damage their reputation (e.g., sending threatening text messages).

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 often 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, the church is directed to use the Policy for Dealing with Sexual Abuse and Sexual Harassment.

Responsibilities

Employers, sessions and members of courts and committees of the church will take steps to prevent and address incidences of harassment within the church wherever they may take place.

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.

This policy does not mean that social interaction between people who work together is prohibited but 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, adherent, employee or volunteer believes they have 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 could be present for that meeting. A complainant is always free to contact the police if desired. During any police investigation, church procedures will be suspended.

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 or the supervisor in the case of an employee or volunteer.

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.

Allegations arising in the course of employment are presented to a supervisor at any level in the organization.

The Complaint

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 (the respondent), 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.

Complaints may also be made verbally.

On receiving the harassment complaint, the clerk or moderator shall forward the complaint to a committee of three individuals, at least one of whom is a member of the court of jurisdiction who shall promptly conduct an investigation. Since cases will vary in complexity, some investigations may be completed within a few days while more complex situations may take more time. Every effort should be taken to conduct the investigation and complete the report within 30 days, if possible. Steps shall be taken to ensure the safety and comfort of the complainant. This could require that no contact occurs between the complainant and the accuser during the investigation. If further offence is considered a risk, the respondent 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.

The Investigation

An investigating committee shall be made up of not more than three individuals. These individuals must be able to be objective and are not the alleged harasser or under the direct supervision of the alleged harasser. They should be familiar with this policy and may need to be trained in its use (The Associate Secretary, Ministry and Church Vocations or the Clerks of Assembly can assist with training). Members of a Sexual Abuse and Sexual Harassment committee may be appropriate choices of individuals.

The investigating committee must preserve confidentiality as much as possible.

The investigation will:

- Fairly and thoroughly interview the complainant and respondent (normally before and after meeting witnesses).
- Give the respondent an opportunity to respond to the specific allegations in the complaint
- Separately interview relevant witnesses
- Collect and review relevant documents
- Take appropriate notes during interviews
- Result in the preparation of a report which summarizes
 - Steps of the investigation
 - Clear summary of complaint and allegations

- Response to complaint
- Evidence gathered, including a summary of witness statements
- Findings of fact and conclusion about whether harassment occurred or not.
- These findings are based on a 'balance of probabilities. What would a reasonable person believe took place? Are the parties and witnesses credible?
- Any resolution that has taken place or corrective decisions taken.

Note: In the case of employment the report shall be given to the employer, who shall determine what, if any employment censure shall take place.

During that investigation, the investigating committee may invite but not require, a meeting with both parties together.

Resolution

Following the investigation, the complainant and the respondent will be informed of the results of the investigation and of any corrective action that has been taken. Corrective action must be reasonable and proportionate to the harassment that has been found to have taken place. The investigating committee's written report will remain confidential and filed with the employer or court of jurisdiction.

If possible, the investigating committee shall offer a means to resolve the matter in a manner that is acceptable to both parties. 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, 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 respondent is accountable to a presbytery, the committee may forward the report and recommendation to the court 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 complainant, the person may initiate a disciplinary case, which shall follow the steps outlined in the Book of Forms 345ff, with the provision that sections 350–53 do not apply. Similarly, the respondent 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 employer or clerk of the court of jurisdiction will keep, in a secure locked location, records of all complaints or incidents of 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 investigation report,
- a copy of the results of the investigation, as provided to the complainant and the respondent,
- a record 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 two years from the conclusion of the investigation unless the court deems it necessary to keep them longer.

No Retaliation

Regardless of the outcome of a harassment complaint, the church will not tolerate retaliation against any anyone 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 and members of the church 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 and volunteers of the church are to receive training on the contents of this policy.

In order to reference this policy in the polity of our church, the following information is to be added to the Book of Forms:

Recommendation LMA-044 (adopted, p. 38)

That the above Policy and Procedures for Addressing Harassment in the Church be approved.

Recommendation LMA-045 (adopted, p. 38)

That the following be added to the Book of Forms subject to the approval of this policy:

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, p. 515–519) 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.

Recommendation LMA-046 (adopted, p. 38)

That the Policy and Procedures for Addressing Harassment in the Church be added as an appendix to the Leading with Care Policy.

Recommendation LMA-047 (adopted, p. 38)

That the above report and the Policy and Procedures for Addressing Harassment in the Church be the response to Overture No. 15, 2018 re workplace harassment.

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 on recommendation of the Committee on Bills and Overtures. The overture draws attention to the challenge of balancing individual rights with congregational well-being when persons affected by mental disorders seek church employment or certification in the candidacy process. On the one hand, all individuals are entitled to privacy and freedom from discrimination when they seek church employment; on the other hand, the welfare of the employing congregation and the ongoing mental health of the ordained minister or candidate for ministry is also important. The overture requests study about mental health disorders and ministry to develop three resources:

- a clear position statement
- guidelines for the use of references in search and call procedures
- guidelines pertaining to certified candidates for ministry who experience mental health disorders

This response to Overture 17, 2018 was prepared by Ministry and Church Vocations in consultation with its Advisory Group. The Clerks of Assembly and legal counsel were consulted

as well, to ensure that the proposed policy and procedures will function well within The Presbyterian Church in Canada and in the broader Canadian context.

This report addresses these questions:

- Q1. What has The Presbyterian Church in Canada said about mental health issues?
 - A. In 2011, the General Assembly adopted *Guidelines for Dealing with Mental Health Issues*. An overview of the guidelines is presented in the report's first section.
- Q2. How should the church respond to information about mental health issues in employment procedures and in the candidacy process?
 - A. Guidelines are proposed in the second section.
- Q3. How can the foregoing information be developed to create a clear position statement?
 - A. Proposed revisions to Guidelines for Dealing with Mental Health Issues (2011) are offered in the final section.

The report was originally submitted to the 2020 General Assembly, which was cancelled because of the global pandemic. The report was posted on the national church website as a study document with congregations, sessions and presbyteries encouraged to submit comments. Responses were received from two individuals, one presbytery and one congregation; but further responses are needed. The report is therefore being resubmitted to the 2021 General Assembly. The sole recommendation of the report is a request for study and response, with the goal of presenting a final report to the General Assembly in 2022.

1. Overview of Guidelines for Dealing with Mental Health Issues (2011)

The Church's Role

The essence of the church as the body of Christ in the world provides the foundation for the church's life in it. The church seeks to follow the Holy Spirit's leading, so that all whom the church touches may experience the transforming grace and love of God. When it comes to mental health, the church longs for people to be whole, to get the treatment they need, to experience healing and to recover their place in society and in the community of faith as fully as possible.

The church's role in responding to mental health issues is to offer pastoral care, guidance and support. To fulfill this role, the church strives to promote good mental health and intervenes pastorally in particular cases. The church never attempts to offer a diagnosis, a task that remains the purview of qualified health care professionals.

Promoting Good Mental Health

The church strives to promote good mental health. To this end, the church:

- prays
- develops communities of worship, learning and service where spiritual growth can be nurtured
- fosters community where mental health issues can be disclosed openly
- partners with institutions in education about mental health, in advocacy and in justice ministries
- nurtures healthy church courts
- provides colleague covenant groups, Employee Assistance Program, health and dental plan (for ministers)

Pastoral Intervention

The church intervenes pastorally by offering pastoral care, guidance and support, which at times may include referral to others.

The procedures for pastoral intervention are based on sound guiding principles:

- Timely self-referral is a central goal of the church's response to mental health issues.
- A good understanding of mental health is essential to create a climate for open disclosure of mental health issues.
- The courts of the church have responsibility to care for the well-being of the individuals, congregations and other groups under their jurisdiction and to maintain the integrity of the church's witness.

- The safety of all persons is a priority. Circumstances may in some instances warrant police intervention or legal remedies such as a restraining order. Where the safety of minors is a concern there is a duty to report to the appropriate child protection agency.
- Confidentiality is respected as much as possible within the limits of the law.
- The basis for pastoral intervention is either a request for help from the person of concern or observed behaviour of that person that raises reasonable concern about the possible existence of a mental health issue.
- Pastoral intervention may be appropriate even when the person of concern does not acknowledge experiencing any difficulty.
- Before formal action affecting the reputation or employment of a church leader is taken, the due process of the church court is followed.
- The church is called to implement this policy in the spirit of prayerfulness, love, affection and humility, under the continual illumination of the Holy Spirit.

Two types of situations provide the context for a pastoral intervention:

A – the person of concern asks for help

B – the observed behaviour of the person causes concern

A. Pastoral intervention when the person of concern asks for help

- The church offers support by such means as:
 - prayers for healing, strength and confidence in the abiding presence of God
 - caring, compassionate company on the journey
 - respect for confidentiality
- referral as necessary to appropriate professionals, who are provincially credentialed or licensed medical or mental health professionals
- for ministerial leaders, ensuring that the church's benefit plans are known and understood, including financial assistance with the costs of pulpit supply for congregations whose minister is on a health leave
- practical assistance (which may include financial) with accessing health care, travelling to appointments and managing financial and other affairs
- pastoral care for the family of the person, including assistance with the relationships between the family members and the person, as requested and as appropriate
- relief from church roles and responsibilities as necessary for recovery
- pastoral care and appropriate temporary leadership for the congregation, as necessary
- education of the church community about mental health issues to foster acceptance and welcome rather than criticism and ostracism

B. Pastoral intervention when the observed behaviour of the person causes concern

Pastoral intervention begins when a person in the church becomes concerned that the observed behaviour of another indicates the possible existence of a mental health issue. The observer may be a family member, a member of the congregation or a ministry colleague. In a setting that protects the privacy of the other, the observer gently asks the person of concern about what they are experiencing. In some cases, the observer chooses to have a companion present for this conversation. The person of concern should be encouraged to have a companion present for any consultations.

The circle of individuals engaging in conversations with and about the person of concern widens to include the responsible church court. The involvement of the church court may lead eventually to a non-disciplinary case (Book of Forms 324-344) with the following goals:

- to enable the responsible church court to ascertain for itself whether the person's observed behaviour merits further concern
- on deciding that the person's observed behaviour merits further concern, to facilitate the court using its influence appropriately to help the person of concern to obtain professional assistance as needed
- to follow the church's established procedures fairly – a standard that will serve also to inspire confidence in the results
- to safeguard the integrity of the church's witness

The court recognizes that experiencing mental health issues is not a sign of moral weakness and that denial – often an integral part of mental health issues – is not wrongdoing that requires discipline.

Conclusion

The church's essence as the body of Christ in the world shapes its approach to mental health issues. Responding to the gospel mandate to love, the church strives to promote good mental health and intervenes pastorally in particular cases.

This overview of the *Guidelines for Dealing with Mental Health Issues* demonstrates that the church already has a substantial basis for a statement about mental health disorders and ministry. Nevertheless, the guidelines do not address questions of references in employment procedures or implications of mental health disorders for candidates for ministry who are affected by them. These topics form the subject of the next section of this report.

2. Disclosure of Mental Health Issues in Employment and Candidacy Procedures

The goal of treating people with love and respect is anything but new to the church. The gospel mandate to love as a free and grateful response to the love of God in Christ informs the church's understanding of its place in the world. The church tries to live in ways that enable others to experience God's love in all its gracious, transforming fullness.

While the church in every age has affirmed the goal of treating others with love and respect, it must be acknowledged that the church's concept of loving, respectful behaviour has changed over time. Perhaps the most striking examples are the New Testament admonitions exhorting slaves to obedience and masters to fairness (Ephesians 5:22-6:9, Colossians 3:18-4:1). Such instructions for life in community would find no acceptance today. Time and place are key elements of the context that shapes people's expectations of behaviour.

In Canada in recent years, concern to safeguard the interests of individuals has led to rules prohibiting discrimination in a number of social areas, including employment. Each of the human rights codes (provincial, territorial and federal) identify the grounds that are protected against discrimination. Disability is one of the protected grounds common to all codes. Significant for this discussion is the fact that, in every case, disability is understood to include mental disorders. As a result, discrimination based on mental disorders is prohibited in the protected areas.

Employment Search and Selection

The legislated protections against discrimination hold implications for employment search and selection procedures. Employers are expected to evaluate the suitability of the different candidates based on the position's essential duties and bona fide requirements. Therefore, seeking information that falls outside this scope is not appropriate. Employers are not permitted to ask questions, either directly or indirectly, about the applicant's race, colour, sex, age, marital status, disability or any other prohibited ground.

The same limitations apply to employer communication with the confidential references named by the applicant. References may be asked for information pertinent to job performance. However, it is unlawful to ask references a question that would reveal characteristics about the applicant that are protected against discrimination.

So, what importance does Canadian human rights legislation have for the church? The church seeks to offer the world Christ's gifts of grace, truth, wisdom, justice and compassion. Living as a good citizen, respecting and upholding the law and being seen to be doing so – these actions strengthen the church's witness. Conversely, the world refuses to listen whenever it observes the church contravening the law. At the same time, the church wastes resources intended for mission and ministry in judicial process, whether inside the church or in the secular courts. These dynamics motivate the church to strive to uphold Canadian human rights legislation in all its activities.

With respect to communication with confidential references in search and call procedures, what can a church ask about the minister's health? The answer is simple: nothing. The employer is required by law to protect the applicant's human rights and to focus exclusively on the requirements of the position. These stipulations prohibit discussion of any aspect of the applicant's health. Employers should not ask for such information and for their part, references

should not offer it. The implications of human rights legislation for the use of references are simple and straightforward.

Other Employment Matters

Canadian human rights legislation requires employers to adjust rules, policies or practices to permit employment of individuals with needs related to the grounds of discrimination. Employers have a “duty to accommodate”, which means treating an individual differently to prevent or reduce discrimination.

Sometimes employees choose to disclose mental health issues to their employer (after hiring) and request accommodation in handling their condition. For instance, an employee could request a different work schedule, when changing the timing of the tasks enhances the employee’s success in completing them. Typically, requests for accommodation of disability would be supported by correspondence from the employee’s doctor. While there may be differences in these expectations across Canada, since some provinces and territories have enacted legislation in addition to federal laws, what should be noted is that Canadian employers have a duty to provide reasonable accommodation of disability to a significant extent.

Candidacy Process

The candidacy process provides the framework for the vocational preparation and shared discernment by which lay members of The Presbyterian Church in Canada become ordained ministers of Word and Sacraments or designated members of the Order of Diaconal Ministry. Over several years, the individual listens for God’s voice – the inner dimension of the call – while the church listens as well, testing the call’s outer dimension. Unique roles are assigned to different groups in the church – the session of the candidate’s congregation, the certifying presbytery, the theological college and the congregation selected for supervised theological field education. Each one plays its part in engaging the individuals in discernment of their calling and in guiding their preparation for it. What begins with an individual nurtured in Christian faith within a home congregation may culminate in a presbytery confirming Christ’s call through ordination to the ministry of Word and Sacraments or designation to the Order of Diaconal Ministry.

The church has been asked to give guidance to those engaged in the candidacy process when a candidate experiences a mental health issue. What are the implications for the candidate and how should those with roles in the shared vocational discernment respond?

The principle to be affirmed, first and foremost, is that having a mental health issue should not be viewed as a problem. Many ministers manage health issues and various kinds of disabilities, including mental health disorders, while continuing to provide vibrant, fruitful ministry. Some with mental health issues have chosen to disclose these to their congregations and presbyteries, thereby allowing those around the minister to provide care and support. Self-disclosure of this nature has also been a gift to those communities, since it holds the potential to combat the stigma surrounding mental health. Breaking the silence is a critical step to promoting good mental health.

When a candidate discloses a mental health issue, the church entity receiving the information should invite the candidate to indicate what accommodation, if any, is needed for the candidate to continue in the process. In some cases, the candidate might not need any assistance – with their current treatment and wellness strategies, they are enjoying good health and strength. In other cases, the candidate might need time to pursue medical treatment and for this purpose, might ask the presbytery for an extension of time before the next recertification interviews. In a similar way, the candidate might ask the college for an extension of time to complete coursework.

The situation is more challenging when a candidate does not disclose a mental health issue but others who have been observing the candidate’s behaviour are concerned that one might exist. The church entity that is notified of such concerns (or that is, itself, the observer) would follow the pastoral intervention guidelines.

In all cases, the church entity receiving information about a candidate’s mental health issues should respect the candidate’s privacy within the limits of the law. Care should be taken to comply with the candidate’s wishes when deciding what details can be released and in what context.

Within the limits of agreed-upon accommodation of disability, the church entity receiving the candidate's disclosure of a mental health issue should continue its role in assessing the candidate's suitability for ministry in The Presbyterian Church in Canada. While special provisions by way of accommodation might be in place, the church's responsibility to assess the outer dimension of the candidate's call to ministry remains unchanged. The same gifts and graces for ministry must be demonstrated by all candidates seeking to complete the church's candidacy process.

3. Proposed Revisions to Guidelines for Dealing with Mental Health Issues

The foregoing discussions of this report suggest revisions to *Guidelines for Dealing with Mental Health Issues* so that it can present a clear position statement on ministry and mental health issues, as follows:

- The guidelines should open with a short overview.
- The guiding principles should include a new clause about the protection of human rights.
- Guidelines about employment matters (including the use of references) and the candidacy process should be added as appendices.

The proposed revised *Guidelines for Dealing with Mental Health Issues* follow. Sections with significant edits (other than minor smoothing of the text) are presented in italics.

GUIDELINES FOR DEALING WITH MENTAL HEALTH ISSUES (2011)

(with revisions indicated in italics)

OVERVIEW OF GUIDELINES

The church's essence as the body of Christ in the world shapes its approach to mental health issues. Responding to the gospel mandate to love, the church strives to promote good mental health and intervenes pastorally in particular cases.

Promoting Mental Health

The church promotes good mental health in ways appropriate to its nature and role. The church:

- *prays*
- *develops communities of worship, learning and service to nurture spiritual growth*
- *fosters community where mental health issues can be disclosed openly*
- *partners with institutions in education about mental health, in advocacy and in justice ministries*
- *nurtures healthy church courts*
- *provides benefits plans (for ministers)*

Pastoral Intervention

The church intervenes pastorally by offering pastoral care, guidance and support, sometimes including referral to others.

The procedures for pastoral intervention are based on sound guiding principles:

- *priority is given to the safety of all persons, respect for confidentiality and human rights and timely self-referral*
- *open disclosure of mental health issues requires good understanding of mental health*
- *pastoral intervention is based on a request for help from the person of concern or observed behaviour of that person that raises concern*
- *pastoral intervention may be appropriate even when the person of concern does not acknowledge any difficulty*
- *the church courts have responsibility to care for individuals and groups under their jurisdiction and to maintain the integrity of the church's witness*
- *due process precedes formal church court action affecting a person's reputation or employment*
- *the church is to use these guidelines with prayer, love, humility and reliance on the Holy Spirit*

Two types of situations provide the context for pastoral intervention:

A – the person of concern asks for help

B – the observed behaviour of the person causes concern

A – When the person of concern asks for help, the church offers support:

Prayers: - caring, compassionate company

- *respect for confidentiality*
- *referral as necessary to appropriate medical professionals*
- *for ministerial leaders, ensuring that the church's benefit plans are known and understood*
- *practical assistance*
- *pastoral care for the family of the person*
- *relief from church roles and responsibilities as necessary for recovery*
- *pastoral care and appropriate replacement leadership for the congregation, as necessary*
- *education of the church community about mental health issues*

B – When the observed behaviour of the person causes concern, conversations begin:

- *In a setting that protects the person's privacy, the observer asks the person about what they are experiencing. Both persons may choose to have a companion present.*
- *The circle of individuals engaging in conversations with and about the person of concern widens to include the responsible church court.*
- *The involvement of the church court may lead eventually to a non-disciplinary case (Book of Forms 324-344).*

INTRODUCTION

Good health is a gift that enhances life and makes even the steepest obstacles appear surmountable. Its absence yields the opposite effect and is keenly felt. Whenever poor health extends to the mental and psychological aspects of a person's being, the challenges are compounded by the stigma society frequently attaches to mental illness.

The church is no stranger to these realities. Because its members are human, they experience the whole spectrum of health. They bring to the church's life all of who they are – body, mind and spirit.

While the church is a community of human persons, its true nature is something quite different. In the words of Living Faith, "The church is Christ together with his people called both to worship and serve him in all of life."¹ The apostle Paul called the church the body of Christ, "the fullness of him who fills all in all" (Ephesians 1:22-23).

One of the hallmarks of this divine-human community is love. Jesus commanded his disciples to love one another as he had loved them (John 13:34). The New Testament anticipates Christian love finding expression within Christ's body in a variety of "one another" ministries. We are to pray for one another, to carry one another's burdens and to admonish one another. In Christ we are as inter-dependent as the different parts of our human bodies: all rejoice when one rejoices and all suffer when one suffers (1 Corinthians 12:26).

The gospel mandate to love one another has clear implications for the church whenever one of its people is experiencing mental health issues. We are to provide appropriate care for all who are involved – the individual, the individual's family, the individual's congregation – while at the same time maintaining the integrity of the church's witness to the wider community.

However, while the mandate to love is clear, the way forward is less so. What constitutes appropriate care? If the individual refuses professional help or rejects diagnosis or treatment, what can and should the church do? Mental health issues, if untreated, may become disabling for the individual. If untreated, they are also almost always highly problematic for the individual's family and congregation and for the wider church. Moreover, many of these conditions cause problems for the individual and for the family and congregation, before the individual is willing and able to acknowledge experiencing a mental health issue. What can the church do to foster positive outcomes? The courts of the church have an obligation to act for the good of the body of Christ, while holding it accountable for its responsibilities, even as the courts have an obligation to act for the good of individual members and hold them appropriately accountable. How does the church honour these obligations faithfully?

The *Guidelines for Dealing with Mental Health Issues* have been developed to give guidance to the church in addressing these questions. From the foundational understanding of the church as the body of Christ in the world, the policy discusses guiding principles and measures to promote good mental health. It then outlines procedures for church responses when a person asks for help with mental health issues they are experiencing or when the observable behaviour of the person indicates possible mental health issues. In cases when the person refuses the pastoral intervention of the appropriate church court, possible next steps are outlined.

NATURE AND SCOPE OF THE GUIDELINES

The guidelines are intended to provide guidance to the church as a caring community in relationship with individuals who may be dealing with mental health issues. They also strive to stimulate discussion and education within the church that will help foster healthy, affirming environments.

The term “mental health issues” is used to refer to a broad constellation of problems affecting mental, emotional and psychological health. These include but are not limited to mental disorders due to general medical conditions (e.g., certain types of dementia, stroke), personality disorders, psychotic disorders, mood disorders (e.g. anxiety, depression, bipolar), alcohol and other drug abuse or dependence, stress and burnout and major anxiety disorders like posttraumatic stress disorder.

It is imperative to note that the church’s role is never to offer a diagnosis. That task remains the purview of qualified health care professionals. For this reason, the church avoids all use of diagnostic language. In a similar way, the church does not attempt to offer professional support itself but rather directs the person to a health care professional when needed. The church understands that its proper role is to offer pastoral care, guidance and support.

The guidelines describe some of the forms that pastoral intervention by an individual, group or court within the church might take. Such intervention is initiated in two different ways. An individual, referred to as the “person of concern,” asks for help with problems they are experiencing. Alternatively, the person’s behaviour is observed by others who become concerned that the person may be experiencing a mental health issue. While the impetus for the development of these guidelines was a concern for the leaders of the church, both clergy and lay, they could be used in dealing with any member of The Presbyterian Church in Canada who might be experiencing a mental health issue.

GUIDING PRINCIPLES

Timely self-referral is a central goal of the church’s initiatives concerning mental health issues. As with other health matters, early assessment and intervention are more likely to lead to optimum outcomes.

A good understanding of mental health is essential to creating a climate where mental health issues can be disclosed without fear of criticism or ostracism.

Human rights of individuals are respected and discrimination of any kind is resisted. In relationships where the church is an employer, it takes care to protect employees and prospective employees from discrimination based on disability, including mental disorders.

The safety of all persons is a priority. Circumstances may in some instances warrant police intervention or legal remedies such as a restraining order. Where the safety of minors is a concern there is a duty to report to the appropriate child protection agency.

Confidentiality is respected as much as possible within the limits of the law.

The basis for pastoral intervention is either a request for help from the person of concern or observed behaviour of that person that raises reasonable concern about the possible existence of a mental health issue.

Pastoral intervention may be appropriate even when the person of concern does not acknowledge experiencing any difficulty.

The courts of the church have responsibility to care for the well-being of the individuals, congregations and other groups under their jurisdiction and to maintain the integrity of the church's witness.

Before formal action affecting the reputation or employment of a church leader is taken, the due process of the church court is followed.

The church is called to implement this policy in the spirit of prayerfulness, love, affection and humility, under the continual illumination of the Holy Spirit.

PROMOTING GOOD MENTAL HEALTH

The church's primary task is to be who Christ has called it to be – the embodiment of Christ's presence in the world by the power of God's Holy Spirit. This means living in ways so that all who are touched by the church may experience the transforming grace and love of God.

When it comes to mental health, the church longs for people to be whole, to get the treatment they need, to experience healing and to recover their place in society and in the community of faith as fully as possible. The church's desire is to offer appropriate support.

The church offers support through intercessory prayer for others. The church also prays for itself, recognizing that it needs the promised guidance of the Holy Spirit to be conformed to the mind of Christ and to see others as he does, longing for them to know the healing, restorative power of the love of God.

The church offers support by offering a worshipping, learning, serving community where spiritual growth can be nurtured. Spiritual life is an essential and necessary part of good mental health.

The church offers support by fostering a community where mental health issues can be disclosed in a spirit of openness. In doing so, the church resists the prevalent stigma against mental illness. Instead, it allows its beliefs and behaviour to be formed by biblical principles, such as the gospel mandate to love and to be informed by the best available scientific research. The Canadian Mental Health Association teaches that recovery from mental illness is possible.² With treatment, in many instances individuals can resume a good quality of life. People living with mental illness on a daily basis can achieve good mental health – striking a balance in the spiritual, social, physical, economic and mental aspects of their lives.

The church offers support by partnering with other institutions whose primary task is education about mental health; or advocacy; or justice ministries addressing the needs of individuals or related underlying issues (such as poverty). For instance, in its desire to educate its people about mental health issues, the church invites qualified people to lead seminars and retreats for the congregation, session or presbytery. One important educational goal is equipping church courts and leaders to make good referrals.

The church offers support by nurturing healthy church courts. Sessions, presbyteries and synods that understand and accept their roles and whose members know and care about one another and share a commitment to their work – these are least likely to contribute to a leader's burnout track and most likely to recognize early the mental health issues of one of their number. They are also best equipped to guide the individuals, congregations and other groups under their care when mental health issues require difficult decisions.

The church encourages covenant groups that may help ministers seeking such support.³

PROCEDURES FOR PASTORAL INTERVENTION

Pastoral intervention by the church takes the form of pastoral care, guidance and support, which at times may include referral to others.

Two types of situations provide the context for a pastoral intervention:

A – the person of concern asks for help.

B – the observed behaviour of the person causes concern.

A. – The Person of Concern Asks for Help

A person in the church acknowledges to an individual, group or court within the church that he or she is experiencing a mental health issue. The church responds by providing support in ways that might include the following:

- Prayers for healing, strength and confidence in the abiding presence of God.
- Caring, compassionate company on the journey.
- Respect for confidentiality.
- Referral as necessary to appropriate professionals, who are provincially credentialed or licensed medical or mental health professionals.
- For professional church leaders, ensuring that the church's benefit plans are known and understood, including financial assistance with the costs of pulpit supply for congregations whose minister is on a health leave.
- Practical assistance (which may include financial) with accessing health care, travelling to appointments and managing financial and other affairs.
- Pastoral care for the family of the person, including assistance with the relationships between the family members and the person, as requested and as appropriate.
- Relief from church roles and responsibilities as necessary for recovery.
- Pastoral care and appropriate temporary leadership for the congregation, as necessary.
- Education of the church community about mental health issues to foster acceptance and welcome rather than criticism and ostracism.

B. – The Observed Behaviour of the Person Causes Concern

1. A person in the church becomes concerned that the observed behaviour of another indicates the possible existence of a mental health issue. The observer may be a family member, a member of the congregation or a ministry colleague. In a setting that protects the privacy of the other, the observer gently asks the person of concern about what they are experiencing. In some cases, the observer chooses to have a companion present for this conversation. The person of concern should be encouraged to have a companion present for any consultations.

A word about meeting privately:

The Presbyterian Church in Canada takes seriously the process for reconciliation that Jesus teaches (Matthew 18:15–18). This process involves first dealing directly and privately with the other person, one-to-one and then as the process continues, keeping the circle of involvement as small as possible until enlarging it at the next step becomes necessary. Following these instructions, the Book of Forms requires members to attempt to resolve their differences before they ask the church courts to help through judicial process (sections 314, 314.1, 325, 328.1, 350).

Jesus' teaching provides the framework for healthy communication within the church generally across a broad range of contexts and not just when reconciliation is needed. For this reason, it might be helpful when confronting suspected mental health issues. Nevertheless, exceptions to the "meet privately first" rule may be warranted when dealing with possible mental health issues. At times, the wisest course is for the observer to have a companion present when approaching the person of concern.

2. If the person of concern does not acknowledge experiencing a mental health issue and the observers remain concerned that there are problems, the observers consult with the moderator and clerk of the church court responsible for the person of concern.

References to the "responsible church court" in this document denote the church body that is responsible pastorally for the person of concern and to which the person of concern is accountable. Except for certain employment contexts as noted below, the "responsible church court" is the session, for lay employees, members or adherents of the congregation; and the presbytery, for ordained or diaconal ministers or certified candidates for ministry or ordination.

- The church employment contexts that give rise to exceptions to this general rule are as follows:
 - Employees of the synod are accountable for their employment to the synod.

- Employees of the colleges or other institutions of The Presbyterian Church in Canada are accountable for their employment to the governing board of the college or institution.
- Employees of the national Presbyterian church offices are accountable for their employment to the Assembly Council.

3. This initial inquiry and consultation will lead to one of the following courses of action:

- No further action is taken.
- There is another meeting with the person of concern.
- The observers consult with an appropriate medical or mental health professional for educational purposes.

In these consultations, it is important not to libel, nor to appear to libel, the person of concern, for example by using diagnostic labels. Instead, the focus is on the observed behavior, the possible issues of mental health that such behaviour might indicate and the need to have a professional assessment to determine the cause.

In consultations with a health professional, the name of the person of concern is not made known. The observers seek enough appropriate information to help clarify which option to choose.

Persons who take the role of observers in these situations are enjoined to do so prayerfully, pastorally and with humility – and in a way that ensures that they are not acting out of personal bias.

4. These consultations may yield one of the following outcomes:

- No further action is taken by the observers.
- The person of concern seeks professional assessment and, if indicated, treatment and communicates this fact to the responsible church court or gives others permission to do so. The court ensures that the church provides appropriate support, by such means as are listed above.
- The behaviour is observed to continue and the person of concern does not seek professional assessment and, if indicated, treatment. The observers have the following options open to them:
 - If there is immediate danger to the person of concern or to others, the police service is called so that the person of concern might be conveyed to an appropriate facility for assessment and treatment.
 - The observers communicate their concern in writing to the responsible church court.

5. Responsibility for pastoral intervention rests with the responsible church court, once the matter has been referred to it in writing. Courts are reminded that they can call special meetings (sooner than their next regular meeting) to facilitate an expeditious response. The responsible church court has the following options:

- The court, perhaps inviting further involvement of the observers, names individuals to meet with the person of concern, with a view to encouraging the person of concern to seek professional assessment and, if indicated, treatment.
- If the person of concern seeks professional assessment and, if indicated, treatment and communicates this fact to the responsible church court or gives others permission to do so, the court ensures that the church provides appropriate support, by such means as are listed above.
- If the person of concern does not seek professional assessment and if indicated, treatment or when further encouragement to do so is not expected to be effective, the court begins judicial process, using the appropriate established procedures of the church to initiate a non-disciplinary case (Book of Forms 324-344). In engaging in judicial process, the court must adhere to the principle that due process precedes any decision of a court affecting the employment of a church leader.

6. A decision to begin judicial process is directed towards the following goals:

- To enable the responsible church court to ascertain for itself whether the person's observed behaviour merits further concern.
- On deciding that the person's observed behaviour merits further concern, to facilitate the court using its influence appropriately to help the person of concern to obtain the professional assistance needed.

- To follow the church's established procedures fairly – a standard that will serve also to inspire confidence in the results.
- To safeguard the integrity of the church's witness.

In engaging in judicial process, the court recognizes that experiencing mental health issues is not a sign of moral weakness. Moreover, denial is often an integral part of mental health issues, rather than a wrong-doing for which discipline is required.

7. When the decision has been made to begin judicial process, the responsible court follows the procedures for non-disciplinary cases that apply to the particular person of concern. This commences with the laying of a complaint – Book of Forms section 325, in the case of those accountable to the session and section 329 for those accountable to a presbytery. The church's procedures for judicial process might serve as a helpful resource for other church bodies (e.g. synods, college governing boards, Assembly Council) as they seek to fulfill their responsibility as employer to act appropriately.

The laying of a complaint in this situation must be carefully undertaken as a pastoral act seeking the welfare of the person of concern and the church they serve.

- For ordained or diaconal ministers employed within the church and not serving in one of the exceptional employment contexts noted in section 2 above, the presbytery conducts an investigation, which may be followed by a review of ministry (Book of Forms sections 334-340).
- For ordained or diaconal ministers not employed within the church and for certified candidates for ministry or for ordination, the presbytery conducts an investigation (Book of Forms sections 334-335).
- For individuals under the care of the session and not serving in one of the exceptional employment contexts noted in section 2 above, the session follows the procedures for complaints against members and office-bearers of the church (Book of Forms sections 325-27).

One possible outcome of such judicial process is that the responsible church court imposes a requirement of professional assessment and, if indicated, treatment as a condition of continuance in office. Failure to comply may lead to suspension of the person of concern, either with or without a limit of time.

A word about confidentiality:

Church courts are advised of the need to respect the confidentiality of the person of concern, particularly about a diagnosis. The details of a diagnosis are not shared with the church court without the informed written consent of the person of concern.

8. Following any decisions of the responsible court, it decides what part of its proceedings will appear in the public record and carries out communication with others as necessary.

CONCLUSION

The church's essence as the body of Christ in the world shapes its approach to mental health issues. Responding to the gospel mandate to love, the church strives to promote good mental health and intervenes pastorally in particular cases.

APPENDIX A: EMPLOYMENT

The goal of treating people with love and respect is anything but new to the church. The gospel mandate to love as a free and grateful response to the love of God in Christ informs the church's understanding of its place in the world. The church tries to live in ways that enable others to experience God's love in all its gracious, transforming fullness.

While the church in every age has affirmed the goal of treating others with love and respect, it must be acknowledged that the church's concept of loving, respectful behaviour has changed over time. Perhaps the most striking examples are the New Testament admonitions exhorting slaves to obedience and masters to fairness (Ephesians 5:22-6:9, Colossians 3:18-4:1). Such instructions for life in community would find no acceptance today. Time and place are key elements of the context that shapes people's expectations of behaviour.

In Canada in recent years, concern to safeguard the interests of individuals has led to rules prohibiting discrimination in a number of social areas, including employment. Each of the human rights codes (provincial, territorial and federal) identify the grounds that are protected against

discrimination. Disability is one of the protected grounds common to all codes. Significant for this discussion is the fact that, in every case, disability is understood to include mental disorders. As a result, discrimination based on mental disorders is prohibited in the protected areas.

Employment Search and Selection

The legislated protections against discrimination hold implications for employment search and selection procedures. Employers are expected to evaluate the suitability of the different candidates based on the position's essential duties and bona fide requirements. Therefore, seeking information that falls outside this scope is not appropriate. Employers are not permitted to ask questions, either directly or indirectly, about the applicant's race, colour, sex, age, marital status, disability or any other prohibited ground.

The same limitations apply to employer communication with the confidential references named by the applicant. References may be asked for information pertinent to job performance. However, it is unlawful to ask references a question that would reveal characteristics about the applicant that are protected against discrimination.

So, what importance does Canadian human rights legislation have for the church? The church seeks to offer the world Christ's gifts of grace, truth, wisdom, justice and compassion. Living as a good citizen, respecting and upholding the law and being seen to be doing so – these actions strengthen the church's witness. Conversely, the world refuses to listen whenever it observes the church contravening the law. At the same time, the church wastes resources intended for mission and ministry in judicial process, whether inside the church or in the secular courts. These dynamics motivate the church to strive to uphold Canadian human rights legislation in all its activities.

With respect to communication with confidential references in search and call procedures, what can a church ask about the minister's health? The answer is simple: nothing. The employer is required by law to protect the applicant's human rights and to focus exclusively on the requirements of the position. These stipulations prohibit discussion of any aspect of the applicant's health. Employers should not ask for such information and for their part, references should not offer it. The implications of human rights legislation for the use of references are simple and straightforward.

Other Employment Matters

Canadian human rights legislation requires employers to adjust rules, policies or practices to permit employment of individuals with needs related to the grounds of discrimination. Employers have a "duty to accommodate," which means treating an individual differently to prevent or reduce discrimination.

Sometimes employees choose to disclose mental health issues to their employer (after hiring) and request accommodation in handling their condition. For instance, an employee could request a different work schedule, when changing the timing of the tasks enhances the employee's success in completing them. Typically, requests for accommodation of disability would be supported by correspondence from the employee's doctor. While there may be differences in these expectations across Canada, since some provinces and territories have enacted legislation in addition to federal laws, what should be noted is that Canadian employers have a duty to provide reasonable accommodation of disability to a significant extent.

APPENDIX B: CANDIDACY PROCESS

The candidacy process provides the framework for the vocational preparation and shared discernment by which lay members of The Presbyterian Church in Canada become ordained ministers of Word and Sacraments or designated members of the Order of Diaconal Ministry. Over several years, the individual listens for God's voice – the inner dimension of the call – while the church listens as well, testing the call's outer dimension. Unique roles are assigned to different groups in the church – the session of the candidate's congregation, the certifying presbytery, the theological college and the congregation selected for supervised theological field education. Each one plays its part in engaging the individuals in discernment of their calling and in guiding their preparation for it. What begins with an individual nurtured in Christian faith within a home congregation may culminate in a presbytery confirming Christ's call through

ordination to the ministry of Word and Sacraments or designation to the Order of Diaconal Ministry.

The church has been asked to give guidance to those engaged in the candidacy process when a candidate experiences a mental health issue. What are the implications for the candidate and how should those with roles in the shared vocational discernment respond?

The principle to be affirmed, first and foremost, is that having a mental health issue should not be viewed as a problem. Many ministers manage health issues and various kinds of disabilities, including mental health disorders, while continuing to provide vibrant, fruitful ministry. Some with mental health issues have chosen to disclose these to their congregations and presbyteries, thereby allowing those around the minister to provide care and support. Self-disclosure of this nature has also been a gift to those communities, since it holds the potential to combat the stigma surrounding mental health. Breaking the silence is a critical step to promoting good mental health.

When a candidate discloses a mental health issue, the church entity receiving the information should invite the candidate to indicate what accommodation, if any, is needed for the candidate to continue in the process. In some cases, the candidate might not need any assistance – with their current treatment and wellness strategies, they are enjoying good health and strength. In other cases, the candidate might need time to pursue medical treatment and for this purpose, might ask the presbytery for an extension of time before the next recertification interviews. In a similar way, the candidate might ask the college for an extension of time to complete coursework.

The situation is more challenging when a candidate does not disclose a mental health issue but others who have been observing the candidate's behaviour are concerned that one might exist. The church entity that is notified of such concerns (or that is, itself, the observer) would follow the pastoral intervention guidelines.

In all cases, the church entity receiving information about a candidate's mental health issues should respect the candidacy privacy within the limits of the law. Care should be taken to comply with the candidate's wishes when deciding what details can be released and in what context.

Within the limits of agreed-upon accommodation of disability, the church entity receiving the candidate's disclosure of a mental health issue should continue its role in assessing the candidate's suitability for ministry in The Presbyterian Church in Canada. While special provisions by way of accommodation might be in place, the church's responsibility to assess the outer dimension of the candidate's call to ministry remains unchanged. The same gifts and graces for ministry must be demonstrated by all candidates seeking to complete the church's candidacy process.

Recommendation LMA-048 (adopted, p. 38)

That the above proposed revisions to the Guidelines for Dealing with Mental Health Issues (2011), be sent to the courts and committees of the church for study and report to the Life and Mission Agency by January 31 2022, with the goal of presenting a final report to the General Assembly in 2022.

Recommendation LMA-049 (adopted, p. 38)

That the prayer of Overture No. 17, 2018 re ministry and mental health be answered in terms of this report.

Endnotes

¹. Living Faith 7.1.1.

². Canadian Mental Health Association, cmha.ca, FAQ, "What is mental health?"

³. For more information, see presbyterian.ca/colleaguecovenantgrant.

OVERTURE NO. 20, 2018 (A&P, 2018, p. 489–90)

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, Ottawa, transmitted with the approval of the Presbytery of Ottawa and referred to the Life and Mission Agency. The response to the overture that was submitted to the General Assembly in 2019 was referred back to the Life and Mission Agency for additional consideration. The overture asks that

The Presbyterian Church in Canada endorse the Joint Statement on Physical Punishment of Children and Youth (Joint Statement).

Introduction

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 response to the overture is divided into the following sections:

- The Preamble of Overture No. 20, 2018
- The Joint Statement on Physical Punishment of Children and Youth (definition, purpose and findings, recommendations, what endorsement does and does not mean)
- The Criminal Code of Canada and Physical Punishment
- Canada and the United Nations Convention on the Rights of the Child
- The Presbyterian Church in Canada Statements about Physical Punishment and the Protection of Children
- Studying the Overture: Consultation with the Church
- Conclusions and Recommendations

The Preamble of Overture No. 20, 2018

The framers of the overture base their request that the church endorse the Joint Statement on a number of compelling points that warrant careful attention and consideration. Some aspects of the preamble to the overture are explored below.

The overture begins by invoking scripture passages (Matthew 15:26, 18:2-6, 19:14; Mark 9:37, 10:14-16; Luke 18:16) that testify to the dignity of children and youth and their special role as recipients of the Kingdom of God.

The preamble to the overture goes on to point to the overwhelming amount of widely accepted well-researched evidence that confirms physical punishment places all children at risk for physical injury, poor mental health, impaired relationships with parents, weaker internalization of moral values, antisocial behaviour, poorer adult adjustment and tolerance for violence in adulthood. New data has emerged since the report was published in 2004 that further supports the findings of the Joint Statement. Remarkably, no published peer-reviewed research and scientifically credible evidence has contradicted the findings of the report.

There is broad international endorsement for the report including over 600 Canadian medical, educational, social, professional organizations and faith groups (e.g., Canadian Foundation for Children, Youth and the Law; Canadian Medical Association; Canadian Paediatric Society; Canadian Psychological Association; Canadian Public Health Association; etc.). These endorsements testify to the integrity of the methodologies and conclusions of the scientific studies the Joint Statement is based on.

The framers of the overture further remind the church of the importance of appropriate discipline in the formation and development of children which helps them become the people God created them to be. As the Joint Statement says, "effective discipline is an important part of raising well adjusted, respectful and responsible children". We can all attest to the positive power that discipline has played in our spiritual, psychological and human development. The polity of the church recognizes the positive power of discipline by regarding it as a spiritual good for people and therefore practices discipline as a form of pastoral care.

The Joint Statement points not only to the ill effects of physical punishment but to the benefits of alternative positive forms of discipline in raising children. Additionally, the Joint Statement

advocates for the development of universal parenting and care-giver education that will help parents use safe, appropriate and effective discipline with their children.

The preamble of the overture cites the church's Confession recognizing the church's role in operating residential schools and the harm those schools caused to Indigenous children, their families and communities. In the Confession we acknowledge that we "used disciplinary practices which were foreign to Aboriginal peoples and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline". (Section 5) 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 school 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.

As a result, 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 when he was a member of the Senate of Canada sponsored a bill in the Senate that 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 Joint Statement recommends that children in Canada must be given the same protection from physical assault as that given to Canadian adults. This recommendation is consistent not only with Call to Action No.6 of the Truth and Reconciliation Commission but also with Canada's ratification of the United Nations Convention on the Rights of the Child.

Joint Statement on the Physical Punishment of Children and Youth

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 are physical punishment, protective physical restraint and self-defense different and how are they defined in the Joint Statement?

Physical punishment and protective physical restraint are different. The important distinction between these two physical interventions is made clearly on page 2 of the Joint Statement.

Protective physical restraint 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.

Likewise, self-defense, which is not intended to correct a behaviour but to protect oneself from harm, is not physical punishment. Protective physical restraint and self-defense are not the focus of the Joint Statement.

The Joint Statement defines physical punishment (distinct from both physical restraint and self-defense) 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.

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 outlines a number of recommendations based on the extensive research that was conducted. Among the recommendations are the following:

1. Public awareness strategies must be developed to inform all Canadians about the risks associated with physical punishment.
2. 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.
3. 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).
4. 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).

5. Change the Criminal Code such that the physical punishment of children can no longer be justified by the Criminal Code of Canada.
6. 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 cumulative and consistent evidence that 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 Paediatric 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);
- George Thomson: Executive Director, National Judicial Institute; former Deputy Minister of Justice and Attorney General of Canada; former judge Provincial Court, Province of Ontario; Lieutenant-General;
- The Hon. Roméo Dallaire: former Commander, United Nations Assistance Mission for Rwanda; Special Advisor on War-Affected Children to CIDA and to Department of Foreign Affairs and International Trade on non-proliferation of small arms; Member of Senate Standing Committee on Human Rights;
- Dr. Cindy Blackstock: Executive Director, First Nations Child and Family Caring Society of Canada; Associate Professor, University of Alberta; recipient of the Cutting Edge of Mission Award from The Presbyterian Church in Canada;
- Dr. Fraser Mustard: Founding President, Canadian Institute for Advanced Research; Co-author, The Early Years Study on brain development for the Children's Secretariat, Government of Ontario; Companion of the Order of Canada;

- Dr. Richard Tremblay: Founding Director, Centre of Excellence for Early Child Development, University of Montreal; Professor of Psychology, Pediatrics and Psychiatry and Director, Research Unit on Children's Psycho-Social Maladjustment, University of Montreal; Canada Research Chair in Child Development; Director, Research Center on the National Longitudinal Survey of Children; Director, Knowledge Centre for Early Childhood Learning.

Among the faith-based bodies in Canada that have endorsed the Joint Statement to date are the following:

The Anglican Diocese of Ottawa; 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 East Toronto (The Presbyterian Church in Canada); Presbytery of Ottawa (The Presbyterian Church in Canada); St David & St Martin Presbyterian Church (Ottawa, Ontario); St Mark's Presbyterian Church (Toronto, Ontario); the Salvation Army, Bethany Hope Centre, Central Eastern Division, Ottawa, Ontario; the United Church of Canada; and the Winnipeg Board of Jewish Education.

The Criminal Code of Canada: Physical Punishment

The Joint Statement calls for the repeal of certain legislation in Canada in light of its findings. 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:

1. "Hitting a child under two is wrong and harmful...has no value and can destroy a child's sense of security and self-esteem."
2. Physically punishing teenagers "is not helpful and potentially harmful."
3. "Corporal punishment using objects such as belts, rulers, etc. is potentially harmful both physically and emotionally and should not be tolerated."
4. "Physical punishment should never involve a slap or blow to the head."
5. "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.

At the same time, it is worth remembering that two former Supreme Court Justices and a former Deputy Minister of Justice have personally endorsed the Joint Statement that calls for the repeal of Section 43.

Some questions were raised about the legal implications for parents if Section 43 were to be removed from the Criminal Code. This concern is worthy of some attention. The purpose of repealing Section 43 is to provide children the same protection from violence Canadian adults have. Mild physical interventions made by parents seeking to do their best under stressful circumstances would not result in criminal prosecution or child welfare interventions in families.

There is absolutely no evidence that countries that have changed their laws to protect children from the harm associated with physical punishment have seen increased legal actions with families. Prosecutors are not interested in pursuing the vast majority of parents raising their children in good faith and as best they are able. The realistic outcomes of rescinding Section 43 include:

- It will be easier to improve parental education on child discipline.
- It will prevent violent parents from using successfully this section as a defense against acts of violence against children.
- It will satisfy Call to Action No 6 of the Truth and Reconciliation Commission.

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.

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 members of 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, 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 overrepresented 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 respondents 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."

Special mention was made of the importance of training parents, ensuring that children be protected and that the mistakes of the past not repeated, especially in the context of children in foster care.

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. This observation is in keeping with the findings of the effects of using pain to discipline children identified in the Joint Statement.

Biblical and Theological Reflection

Everyone who was consulted was asked to reflect on the Joint Statement from a biblical and theological perspective. The theological reflections from the church were often dynamic and very

thoughtful, as the respondents drew upon scripture, the nature of God, the ethical implications of the sacraments and the church's faith statements.

Scripture

Most respondents framed the matter of the physical punishment of children and youth in the larger context of how the Bible (especially Jesus's teachings and the pastoral teaching in the epistles) instructs the people of God to treat one another and to deal with anger and conflict. Among the texts that people referenced in this regard were Matthew 5:22–25 and Matthew 18:15–18 that speak of anger, patience and reconciliation. 1 Corinthians 13 was frequently cited as a reminder to parents that the love they were obliged to show in the "high and holy duty" God placed on them as parents was often stretched by circumstances and frustration but that Christian love is patient, kind and not irritable. It was noted that love is not just a sentimental feeling but an intentional way of behaving, acting, reacting towards and dealing with those whom we love. Similarly, the treatment of love in Galatians 5 and the fruits of the spirit listed in that passage were mentioned as qualities parents should model for children. Likewise, people cited Colossians 3 as a passage that contained instructions about behaviour and family life that parents are instructed to embrace (e.g., compassion, kindness, humility, gentleness and patience) or reject (e.g., anger and rage) in order to have constructive "holy" relationships. People recalled that Jesus rebuked the use of violence by his followers at the time of his arrest (Matthew. 26:51–54; Luke 22:49–51; John 18:10–11) and that Jesus called peacemakers "the children of God" (Matthew 5:9).

Concerning discipline generally, it was noted that the scriptures witness to God's divine discipline which is given for the loving benefit of humankind. On the specific matter of the physical punishment of children, almost every person commented on the verses in the Book of Proverbs that permit and even advocate the physical punishment of children ("Those who spare the rod hate their children but those who love them are diligent to discipline them." [13:24]; "Blows that wound cleanse away evil; beatings make clean the innermost parts [20:30]; "Folly is bound up in the heart of a boy but the rod of discipline drives it far away." [22:15]; "Do not withhold discipline from your children; if you beat them with a rod, they will not die. If you beat them with the rod, you will save their lives from Sheol." [23:13–14]; "The rod and reproof give wisdom but a mother is disgraced by a neglected child." [29:15]). All but a couple of respondents made observations about the texts from Proverbs in relation to other parts of scripture, their historical uses and the familial contexts for which they were originally envisioned.

It was observed that there are a number of instances in the Book of Proverbs where beating adults with rods is encouraged, a practice the church would not condone and has protested against. So, it was asked, why the church would not advocate for the same treatment for children as the church has advocated for adults?

The majority of people did not simply list biblical texts in their reflections. Rather they put passages from the Book of Proverbs in conversation with other biblical texts and the fullness of Jesus' ministry, creating robust and generative theological reflections on the topic.

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 the Book of 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 instructive 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.

Some wrote compellingly about the implications of the incarnation as a reminder of the value and dignity of the human body. Flesh matters and physical punishment and violence towards it is an assault on God's creation and the people God loves.

Many talked or wrote about the implications of our covenantal understanding of baptism on our stance on the physical punishment of children. Through Baptism 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 The Presbyterian Church in Canada has said that children are welcome 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 understandings 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's 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". In this way the Large Catechism places the fifth commandment to honour parents in the context of mutual concern, reciprocal respect and care.

The catechism includes "not only natural parents but all superiors in age and gifts...over us in place of authority" (Q 124) in the definition of parents who are to be honoured in the fifth commandment, which would include teachers covered in Section 43 of the Criminal Code. The catechism proceeds to say that parents and all superiors are required "to love, pray for and bless their inferiors: to instruct, counsel and admonish them; countenancing, commending and rewarding such as do well; and discountenancing, reproving and chastising such as do ill; protecting and providing for them all things necessary for soul and body: and by grave, wise, holy and exemplary carriage, to procure glory to God, honour to themselves and so to preserve that authority which God hath put upon them" (Q. 129). The Joint Statement points out that physical punishment can include depriving a child of basic bodily and psychological needs, which is contrary to the requirements of those entrusted with the care of children outlined in the catechism. And while the catechism does not specifically forbid corporal punishment overtly, the physical correction of children, Q 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 Joint Statement reflects the care and concern expressed in Scripture for children and the vulnerable. 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.

Additionally, the Joint Statement's findings and recommendations resonate with principles expressed in some of the subordinate standards of the church. In Living Faith 8.4, we affirm that 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 (according to Living Faith):

- 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 extensive well-researched and widely accepted conclusions of the Joint Statement reveal the destructive results of physical punishment on the mental, physical and spiritual health of children. Further research and consultation has revealed that since the report was published, additional scientific studies have confirmed the findings of the Joint Statement. At the same time, no peer-reviewed research and scientifically credible evidence has contradicted the Joint Statement's findings.

Discipline is important for the development of children and is a feature of the responsible care for children. Physical punishment, however, is found to be ineffective and also corrosive to the sacred parent-child bond. The Joint Statement is an empowering educational resource that helps parents, teachers and care-givers learn about positive disciplinary alternatives to physical punishment.

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 Indigenous peoples.

For the reasons outlined above, the following recommendations are presented.

Recommendation LMA-050 (adopted, p. 38)

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

Recommendation LMA-051 (adopted, p. 38)

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

Recommendation LMA-052 (adopted, p. 38)

That congregations, worshipping communities, social ministries, 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 LMA-053 (adopted, p. 38)

That in line with the Calls to Action No. 6 of the Truth and Reconciliation Commission, the Moderator of the General Assembly write to the Prime Minister and the Minister of Justice advocating the full protection of children, including the repeal of Section 43 of the Criminal Code of Canada.

Recommendation LMA-054 (adopted, p. 38)

That in line with the Calls to Action No. 6 of the Truth and Reconciliation Commission, courts and individuals within The Presbyterian Church in Canada be encouraged to write to the Prime Minister, the Minister of Justice and their member of Parliament advocating the full protection of children, including the repeal of Section 43 of the Criminal Code of Canada.

Recommendation LMA-055 (adopted, p. 38)

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

OVERTURE NO. 30, 2017 (A&P 2017, p. 602)**Re: Preamble to ordination and induction of ruling elders**

Overture 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 that they be revised in plain English, using current and accessible language while maintaining the theological integrity of the document. The Church Doctrine Committee shared the proposed documents that it will submit to the General Assembly in 2020. The Life and Mission Agency Committee has shared some initial feedback with the Church Doctrine Committee.

SUPPLEMENTARY REPORT**MINISTRY AND CHURCH VOCATIONS**

The Committee on Education and Reception reviews applications of The Presbyterian Church in Canada certified candidates for ministry with three types of educational backgrounds: mature students lacking a university undergraduate degree, diaconal ministers seeking ordination to the Ministry of Word and Sacraments and graduates of non-Presbyterian Church in Canada theological colleges. It is also the committee's responsibility to review the applications of ministers from other denominations who wish to work within this branch of the church.

The guidelines the committee uses in reviewing applications are found at p. G-11 to G-14 in the Book of Reports. They were last revised and approved by the General Assembly in 2011 (A&P 2011, p. 382–94). A brief overview is provided here.

The normal educational preparation for the Ministry of Word and Sacraments or for Diaconal Ministry is a general Arts or equivalent university undergraduate degree followed by the Master of Divinity degree and the diploma of a college of The Presbyterian Church in Canada. This standard is used as a benchmark in recommending the educational assignments for applicants to the Committee on Education and Reception, upon approval of their application. While the educational requirements outlined below are given in terms of full-time study, the equivalent amount of part-time study is also possible.

Certified candidates for ministry between the ages of 35 and 59 years who lack a university undergraduate degree, upon approval of their application, may be assigned a General Assembly Special Course. Their life experience is counted towards their Arts studies, reducing their undergraduate studies from a full three-year degree to either one or two years of Arts, depending on their age. The Arts studies must be completed with a minimum of a B average. These are followed by three years of theology in the M.Div. program of a college of The Presbyterian Church in Canada (fulfilling most of the requirements of the M.Div., but not always qualifying to receive the degree). Certified candidates younger than 35 years of age are ineligible for a General Assembly Special Course; they are required to complete a university undergraduate degree before entering M.Div. studies.

Certified candidates for ministry with M.Div. degrees (with a minimum B average) from theological colleges outside The Presbyterian Church in Canada (following the prerequisite university undergraduate degree), upon approval of their application, are assigned theological study in a Presbyterian Church in Canada college. Graduates of theological colleges affiliated with Reformed churches are typically assigned one semester plus a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. Graduates of other theological colleges are normally assigned two semesters at one of the colleges of The Presbyterian Church in Canada, with courses to include a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. Candidates for ministry in this category of application must have been members of a congregation of The Presbyterian Church in Canada for at least the two years preceding their application.

Ordained ministers and candidates certified for ordination in other Reformed churches, upon approval of their application, are typically assigned examinations in 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.

One of the consequences of the cancellation of the 2020 General Assembly was that recommendations related to candidates entering the ministry of The Presbyterian Church in Canada through non-standard educational pathways and ministers entering from other denominations were not able to be considered. To enable both congregations and candidates to move forward in the process, the Assembly Council authorized the Life and Mission Agency Committee to approve the necessary and time sensitive recommendations of the Committee on Education and Reception, with any actions to be homologated by the next General Assembly. (see Rec. No. ASC-007)

2020 – CASES IN WHICH ACTION HAS BEEN COMPLETED

Special Course Candidates, Certified for Ordination by Presbyteries as Shown

1. Debora A. Rolls, Presbytery of Brampton

Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown

1. Young Tae Choi, Presbytery of Western Han-Ca
2. Sean (Seungho) Lee, Presbytery of Western Han-Ca
3. Jinsil Park, Presbytery of Assiniboia

Ministers of Other Churches, Received by Presbyteries as Shown

1. Michael J.R. Aldred, Presbytery of Hamilton
2. Shin Hwang, Presbytery of Western Han-Ca

Ministers of Reformed Churches, Received by Presbyteries as Shown

1. David Mang, Presbytery of Montreal
2. Solomon Umazi, Presbytery of Hamilton

2020 – CASES IN PROGRESS

Special Course Candidates

1. Istvan C. Farkas, Presbytery of Hamilton
Not studying
2. Guy Laberge, Presbytery of Seaway-Glengarry
Studies on hold
3. Sandrah Mashingaidze, Presbytery of Pickering
Continuing studies in theology
4. Joey Rugay, Presbytery of Winnipeg
Not studying
5. Clifford Smith, Presbytery of West Toronto
Continuing studies in Arts

Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Nam Sun Choi, Presbytery of Eastern Han-Ca
Not studying
2. Anita M. Evans, Presbytery of London
Studies complete
3. Jin Hyung Kim, Presbytery of Western Han-Ca
Continuing studies in theology

Members of the Order of Diaconal Ministries Applying for Eligibility for Certification for Ordination

1. Terrie-Lee Hamilton, Presbytery of East Toronto
Not studying

Ministers of Other Churches Applying for Eligibility for Reception

1. Mahendra Christi, Presbytery of Brampton
Studies on hold
2. Mario Gundayao, Presbytery of Winnipeg
Not studying
3. Niven Harrichand, Presbytery of Pickering
No information
4. Gregory John Martin, Presbytery of New Brunswick
No information
5. Naggie Sterling, Kingston, Jamaica
No information
6. Ibrahim Zabaneh, Presbytery of Winnipeg
Not studying

Ministers of Reformed Churches Applying for Eligibility for Reception

1. Kyo Won Lee, Australia
No information

2020 – CASES TO BE DROPPED

Through approval of the Assembly Council's Rec. No. ASC-007 "Power to Issue regarding Applications through the Committee on Education and Reception", the following recommendation was made and will be homologated.

That the cases of Samuel D. Graham, Samuel Kim, Thomas S. Mason, Peter M.A. Mayum and Samuel Silwamba be dropped.

2020 – NEW CASES

Through approval of the Assembly Council's Rec. No. ASC-007 "Power to Issue regarding Applications through the Committee on Education and Reception", the following recommendations were made and will be homologated.

Special Course Candidates

1. Shirley Carleton, Presbytery of Westminster
That, in light of previous education, Shirley Carleton complete 30 semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada.

Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Sanghun (Steven) Yoon, Presbytery of West Toronto
That, in light of the applicant's previous education, which includes graduation with an M.Div. degree from a theological college of The Presbyterian Church in Canada and successful completion of the examination in The Presbyterian Church in Canada government, permission be granted to the Presbytery of West Toronto to examine Sanghun (Steven) Yoon for certification for ordination, subject to the successful completion of a one-year presbytery-supervised field placement in a congregation of The Presbyterian Church in Canada with a focus on adult and senior ministry and the completion of the full discernment process of the church over the course of at least one year, with conscientious mentorship from the presbytery and that Sanghun (Steven) Yoon be required to complete successfully an examination in The Presbyterian Church in Canada history.

Ministers of Other Churches Applying for Eligibility for Reception

1. Sung Yeol Jung, Presbytery of Western Han-Ca
That Sung Yeol Jung be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by August 2, 2020, and subject to the successful completion of four semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with areas of study to include The Presbyterian Church in Canada history, The

Presbyterian Church in Canada government and Reformed theology and the successful completion of a workshop on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment. (As decided at the Education and Reception Committee meeting of April 30, 2020, all future ministerial candidates must complete a workshop on Sexual Abuse and Sexual Harassment. All future recommendations will contain this requirement.)

2. Chanil Lee, Presbytery of Westminster

That the Rev. Chanil Lee be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of five semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with courses to include, The Presbyterian Church in Canada history, The Presbyterian Church in Canada government, two courses with a focus on the Presbyterian and Reformed tradition (one theological and one biblical) and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

2020 – MINISTERS OF REFORMED CHURCHES DECLARED ELIGIBLE FOR RECEPTION

The following applicants have been declared eligible for reception. Presbyteries were circularized with information about the applicants and given opportunity to raise competent objections, based on their knowledge of the individuals.

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 and successfully complete a workshop on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment, prior to induction. In cases when only this study is assigned, Book of Forms 248.12 to 248.12.6 apply. However, in other cases, Reformed Church applicants are assigned additional studies that must be completed successfully before the applicant is permitted to apply for calls or before a presbytery is permitted to place the applicant's name on its roll.

For these reasons, presbyteries are advised to confirm details with the Committee on Education and Reception before making a decision to receive one of the applicants named below.

1. Jaeho Huh, South Korea
2. Thomas Summers, USA
3. Sara Macavei-Katocz, Presbytery of Halifax and Lunenburg

2021 – CASES IN WHICH ACTION HAS BEEN COMPLETED

Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown

1. Anita M. Evans, Presbytery of London

Ministers of Reformed Churches, Received by Presbyteries as Shown

1. Sara Katocz, Presbytery of Halifax and Lunenburg
2. Thomas Summers, Presbytery of Halifax and Lunenburg

2021 – CASES IN PROGRESS

Special Course Candidates

1. Istvan C. Farkas, Presbytery of Hamilton
Not studying
2. Shirley Carleton, Presbytery of Westminster
Continuing studies in theology
3. Sandrah Mashingaidze, Presbytery of Pickering
Continuing studies in theology
4. Joey Rugay, Presbytery of Winnipeg
Not studying
5. Clifford Smith, Presbytery of West Toronto
Continuing studies in Arts

Graduates of Other Theological Colleges

1. Nam Sun Choi, Presbytery of Eastern Han-Ca
Not studying
2. Chanil Lee, Presbytery of Westminster
Studies complete
3. Steven Yoon, Presbytery of West Toronto
Studies complete

Members of the Order of Diaconal Ministries Applying for Eligibility for Certification for Ordination

1. Terrie-Lee Hamilton, Presbytery of East Toronto
Not studying

Ministers of Other Churches Applying for Eligibility for Reception

1. Naggie Sterling, Jamaica
Studies complete

Ministers of Reformed Churches Applying for Eligibility for Reception

1. Jaeho Huh, Republic of Korea
Studies complete
2. Kyo Won Lee, Australia
No information
3. Nigel Parker, Scotland
Studies complete

2021 – CASES TO BE DROPPED

Recommendation LMA-056 (adopted, p. 39)

That the cases of Mahendra Christi, Niven Harrichand, Jin Hyung Kim, Guy Laberge, Gregory John Martin and Ibrahim Zabaneh be dropped.

2021 – NEW APPLICATIONS

Special Course Candidates

1. Okelo Aballa, Presbytery of Calgary-Macleod

Recommendation LMA-057 (adopted, p. 39)

That, in light of previous studies, Okelo Aballa complete two additional semester courses in Arts and 30 semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, completing the Arts courses with a minimum B average prior to enrolling in theology.

2. Thomas S. Mason, Presbytery of Algoma and North Bay

Recommendation LMA-058 (adopted, p. 39)

That the following recommendation previously approved by the 143rd General Assembly in June 2017 be renewed:

That, in light of his previous studies, Mr. Thomas S. Mason complete six semesters (30 semester courses or equivalent) of theological study at one of the colleges of The Presbyterian Church in Canada.

3. Christina McCarthy, Presbytery of Hamilton

Recommendation LMA-059 (adopted, p. 39)

That Christina McCarthy be assigned 10 semester courses in Arts and 30 semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, 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. Sonia Brule, Presbytery of London

Recommendation LMA-060 (adopted, p. 39)

That permission be granted to the Presbytery of London to examine Sonia Brule for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 29, 2021, and subject to satisfactory completion of her M.Div. degree in progress at the time of her application; and in light of her previous theological education and church experience, 10 semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with areas of study to include pastoral care, Reformed theology, a supervised theological field education placement in a congregation of The Presbyterian Church in Canada, The Presbyterian Church in Canada history, The Presbyterian Church in Canada government and successful completion of training on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment.

2. Chris Clements, Presbytery of Waterloo-Wellington

Recommendation LMA-061 (adopted, p. 39)

That permission be granted to the Presbytery of Waterloo-Wellington to examine Chris Clements for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 29, 2021, and in light of his previous studies, subject to the successful completion of three semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with courses to include The Presbyterian Church in Canada history and The Presbyterian Church in Canada government; and successful completion of training on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment.

3. Jay (Hao Chieh) Liang, Presbytery of East Toronto

Recommendation LMA-062 (adopted, p. 39)

That permission be granted to the Presbytery of East Toronto to examine Jay Liang for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 29, 2021, and subject to the successful completion of five semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with courses to include The Presbyterian Church in Canada history and The Presbyterian Church in Canada government and successful completion of training on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment.

Ministers of Other Churches Applying for Eligibility for Reception

1. Sung Hyun Choi, Republic of Korea

Recommendation LMA-063 (adopted, p. 39)

That Sung Hyun Choi be declared not eligible for reception as a minister of The Presbyterian Church in Canada.

2. Brian McGuffin, Presbytery of Essex-Kent

Recommendation LMA-064 (adopted, p. 39)

That the Rev. Brian McGuffin be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by June 29, 2021, and subject to satisfactory completion of 10 semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with areas of study to include Reformed worship and theology of the sacraments, a supervised Theological Field Education placement in a congregation of The Presbyterian Church in Canada, The Presbyterian Church in Canada history, The Presbyterian Church in Canada government and successful completion of training on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment.

3. Lawrence Muvunzi, Zimbabwe

Recommendation LMA-065 (adopted, p. 39)

That Rev. Lawrence Muvunzi be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by June 29, 2021, and subject to the successful completion of three semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with areas of study to include missiology, The Presbyterian Church in Canada history and The Presbyterian Church in Canada government and to complete successfully a workshop on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment.

4. Moheb Nasr, Presbytery of Winnipeg

Recommendation LMA-066 (adopted, p. 39)

That the Rev. Moheb Nasr be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by June 29, 2021, and subject to the successful completion of three semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with areas of study to include contemporary Reformed theology, The Presbyterian Church in Canada history and The Presbyterian Church in Canada government and to complete successfully a workshop on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment.

5. Cornelius Coenraad (Louis) Scheepers, South Africa

Recommendation LMA-067 (adopted, p. 39)

That the Rev. Louis Scheepers be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by June 29, 2021, and subject to the successful completion of two semester courses or equivalent of theological study at one of the colleges of The Presbyterian Church in Canada, with areas of study to include missiology, evangelism, The Presbyterian Church in Canada history and The Presbyterian Church in Canada government and to complete successfully a workshop on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment.

Ministers 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 and successfully complete a workshop on The Presbyterian Church in Canada's Policy for Dealing with Sexual Abuse and Sexual Harassment, prior to induction. In cases when only this study is assigned, Book of Forms 248.12 to 248.12.6 apply. However, in other cases, Reformed Church applicants are assigned additional studies that must be completed successfully before the applicant is permitted to apply for calls or before a presbytery is permitted to place the applicant's name on its roll.

For these reasons, presbyteries are advised to confirm details with the Committee on Education and Reception before making a decision to receive one of the applicants named below.

1. Susan Brasier, Presbytery of New Brunswick
2. Christiaan Wynand du Preez, South Africa
3. Emmanuel Mote-Ndasah, Germany
4. Seongduk Nam, Presbytery of Western Han-Ca
5. Oliver Ndula, Presbytery of Montreal
6. Prudence Sirri Neba, Presbytery of Montreal
7. Nigel Parker, Scotland

8. Johannes Ries, South Africa
9. Travis Webster, United States of America
10. MyungKyu Yang, Presbytery of Western Han-Ca
11. Shun-Chieh (Joseph) Yang, Taiwan

Ministers of Reformed Churches Not Declared Eligible Reception

The following applicants have not been declared eligible for reception.

1. Adelia Kelso, United States of America
2. John J. Napoli III, United States of America

COMMITTEE ON EDUCATION AND RECEPTION MEMBERSHIP

The Rev. Dr. Nicholas Athanasiadis, the Rev. Dr. Emily Bisset, Ms. Jennifer De Combe, the Rev. Dr. Roland De Vries, the Rev. Dr. Clyde Ervine*, the Rev. Dr. Joon Ki Kim, the Rev. Dr. Stuart Macdonald, Ms. Donna McIlveen, the Rev. John Paeng, Ms. Anne Phillips (convener), the Rev. Tim Purvis (secretary) and the Rev. Rebecca Simpson.

* Member of the committee during the spring 2021 candidate interviews, since resigned.

Cindy Stephenson
Convener

Ian Ross-McDonald
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 146th General Assembly:

We acknowledge with gratitude the traditional territory inhabited by the Attawandaron people before Europeans settled here. We acknowledge other First Nation neighbours including the Haudenosaunee, the Anishinaabe and the Métis nation. We seek a new relationship with the Original Peoples of this land based on honour and respect.

The Maclean Estate Committee is responsible for stewarding the gift of property and buildings given to The Presbyterian Church in Canada by Col. J.B. Maclean in 1950. Crieff Hills Retreat Centre provides warm hospitality and opportunities for people from all walks of life to connect with God's creation and find rest and renewal.

The past year has been one of loss and resilience. In March 2020, the entire site was closed. The sudden lack of income was frightening but we moved quickly to prepare for a long-term disruption. We said goodbye to some beloved staff and curtailed almost all spending. The Maclean Estate Committee established a COVID-19 framework with our Director Kristine O'Brien to maintain the facilities and ensure everyone's safety.

God has been at work during this tumultuous time, inspiring fresh creativity and faithfulness. Weekend takeout meals began on Easter Sunday and continue into 2021. New programs invite guests to visit safely for hiking, picnics and bonfires according to changing health regulations. Livestock was added (chickens, quail, sheep and additional bee colonies), vegetable gardens were expanded and an online store made contactless purchasing possible.

COVID-19 forced us to reimagine the use of retreat houses. Ruth House is now the home of an intentional Christian community where residents may live for three, six or twelve months sharing a healthy rhythm of worship, work and rest. This program is suitable for those observing a formal sabbatical or intermission from work or ministry, those in a time of vocational change or discernment and those who simply wish to experience an extended experience of restful living. It includes weekly programs for residents as well as public outdoor mid-week worship. We are grateful for the leadership offered by Cyclical PCC in its development. Shepherd House has also been repurposed, providing refuge for a series of families in need of temporary housing. This included the Rev. Dr. Blair Bertrand and his family after the pandemic forced them to leave Malawi very quickly in March.

Congregations, presbyteries, synods and individuals have been extraordinarily generous. Gifts from across the country totalling more than \$100,000 made it possible to operate this year. As we

recover in the coming months and years, we will continue to rely on gifts of all kinds. The committee urges members of the church to consider a donation to Crieff Hills.

In closing, I would like to thank all of those who have made Crieff Hills a great place to visit and stay. This is my last report as convener after 13 years on the Maclean Estate Committee, many as convener. I have been blessed with the ability of the two directors during my time on the committee, Mr. Lawrence Pentelow and the Rev. Dr. Kristine O'Brien. Their tireless work along with an excellent staff have made Crieff Hills a place that is an outstanding example of Christian fellowship. The committee has been a professional caring group of people. They have put in a great deal of time to support our mission and vision. I along with three committee members will be retiring this year. We thank the Rev. Kathy Fraser, Ms. Moira Forbes and the Rev. Scott Sinclair for their diligence to the tasks laid before them. This is surely a place that is an example of God's love of nature. Finally, to all of you who supported us in time, talent or treasure, a huge thank you. Without your time and financial support, we would not be the place we are at the present time.

David Phillips
Convener

COMMITTEE TO NOMINATE STANDING COMMITTEES

To the Venerable, the 146th General Assembly:

The standing committees of the General Assembly bring Presbyterians from far and wide to serve together. While the work of these committees may not always be as visible, there is a special gladness in knowing that through their faithful efforts we are serving Christ in our communities and throughout the world.

We are grateful for receiving nominations from various courts, boards and committees of the denomination. The work of the Committee to Nominate Standing Committees 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.

The report to this year's General Assembly also includes two items that would have been presented to the 2020 General Assembly: the consultation on Overture No. 5, 2021 with the Assembly Council and the membership list of the standing committees for 2020–2021.

OVERTURE NO. 5, 2019 (A&P 2019, p. 511)

Re: Committee to Nominate Terms of Reference

The Assembly Council received Overture No. 5, 2019 re the Committee to Nominate terms of reference and consulted with our committee in 2019–2020. The committee concurs with the response as is found in their report on pages 215–16.

STANDING COMMITTEES OF THE GENERAL ASSEMBLY FOR 2020–2021

The Committee to Nominate Standing Committees met three times in the spring of 2020. The work of this committee was altered last year in light of cancelation of the 2020 General Assembly due to the COVID-19 pandemic. On March 30, 2020, the committee met to review the plan regarding appointments for the standing committees that was outlined by the Clerks of Assembly.

Process for Appointing Standing Committees Membership

The committee met on April 16, 2020 to arrange the following process that was followed to consult current members and the standing committees in order to prepare the membership of the committees for 2020–2021:

- The Committee to Nominate Standing Committees asked those in their final year to continue for one more year.
- Members completing their first term carried on to their second term unless the member did not wish a second term.
- In keeping with the church's usual procedures, the committee invited standing committees to fill any vacancies until this coming General Assembly and offered to them any relevant nominations that were submitted to help with this task. A convener was also be named by a committee if necessary.

The committee met by conference call and by email in early May 2020, to finalize the membership of the standing committees, as presented below and which was posted on the church's website as part of the interim report for the church. The Assembly Council on page 216 has a recommendation to the 2021 General Assembly to affirm the actions that were taken in light of the pandemic including the committee membership for 2020–2021.

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. The Moderator of the General Assembly is a member ex-officio of all Assembly standing committees per Book of Forms 285.

The Committee to Nominate thanks God for the commitment and diligence of all who agreed to serve on committees. In this spirit of gratitude and hope, below is the membership for 2020–2021 General Assembly.

ASSEMBLY COUNCIL

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

Years	Name
2015–2021 (II)	Rev. Dr. David W. Sutherland, Rocky Harbour, NL
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
2017–2023 (II)	Rev. Germaine Lovelace, Malton, ON
2017–2023 (II)	Ms. Barb Sargent, Chatham, ON
2017–2023 (II)	Rev. John R. Wilson, Sault Ste. Marie, ON

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

Years	Name and Presbytery
2017–2021 (II)	Mr. Brent B. Ellis, Dundas, ON (Dundas)
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)
2014–2021 (II)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick)
2014–2021 (II)	Ms. Cheryl Weeks, Montague Gold Mines, NS (Halifax & Lunenburg)
2014–2021 (II)	Rev. T. Hugh Donnelly, Waterloo, ON (Waterloo-Wellington)
2020–2023 (I)	Ms. Brenda Butler, New Glasgow, NS (Pictou)

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**13 Members and 4 Corresponding Members (3 year term, option for 2nd term)**

Years	Name
2015–2021 (II)	Rev. Mark Chiang, Edmonton, AB
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
2018–2023 (II)	Rev. Dr. Heather J. Vais, Thornhill, ON
2017–2023 (II)	Rev. Dr. Blair Bertrand, Puslinch, ON
2017–2023 (II)	Rev. Dr. Nicholas Athanasiadis, Toronto, ON
2016–2023 (II)	Rev. Karla Wubbenhorst, Guelph, 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

“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
2018–2021 (I)	Rev. Andrew J.R. Johnston, Kingston, ON
2018–2021 (I)	Rev. Shalini Rajack-Sankarlal, Ajax, ON
2016–2022 (II)	Dr. Richard Allen, Toronto, ON
2019–2022 (I)	Rev. H. Kenneth Stright, Musquodoboit Harbour, NS
2017–2023 (II)	Rev. Matthew Sams, Thornhill, ON (convener)
2020–2023 (II)	Rev. Marianne G. Emig Carr, Brockville, ON

Ex-officio – 2 members

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

By Correspondence – 6 members

Representative to Canadian Council of Churches
 Delegate representative to last Council of Caribbean and North America Area Council of World Communion of Reformed Churches
 Delegate representative to last General Council of World Communion of Reformed Churches
 Delegate representative to last Assembly of World Council of Churches
 Representative from Women's Missionary Society

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

Years	Name
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
2016–2023 (II)	Mr. Scott MacDonald, Stratford, PE
2020–2023 (I)	Rev. Dr. M. Beth McCutcheon, Toronto, ON

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
2017–2021 (II)	Rev. Erin Chong-Sun Ko, Toronto, ON
2018–2021 (I)	Rev. Jacob Lee, St. Catharines, ON
2019–2022 (I)	Ms. Mary Kyei, Saskatoon, SK
2019–2022 (I)	Ms. Amy Zawitz, Waterloo, ON
2017–2023 (II)	Rev. Boghos Barbouri, Toronto, ON (convener)
2017–2023 (II)	Mr. W. Wayne Barchard, Elmsdale, NS

Ex-officio – 7 members

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

LIFE AND MISSION AGENCY COMMITTEE**12 Members (3 year term, option for 2nd term)**

Years	Name
2015–2021 (II)	Ms. Vivian Ketchum, Winnipeg, MB
2018–2021 (I)	Rev. Cheryl G. MacFadyen, St. Stephen, NB
2015–2021 (II)	Dr. Jo Szostak, Regina, SK
2020–2021 (I)	Rev. Amanda Currie, Regina, SK
2019–2022 (I)	Rev. Charles S. Cook, Riverview, NB
2016–2022 (II)	Rev. Jeffrey R. Lackie, Medicine Hat, AB
2019–2022 (I)	Ms. Donna McIlveen, Johnstown, ON
2016–2022 (II)	Ms. Cindy Stephenson, Calgary, AB (convener)
2017–2023 (II)	Rev. Sampson Afoakwah, Montreal West, QC
2017–2023 (II)	Ms. Marion Lade, Comox, BC
2017–2023 (II)	Rev. Allyson A. Macleod, Sutton West, ON
2015–2022 (II)	Mr. R. Aubrey Hawton, Oro-Medonte, ON

Assembly Council Appointments – 2 members

Two 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
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
2015–2022 (II)	Ms. Ann Wilson, Guelph, ON
2017–2023 (II)	Rev. Dr. Herb F. Gale, Guelph, ON
2013–2021 (II)	Rev. Kathy A. Fraser, Kincardine, ON
2020–2023 (I)	Mr. Ian Buchanan, London, ON

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

Years	Name and Synod
2017–2021	Mr. Stephen MacKay, Fredericton, NB (The Atlantic Provinces)
2017–2021	Rev. James T. Hurd, Ottawa, ON (Quebec and Eastern Ontario)
2017–2021	Rev. Jonathan Dennis, Tottenham, ON (convener) (Central, Northeastern Ontario and Bermuda)
2018–2022	Mr. Spencer Hanson, Saskatoon, SK (Saskatchewan)
2018–2022	Rev. Dr. Nancy L. Cocks, Medicine Hat, AB (Alberta and the Northwest)
2018–2022	Ms. Margaret Peacock, Armstrong, BC (British Columbia)
2019–2023	Rev. Dr. Charlene E. Wilson, Sault Ste. Marie, ON (Central, Northeastern Ontario and Bermuda)
2019–2023	Ms. Jill Rickwood, Brantford, ON (Southwestern Ontario)
2019–2023	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
2015–2021 (II)	Ms. Ingrid Chingcuanco, Toronto, ON
2018–2021 (I)	Mr. David Barber, Toronto, ON
2018–2021 (I)	Rev. Harry J. 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
2017–2023 (II)	Rev. Corrie Stewart, North River Bridge, NS
2014–2021 (II)	Rev. J. Cameron Bigelow, Orillia, ON (convener)
2014–2021 (II)	Ms. Ann R. Hysert, Merrickville, 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
2014–2021	Mr. Richard Anderson, Eckville, AB
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
2020–2021	Rev. J. Cameron Bigelow (convener of Pension and Benefits Board)

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
2018–2021 (I)	Rev. Dr. Richard W. Fee, Toronto, ON
2018–2021 (I)	Rev. Dr. J.P. (Ian) Morrison, Toronto, ON
2018–2021 (I)	Rev. Linda Patton-Cowie, Orillia, ON
2018–2021 (I)	Mr. Randall Phillips, Toronto, ON (convener)
2016–2022 (II)	Rev. Angie Song, Toronto, ON
2017–2022 (II)	Rev. Janet A. DeWolfe, Toronto, ON
2018–2021 (I)	Rev. Jonathan W. Tait, Baxter, ON
2020–2022 (I)	Mr. Justice Agyemang, Mississauga, ON
2019–2022 (I)	Ms. Giffy Amofa, Brampton, ON
2019–2022 (I)	Mr. Garth Low, Toronto, ON
2017–2023 (II)	Ms. Carol E.F. Jackson, Toronto, ON
2020–2023 (I)	Rev. Dr. Peter D. Coutts, Calgary, AB
2020–2023 (I)	Mr. Robert C. Hayashi, Aurora, ON
2020–2023 (I)	Mr. Mark McElwain, Toronto, ON
2020–2023 (I)	Ms. Kate K McLellan, Rothesay, NB

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
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
2019–2021 (I)	Dr. Marilyn Scott, Vaudreuil-Dorion, QC

2016–2022 (II)	Ms. Sharon Dworzak, Laval, QC
2017–2022 (II)	Rev. Charles E. McPherson, Stellerton, NS
2019–2022 (I)	Rev. Katharine Burgess, Quebec City, QC
2019–2022 (I)	Rev. Dr. Cedric C. Pettigrew, Ottawa, ON
2017–2023 (II)	Ms. Joan Voegeslan, Montreal, QC
2017–2023 (II)	Mr. Clayton Bartlett, Albert Bridge, NS
2014–2021 (II)	Rev. Paul Wu, Montreal, QC
2014–2021 (II)	Rev. Joel Coppieters, Montreal, QC

Ex-officio – 5 members

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

ST. ANDREW’S HALL, BOARD

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

Years	Name
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
2019–2022 (I)	Rev. Gwen D.T. Brown, Creston, BC
2019–2022 (I)	Dr. Victor Ling, Vancouver, BC
2018–2022 (II)	Rev. Ena van Zoeren, Salmon Arm, BC
2019–2022 (I)	Mr. Ron Zapp, New Westminster, BC
2017–2023 (II)	Rev. Dr. M. Jean Morris, Calgary, AB
2017–2023 (II)	Mr. Stephen Roche, Thornhill, ON
2015–2022 (II)	Mr. Ian Rokeby, New Westminster, BC (convener)
2020–2023 (I)	Rev. John J. Paeng, Parksville, BC

Ex-officio – 3 members

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

STANDING COMMITTEES OF THE GENERAL ASSEMBLY FOR 2021–2022

The regular process resumed for preparing the list of members for the standing committees of the General Assembly for 2021–2022 that will be considered by this Assembly. It received nominations from sessions, presbyteries and standing committees. Also members who are able to serve for more years up to six years were invited to seek reappointment. The committee considered approximately 70 nominations and reappointments. The majority of nominations came from presbyteries, however only eleven presbyteries submitted names. There were also eleven sessions that submitted names. The committee considered all the nominations and reappointments at its spring meeting in early April. Below is the slate of nominees for the Assembly’s consideration.

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 2021–2022 are in bold print. Those being nominated as a reappointment for a second term are in bold with two asterisks (**). The Moderator of the General Assembly is a member ex-officio of all Assembly standing committees per Book of Forms 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 this year’s slate of nominees.

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

Years	Name
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
2017–2023 (II)	Rev. Germaine Lovelace, Malton, ON
2017–2023 (II)	Ms. Barb Sargent, Chatham, ON
2017–2023 (II)	Rev. John R. Wilson, Sault Ste. Marie, ON
2018–2024 (II)	Rev. Bethany McCaffrey, Toronto, ON **
2018–2024 (II)	Ms. Ann Patterson, Edmonton, AB **
2021–2024 (I)	Rev. Jeffrey M. Murray, Sackville, NB

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

Years	Name and Presbytery
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)
2020–2023 (I)	Ms. Brenda Butler, New Glasgow, NS (Pictou)
2021–2023 (I)	Mr. David Campbell, Toronto, ON (East Toronto) (for 2 years)
2021–2023 (I)	Rev. Henry Heung Ryeol Han, Edmonton, AB (Western Han-Ca) (for 2 years)
2021–2023 (I)	Rev. John C. Borthwick, Guelph, ON, (Waterloo-Wellington) (for 2 years)
2018–2024 (II)	Rev. Jinsook Khang, Vaughan, ON (Eastern Han-Ca) **
2018–2024 (II)	Ms. Linda Shaw, Simcoe, ON (Paris) **
2021–2024 (I)	Ms. Diane Reader Jones, Burlington, ON (Hamilton)
2021–2024 (I)	Rev. Jennifer L. Cameron, Belleville, ON (Kingston)

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**14 Members and 1 Corresponding Members (3 year term, option for 2nd term)**

Years	Name
2016–2022 (II)	Rev. M. Helen Smith, Toronto, ON
2019–2022 (I)	Rev. Jeremy Bellsmith, Nanaimo, BC
2019–2022 (I)	Rev. Bradford E. Blaikie, Summerside, PE
2019–2022 (I)	Ms. Catherine Cook, Riverview, NB
2019–2022 (I)	Rev. Peggy Kipfer, Thornbury, ON
2017–2023 (II)	Rev. Dr. Nicholas Athanasiadis, Toronto, ON
2017–2023 (II)	Rev. Dr. Blair Bertrand, Ottawa, ON
2018–2023 (II)	Rev. Dr. Heather J. Vais, Thornhill, ON
2016–2023 (II)	Rev. Karla Wubbenhorst, Guelph, ON

2018–2024 (II)	Rev. Wally (Won-Hong) Hong, Niagara Falls, ON (convener) **
2018–2024 (II)	Rev. Munhyun Ryu, Vancouver, BC **
2021–2024 (I)	Dr. David Holland, Kingston, ON
2021–2024 (I)	Ms. Huda Kandalaft, Ottawa, ON
2017–2022 (II) cm	Mr. Ross Bassingthwaight, Kelowna, BC

“cm” = corresponding member

Ex-officio – 3 members

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

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

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

Years	Name
2016–2022 (II)	Dr. Richard Allen, Toronto, ON
2019–2022 (I)	Rev. H. Kenneth Stright, Musquodoboit Harbour, NS
2017–2023 (II)	Rev. Matthew Sams, Thornhill, ON (convener)
2020–2023 (I)	Rev. Marianne G. Emig Carr, Brockville, ON
2018–2024 (II)	Rev. Dr. Andrew J.R. Johnston, Kingston, ON **
2021–2024 (I)	Ms. Laura-Lee Campbell, Guelph, ON

Ex-officio – 2 members

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

By Correspondence – 6 members

Representative to Canadian Council of Churches
 Delegate representative to last Council of Caribbean and North America Area Council
 of World Communion of Reformed Churches
 Delegate representative to last General Council of World Communion of Reformed
 Churches
 Delegate representative to last Assembly of World Council of Churches
 Representative from Women’s Missionary Society

HISTORY COMMITTEE

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

Years	Name
2019–2022 (I)	Mr. David Mawhinney, Sackville, NB
2019–2022 (I)	Rev. Janet Taylor, Edmonton, AB
2016–2023 (II)	Mr. Scott MacDonald, Stratford, PE
2020–2023 (I)	Rev. Dr. M. Beth McCutcheon, Toronto, ON
2018–2024 (II)	Rev. Jennifer L. Geddes, Comox, BC **
2018–2024 (II)	Rev. Geoffrey M. Ross, Brampton, ON (convener) **

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
2019–2022 (I)	Ms. Mary Kyei, Saskatoon, SK
2019–2022 (I)	Ms. Amy Zawitz, Waterloo, ON
2017–2023 (II)	Rev. Boghos Barbouri, Toronto, ON (convener)
2017–2023 (II)	Mr. W. Wayne Barchard, Elmsdale, NS
2021–2024 (I)	Ms. Donna Capper, Simcoe, ON
2021–2024 (I)	Rev. Charmila Ireland, Listowel, 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
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
2015–2022 (II)	Mr. R. Aubrey Hawton, Oro-Medonte, ON
2017–2023 (II)	Rev. Sampson Afoakwah, Montreal West, QC
2017–2023 (II)	Ms. Marion Lade, Comox, BC
2017–2023 (II)	Rev. Allyson A. Macleod, Sutton West, ON
2020–2024 (I)	Rev. Amanda Currie, Regina, SK **
2021–2024 (I)	Mr. John Barrett, Charlottetown, PE
2021–2024 (I)	Rev. Young Wan Cho, Victoria, BC
2021–2024 (I)	Ms. Sue Senior, Waterloo, ON

Assembly Council Appointments – 2 members

Two 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
2019–2022 (I)	Ms. Jessica Foy, Hamilton, ON
2019–2022 (I)	Mr. Neville Jackson, Puslinch, ON (convener)
2019–2022 (I)	Mr. Michael Lemiski, Mississauga, ON
2019–2022 (I)	Rev. Mark R. McLennan, Woodstock, ON
2015–2022 (II)	Ms. Ann Wilson, Guelph, ON
2017–2023 (II)	Rev. Dr. Herb F. Gale, Guelph, ON
2020–2023 (I)	Mr. Ian Buchanan, London, ON
2021–2023 (I)	Rev. Ernie A. Naylor, Listowel, ON (for 2 years)
2018–2024 (II)	Rev. Neil Ellis, Cobourg, ON **
2021–2024 (I)	Ms. Joanne Campbell, Toronto, ON
2021–2024 (I)	Ms. Dawn Charlton, Waterloo, ON
2021–2024 (I)	Rev. Leslie L. Walker, Leamington, ON

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

Years	Name and Synod
2018–2022	Mr. Spencer Hanson, Saskatoon, SK (Saskatchewan)
2018–2022	Rev. Dr. Nancy L. Cocks, Medicine Hat, AB (Alberta and the Northwest)
2018–2022	Ms. Margaret Peacock, Armstrong, BC (British Columbia)
2019–2023	Rev. Dr. Charlene E. Wilson, Sault Ste. Marie, ON (convener) (Central, Northeastern Ontario and Bermuda)
2019–2023	Ms. Jill Rickwood, Brantford, ON (Southwestern Ontario)
2019–2023	Rev. Joyce A. Yanishewski, Thunder Bay, ON (Manitoba and Northwestern Ontario)
2021–2024	Rev. Dr. Marion R. Barclay-McKay, North Sydney, NS (The Atlantic Provinces)
2021–2024	Mr. Gordon Walford, Ottawa, ON (Quebec and Eastern Ontario)
2021–2024	Ms. Leila Paugh, Niagara, ON (Southwestern Ontario)

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

Years	Name
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
2017–2023 (II)	Rev. Corrie Stewart, North River Bridge, NS (convener)
2018–2023 (I)	Mr. David Barber, Toronto, ON ** (for 2 years)
2018–2023 (I)	Rev. Harry J. Currie, Edmonton, AB ** (for 2 years)
2021–2024 (I)	Mr. Bruce Templeton, St. John's, NL
2021–2024 (I)	Rev. Kenneth MacQuarrie, Thorold, ON
2021–2024 (I)	Mr. Donald Walcot, Montreal, QC

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
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
2021–2023	Rev. W. Corrie Stewart, North River Bridge, NS (convener of Pension and Benefits Board)
2021–2027	Rev. R. Ian Shaw, Simcoe, ON
2021–2027	Dr. Elizabeth A. Speers, Toronto, ON

Ex-officio – 3 members

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

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

Years	Name
2016–2022 (II)	Rev. Angie Song, Toronto, ON
2017–2022 (II)	Rev. Janet A. DeWolfe, Toronto, ON
2019–2022 (I)	Ms. Giffy Amofa, Brampton, ON
2019–2022 (I)	Mr. Garth Low, Toronto, ON
2020–2022 (I)	Mr. Justice Agyemang, Mississauga, ON
2017–2023 (II)	Ms. Carol E.F. Jackson, Toronto, ON
2020–2023 (I)	Rev. Dr. Peter D. Coutts, Calgary, AB
2020–2023 (I)	Mr. Robert C. Hayashi, Aurora, ON
2020–2023 (I)	Mr. Mark McElwain, Toronto, ON
2020–2023 (I)	Dr. Kate K McLellan, Rothesay, NB
2018–2024 (II)	Rev. Dr. Richard W. Fee, Toronto, ON **
2018–2024 (II)	Rev. Linda Patton-Cowie, Orillia, ON **
2018–2024 (II)	Mr. Randal Phillips, Toronto, ON (convener) **
2018–2024 (II)	Rev. Jonathan W. Tait, Baxter, ON **
2021–2024 (I)	Mr. Michael Nettleton, 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
2016–2022 (II)	Ms. Sharon Dworzak, Laval, QC
2017–2022 (II)	Rev. Charles E. McPherson, Stellerton, NS
2019–2022 (I)	Rev. Katharine Burgess, Quebec City, QC
2019–2022 (I)	Dr. Marilyn Scott, Vaudreuil-Dorion, QC ** (for 1 year)
2017–2023 (II)	Mr. Clayton Bartlett, Albert Bridge, NS (convener)
2017–2023 (II)	Ms. Joan Vogelesan, Montreal, QC
2021–2023 (I)	Rev. Denise Allen-Macartney, Ottawa, ON (for 2 years)
2021–2023 (I)	Dr. Robert Bracewell, Montreal, QC (for 2 years)
2021–2024 (I)	Mr. Nelson Cheung, Montreal, QC
2021–2024 (I)	Rev. Samar Kandalaft, Kemptville, ON
2021–2024 (I)	Rev. Douglas H. Rollwage, Charlottetown, PE
2021–2024 (I)	Rev. Linda Park, Lindsay, 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
2018–2022 (II)	Rev. Ena van Zoeren, Salmon Arm, BC
2019–2022 (I)	Rev. Gwen D.T. Brown, Creston, BC

2019–2022 (I)	Dr. Victor Ling, Vancouver, BC
2019–2022 (I)	Mr. Ron Zapp, New Westminster, BC
2017–2023 (II)	Rev. Dr. M. Jean Morris, Calgary, AB (convener)
2017–2023 (II)	Mr. Stephen Roche, Thornhill, ON
2020–2023 (I)	Rev. John J. Paeng, Parksville, BC
2021–2023 (I)	Rev. Joseph Bae, Thornhill, ON (for 2 years)
2018–2024 (II)	Mr. Matthew Walton-Knight, North Vancouver, BC **
2021–2024 (I)	Ms. Mary Rozsa de Coquet, Calgary, AB
2021–2024 (I)	Mr. Neil Singh, Surrey, BC
2021–2024 (I)	Mr. Larry Yen, Vancouver, BC

Ex-officio – 3 members

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

Recommendation NOM-001 (adopted, p. 40)

That the above be the membership of the standing committees of the General Assembly for 2021–2022.

APPRECIATION

Membership Completed

Each year, there are members who complete their terms of service on a standing committee, either after six years or in some cases a shorter time-span. A special word of appreciation is expressed to those individuals who offered to serve a seventh year in light of the Assembly not meeting in 2020. Each retiring member receives a letter of appreciation from the General Assembly for sharing their time and gifts with the denomination through their work on a standing committee of the Assembly.

Recommendation NOM-002 (adopted, p. 40)

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. Stephen MacKay of Fredericton, the Rev. James Hurd of Ottawa, and the Rev. Jonathan Dennis of Tottenham, conclude with this Assembly. Each of them shared their knowledge of the church and offered guidance as they fulfilled the responsibilities of this committee. A special word of gratitude is offered to Jonathan Dennis who convened the committee for three years. We are grateful for their dedicated service.

2021 NOMINATIONS DEADLINE

The Committee to Nominates urges the courts of the church to consider the rich diversity of our denominational members in presenting the names of individuals to serve on the Assembly's standing committees. They are strengthened by the diversity of age, gender, ethnicity, work and life experiences, and gifts for ministry and mission.

The submission deadline for the 2022 nominations from sessions, presbyteries, synods and standing committees will be February 28, 2022.

Jonathan Dennis
Convener

NOMINATIONS

To the Venerable, the 146th General Assembly:

MODERATOR OF THE 2021 GENERAL ASSEMBLY**Nominee**

The Rev. Paulette M. Brown

The Rev. Mary Fontaine

The Rev. Dr. Daniel D. Scott

The Rev. Dr. John Peter C. Smit
Dr. Tori A. Smit**Presbytery**Halifax & Lunenburg, Seaway-Glengarry, Kingston,
Pickering, West Toronto, Brampton, Waterloo-
WellingtonPictou, Halifax & Lunenburg, Seaway-Glengarry,
Barrie, Waterloo-WellingtonOttawa, West Toronto, Brampton, Oak Ridges,
TemiskamingTemiskaming
Kingston**MODERATOR OF THE 2020 GENERAL ASSEMBLY****Nominee**

The Rev. Paulette M. Brown

The Rev. Mary Fontaine

The Rev. Dr. Daniel D. Scott

Dr. Tori A. Smit

PresbyteryNew Brunswick, Kingston, Pickering, East Toronto,
Brampton, LondonEast Toronto, Barrie, Waterloo-Wellington, Niagara,
AssiniboiaNew Brunswick, Ottawa, West Toronto, Brampton,
Oak Ridges, Hamilton, Lambton-West Middlesex

Kingston, Pickering, Temiskaming

DEAN, ST. ANDREW'S HALL**Nominee**

The Rev. Dr. Ross Lockhart

PresbyteryHalifax & Lunenburg, Kingston, Kootenay,
Kamloops, Vancouver Island**PRINCIPAL OF THE PRESBYTERIAN COLLEGE****Nominee**

The Rev. Dr. Roland De Vries

The Rev. Dr. Blair Bertrand

PresbyteryPictou, Montreal, Ottawa, Waterloo-Wellington,
ParisPickering, Waterloo-Wellington, Hamilton, Paris,
London, Westminster**PENSION AND BENEFITS BOARD**

To the Venerable, the 146th 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 2019, March 2020, October 2020 and March 2021. Committees of the board also met by zoom, conference call and through email consultations.

CHANGES IN THE STATUS OF THE MEMBERS OF THE PENSION PLAN**Applications to Receive Pension****2019**

January The Rev. James H. Knott
February The Rev. M. Wayne Burke
April Ms. JoAnn L. Hislop
Mr. Robert G. Howard
The Rev. Dr. Gordon A.
Kouwenburg
Mr. Abel Somar
The Rev. Calvin M. Lewis
May The Rev. Dr. W.J. Clyde
Ervine

The Rev. Dr. Creola M.
Simpson
The Rev. John H. Van
Haneghan
The Rev. J. Edward Wiley
September Mr. John E. Buckley
The Rev. Dr. Roberta Clare
The Rev. Dr. Kay S. Diviney-
MacLaine
Mrs. Linda Moore

July	The Rev. G. Douglas Goodwin The Rev. Dr. Terry V. Hastings The Rev. Howard T. Sullivan The Rev Dennis D. Wright The Rev. Harry J. Bradley	October	The Rev. E. Brooke Ashfield The Rev. Linda J. Ashfield The Rev. Stewart R. Folster The Rev. Mark R. McLennan The Rev. Leslie Ujj
August	The Rev. Dr. Thomas Eng The Rev. Frederick J. Johnson	November	The Rev. Giovanna Cieli The Rev. Robert H. Sparks
		December	Mr. William Collier The Rev. D. Rick Glass The Rev. Malcolm I. MacLeod The Rev. Robert C. Quick

2020

January	The Rev. Herbert E. Hilder Prof. William S. Morrow The Rev. Susanne M. Rescorl	July	The Rev. Donna M. Carter The Rev. N. Jack Duckworth The Rev. Douglas N. Paterson The Rev. Dr. Robert S. Paul
February	The Rev. Sukhyon P. Han The Rev. Dr. Cheol Soon Park Mr. Richard N. Smith The Rev. Catherine C. Victor Mr. Bruce A. Wilcox	August	The Rev. Stephen P. Haughland
March	The Rev. Sowah Ablorh Mr. Roger Erb The Rev. Katharine A. Fraser	September	Mr. Wan-Pang Kan The Rev. J. Bernard McGale The Rev. Alexander M. Mitchell The Rev. Dennis G. Howard The Rev. Dr. David C. Kettle The Rev. Dr. Maria Lallouet
April	The Rev. Ian E. Gartshore The Rev. Dr. James J. Gordon	October	The Rev. Dr. Marion R. Barclay The Rev. Soo Taeg Lim The Rev. Lorne A. MacLeod The Rev. Dr. Nicolaas F. S. Mulder
May	The Rev. Janice L. Hazlett Mrs. Margaret R. Oakey The Rev. Dr. Frederick W. Shaffer	November	The Rev. Dr. Victoria E. Eldridge Ms. Carol Nugent The Rev. Hui-Chi Tai
June	The Rev. Dr. Maurice Bergeron The Rev. John B. Henderson	December	

2021

January	The Rev. Dr. Chang Sun Choi The Rev. Bruce W. Kemp The Rev. Wan Tae Oh The Rev. Shaun Seaman Mr. Kevin C. Vance The Rev. Patricia L. Van Gelder	February	The Rev. Dr. Peter D. Coutts The Rev. M. Dianne Ollerenshaw
		March	The Rev. Janet A. De Wolfe The Rev. Cheryl L. Horne

Pensioners Deceased

2019

Feb. 14	Mrs. Lillian Ruth MacDonald	July 28	Mrs. Mary A. Campbell
Mar. 13	Mr. Charles Neads	Aug. 25	The Rev. Barbara A.R. Young
Apr. 8	The Rev. Dennis I. Carrothers	Aug. 26	The Rev. Donald Howson
Apr. 13	Mrs. Margaret B. Young	Aug. 28	Mrs. Nancy W. Mathewson
Apr. 18	Mrs. Aurelia Schatten	Sept. 13	Mrs. Rena Forbes
Apr. 19	Ms. Robin E. Doornink	Sept. 29	Mrs. Kathleen M. Ross
May 1	The Rev. A. Alan Ross	Oct. 4	The Rev. Joyce I. Davis
May 15	Mrs. Elizabeth A. MacDonald	Oct 17	The Rev. Robert R. Whitehead
June 2	The Rev. Freda M. MacDonald	Nov. 3	Mrs. Lorna June Stevenson
June 6	Mrs. Isabelle M. Brown	Nov. 11	The Rev. Gordon Williams

June 21	Mrs. Elizabeth A. Tapping	Nov. 19	The Rev. George Hunter
July 24	The Rev. Coralie Jackson-Bissonnette	Nov. 28	The Rev. Ralph E. MacKenzie
July 25	Mrs. Alexandra Barker	Dec. 14	The Rev. Frank Breisch
July 25	Mrs. Anne M Willis	Dec. 27	The Rev. M. Wayne Burke
		Dec. 28	The Rev. Neville W. B. Phills

2020

Jan. 15	Mrs. Joan A. MacLeod	June 14	Mrs. Helena G. Tetley
Jan. 25	Mrs. Prudence K. Owen	June 21	Mr. Wayne Reid
Jan. 29	The Rev. Samuel J. Livingstone	June 22	Ms. Clara Marina Crews
Jan. 30	The Rev. I. Larry Jackson	June 26	Mrs. Harriette Rooney
Feb. 18	Mr. James Bain	July 10	Ms. Joy M.R. Randall
Feb. 28	The Rev. Dr. John Alwyn Simms	July 22	The Rev. J. Andrew Turnbull
Mar. 4	The Rev. Robert Little	Aug. 22	Mrs. J. Isabel Wilson
Mar. 12	The Rev. Peter Yong Kyoo Shin	Aug. 29	The Rev. William J. Adamson
Mar. 20	The Rev. Robert J. Elford	Sept. 15	The Rev. Dr. D. Laurence Mawhinney
Mar. 22	Mrs. Margaret A. McPhee	Sept. 26	The Rev. Kenrick Keshwah
Mar. 24	The Rev. William Lennips	Sept. 27	The Rev. Gerald E. Sarcen
Mar. 25	Mrs. Beverly A. Gellatly	Sept. 28	The Rev. Iris Ford
Apr. 1	Mrs. Audrey M. Thompson	Oct. 14	Ms. Margaret Ellen May Nutt
Apr. 4	The Rev. Ivan S. Gamble	Oct. 18	Ms. Christine Shaw
Apr. 5	Mrs. Donna Rose	Oct. 19	The Rev. Dr. Young-Taik Cho
Apr. 8	The Rev. Patricia A. Elford	Nov. 3	The Rev. J. Bruce Robertson
Apr. 26	Mrs. Meribah L. Aikens	Nov. 7	Mrs. Marjorie B. Douglas
May 3	Mrs. Marjorie Hay	Nov. 18	Ms. Jesse M. Horne
May 11	Mrs. Sarah Townsley	Nov. 19	Mrs. Vera G. Russell
May 24	Mrs. Enid Sills	Nov. 20	The Rev. William G. MacDonald
May 25	Ms. Doreen R Morrison	Nov. 22	Mr. Neville W. Stevenson
May 31	Mrs. Elizabeth Kenn	Nov. 28	The Rev. Jean S. Armstrong
June 6	Mrs. Heather L. Dalzell	Dec. 3	The Rev. D. John Fortier
June 10	The Rev. Dr. J. H. (Hans) Kouwenberg	Dec. 12	Mrs. Marie C. Wilson
		Dec. 14	The Rev. Thomas F. Kurdyla

2021

Jan. 3	Mrs. Hajnalka Kovacs Horvath	Jan. 26	Mrs. Florence A. Metzger
Jan. 11	The Rev. Dr. Eric Alexander Beggs	Feb. 7	Mrs. Dorothy E. Fresque
Jan. 15	The Rev. Kenneth G. Knight	Feb. 12	The Rev. Helen Goggin
Jan. 16	Mrs. Evelyn M. Bailey	Feb. 20	The Rev. Dr. Yon Jae Kim
Jan. 25	The Rev. John W. Burkhart	Mar. 3	The Rev. Robert J. Bernhardt

Active Members Deceased

2019

Sept. 6	The Rev. Thomas C. Billard
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2020

Feb. 19	The Rev. Ronald Sharpe	Nov. 28	The Rev. Connie Lee
Sept. 20	The Rev. Thomas G. Vais		

2021

Feb. 21	The Rev. Robert A. Reid
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Recommendation PAB-001 (adopted, p. 55)

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

PENSION PLAN FINANCIAL STATUS

Actuarial Valuation as at December 31, 2019

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, 2018.

In consultation with our actuaries, the board opted to file a formal valuation report as at December 31, 2019 which allowed the pension plan the opportunity to secure a strengthened solvency funding position.

The following table shows the going concern and solvency (wind-up) position of the pension plan as at December 31, 2020, with comparative information as at March 31, 2018 and December 31, 2019, the date of the last filed actuarial valuation.

Comparative Valuations as at March 31, 2018 and December 31, 2019 and Pension Plan Financial Status as at December 31, 2020

	March 31, 2018 (filed)	December 31, 2019 (filed)	December 31, 2020
Going Concern Position			
Surplus	\$29,993	\$35,200	\$36,400
Wind-up Position			
Deficit	\$(39,602)	\$(23,600)	\$(24,200)
Solvency ratio	87.4%	92.8%	93.0%

(all amounts shown in thousands)

The going concern funded status of the plan held strong over the past year mainly due to a decrease in the prescribed provision for adverse deviations (PfAD), driven by a slight increase in long-term average bond yields and positive investment performance in the last quarter of 2020 (based on smoothed asset value). The solvency (wind-up) position of the plan improved slightly over the last year mainly due to better than expected investment returns and a slight increase in discount rates for calculating wind-up liabilities.

Financial Monitoring of the Pension Plan

The Pension and Benefits Office monitors the financial position of the plan on a quarterly basis. The next actuarial valuation to be filed must be prepared as of a date no later than December 31, 2022.

Asset Liability Management Study

The results of the Asset Liability Management (ALM) study was presented to the Pension and Benefits Board and the Trustee Board in March 2020. The ALM study which began in March 2018 and concluded in March 2020, analyzed costs and risks under alternative investment, benefit, membership and funding strategies and provided a forecast of financial results over a projection period of 15 years. The analysis allowed the board to better understand the interaction between benefit levels, contribution levels and investment strategies while providing the opportunity to consider a broad range of outcomes including the expected, best and worse-case scenarios.

The main objectives of the review were to:

- ensure the plan is sustainable;
- understand the impact of membership counts and dollar base on future results;
- examine appropriate asset classes for the pension fund's investments;
- provide a better understanding of future outcomes;
- gain insight into the risk and reward trade-off of various investment strategies.

The main focus variables of the study were:

- going concern funded ratio including the PfAD;
- contribution sufficiency;
- probability the solvency ratio is above 90%.

The ALM results were very positive, indicating a high probability that plan contributions will remain sufficient throughout the 15-year projection period. These encouraging results provided the opportunity for the Pension and Benefits Board to explore and review the impact of a reduction

to member contributions, congregational assessments and employer contributions. The ALM study determined that the pension plan could sustain a partial contribution rollback to 8.0% of pensionable income for member contributions, 4.5% of dollar base for congregational assessments and 11% of pensionable income for employer contributions with a high probability of maintaining a 90% solvency funding ratio over the next 5–15 years.

Updated ALM results rolled forward to include impact of COVID-19 pandemic

As the study above was completed prior to the onset of the COVID-19 pandemic, the board consulted with the actuaries and requested that an updated analysis be prepared using the same rates presented above but rolled forward with updated economic information.

The updated analysis shows that the plan can expect to continue to maintain similar going concern and solvency funding ratios as previously reported inclusive of the proposed contribution reductions. The contribution sufficiency also remains high throughout the projection period. With this additional information the board agreed to proceed with the rate reductions determined in the original analysis, with an updated effective date of January 1, 2022.

Recommendation PAB-002 (adopted, p. 55)

That effective January 1, 2022, the member pension contribution rate be reduced to 8.0% of pensionable income, the pension plan congregational assessment rate be reduced to 4.5% of dollar base and the employer contribution rate be reduced to 11% of pensionable income.

OVERTURE No. 14, 2019 (A&P 2019, p. 516)

Re: Pension contribution from ecumenical shared ministry congregations

Overture No. 14, 2019 observes that the current funding formula of The Presbyterian Church in Canada pension plan requires vacant congregations to continue to pay their portion of the pension contributions; however, notes that in the case of an ecumenical shared ministry, the congregation may not be vacant but not necessarily served by a Presbyterian Church in Canada minister and the congregation will be also be required to make pension contributions to the denomination of the serving minister.

The Presbyterian Church in Canada pension plan is a registered defined benefit pension plan and is governed under the Pension Benefits Act in Ontario. Under the provincial funding rules, The Presbyterian Church in Canada is required to make contributions to fund the promised pension benefits accrued by each plan member.

The Presbyterian Church in Canada pension plan design determines employer contributions as follows:

- Each congregation pays each calendar year into the pension fund a percentage (5% in 2020) of the amount reported as the “dollar base” for that congregation as determined by the General Assembly.
- In the case of a member who is neither a minister serving in a congregation nor a diaconal minister serving in a congregation, the employer shall contribute 12% of the pensionable income of the member for each calendar year or part of a calendar year, during which the member is in pensionable service.

The Presbyterian Church in Canada pension plan is required to report all contributions as identified and required under the terms of the constitution to the regulators and remit to the pension plan custodian monthly. If the contributions are not remitted as reported and expected, the pension plan custodian has a responsibility to report the pension plan to the regulator.

The Presbyterian Church in Canada has congregations that have entered into ecumenical shared ministries with other denominations. Throughout these relationships each congregation continues to maintain their denominational status with The Presbyterian Church in Canada. In doing so, they continue to support Presbyterians Sharing through their suggested allocations, pay presbytery dues, complete annual statistical information and maintain all other responsibilities as required by the General Assembly. The support of The Presbyterian Church in Canada pension plan is one of many responsibilities of Presbyterian congregations to support the denomination as a whole.

We note the strategic plan of The Presbyterian Church in Canada (2016) encourages the church to nurture ecumenical relationships and we understand that with declining memberships,

congregations may feel the need to develop shared ministries with other denominations as a way to relieve financial stress as well as strengthen partnerships with a view of achieving common goals.

The Pension and Benefits Board engaged in detailed analysis to explore whether there is any opportunity within the current plan design to provide pension assessment relief for Presbyterian congregations when a non-Presbyterian minister serves the ecumenical shared ministry. The challenge was to find a way to both provide relief to these congregations while preserving the financial health of The Presbyterian Church in Canada Pension Plan.

Each denomination’s pension plan has its own set of regulations and policies. With congregations sharing in such ecumenical arrangements, many of their pension plans are designed differently than The Presbyterian Church in Canada’s pension plan and may have assessments that are tied directly to the payments made to the minister.

The board explored several options and determined that the option to offer an administrative credit would be most suitable. This would provide pension plan congregational assessment relief to congregations who are in approved ecumenical shared ministries served by non-Presbyterian ministers, where such congregations are required to contribute during a particular year to the pension plan of another denomination.

This will be administered by providing an administrative credit to the pension plan congregational assessment required under section 7.1 of the pension plan constitution equal to the amount required to be contributed to the employer’s portion of the other denomination’s pension plan, with the difference to be paid to The Presbyterian Church in Canada pension plan, with such difference not being less than zero.

Upon consultation with our actuaries, it was determined that providing this administrative credit to congregations in approved ecumenical shared ministries who are served by a non-Presbyterian minister is feasible, however, it will require an amendment to section 7.1 of the pension plan constitution.

Recommendation PAB-003 (adopted, p. 55)

That the prayer of Overture No. 14, 2019 be answered in terms of the above report with an effective date of July 1, 2021.

PENSION PLAN CONSTITUTION

Amendments to the Constitution effective January 1, 2022

In accordance with the results presented from the ALM study, the Pension and Benefits Board proposes the following amendments to the Constitution of the Pension Plan.

The table in Section 6.1(d) is deleted and replaced with the following:

Calendar Year	Member's Contribution Rate as % of Pensionable Income
2000	4.4%
2001	4.8%
2002	5.2%
2003	5.6%
2004 to 2011 inclusive	6.0%
2012	7.0%
2013 to 2021 inclusive	9.0%
After 2021	8.0%

The table in Section 7.1 is deleted and replaced with the following:

Calendar Year	Congregational Contribution Rate
Up to and including 1999	2.0%
2000	2.2%
2001	2.4%
2002	2.6%
2003	2.8%

2004 through 2011 inclusive	3.0%
2012	3.1%
2013 through 2021 inclusive	5.0%
After 2021	4.5%

Section 7.2 is deleted and replaced with the following:

- 7.2 In the case of a Member who is neither a minister serving in a congregation nor a diaconal minister serving in a congregation, the Employer shall contribute at the following rates:
- (a) 6% of the Pensionable Income of the Member for each calendar year or part of a calendar year, during which the Member is in Pensionable Service up to and including 1999;
 - (b) 7% of the Pensionable Income of the Member for each calendar year or part of a calendar year, during which the Member is in Pensionable Service from 2000 to 2012 inclusive;
 - (c) 9% of the Pensionable Income of the Member for each calendar year or part of a calendar year, during which the Member is in Pensionable Service from 2013 to 2014 inclusive;
 - (d) 10.5% of the Pensionable Income of the Member while the Member is in Pensionable Service during all or part of 2015;
 - (e) 12% of the Pensionable Income of the Member for each calendar year or part of a calendar year, during which the Member is in Pensionable Service from 2016 to 2021 inclusive; and
 - (f) 11% of the Pensionable Income of the Member for each calendar year or part of a calendar year, during which the Member is in Pensionable Service after 2021.

For any period during which such a Member is in part-time service, the Employer's contributions as determined above shall be reduced based on the ratio of actual service to full-time service, with such ratio being determined using the formula specified in Section 1.21.

Recommendation PAB-004 (adopted, p. 55)

That the above sections of the Constitution of the Pension Plan of The Presbyterian Church in Canada be amended as defined above effective January 1, 2022.

Amendment to the Constitution effective July 1, 2021

Section 7.1 is amended by appending the following paragraph to the end of the section:

- 7.1 Notwithstanding the foregoing, in respect of any full or partial calendar year period beginning on or after July 1, 2021, where:
- (a) Congregation participates in a recognized ecumenical shared ministry with a denomination other than The Presbyterian Church in Canada and is served by a minister ordained in such other denomination; and
 - (b) such minister participates in a pension plan established by the other denomination and registered under applicable pension legislation of a province of Canada or of the Government of Canada, and to which the Congregation is required to remit employer contributions in respect of the minister;

the amount that such Congregation is required to pay into the Pension Fund in that year shall be the amount calculated as the percentage of the Congregation's "dollar base" as determined above, minus the amount of any required employer contributions payable for the year by the Congregation to the pension plan of the other denomination. In the event that the employer contributions payable to the pension plan of the other denomination exceed the amount calculated as the percentage of the Congregation's "dollar base" as determined above, no contributions into the Pension Fund by the Congregation shall be required for that year. In the case of a Congregation that participates in a recognized ecumenical shared ministry for only a portion of any calendar year, and in the case of such a Congregation in relation to the partial calendar year period from July 1, 2021 to December 31, 2021, such Congregation's contributions into the Pension Fund for such partial year shall be determined as described in this paragraph but with reference to the percentage of the Congregation's "dollar base" prorated for that portion of the year, and to the employer contributions payable to the pension plan of the other denomination only in respect of that portion of the year.

Recommendation PAB-005 (adopted, p. 55)

That section 7.1 of the Constitution of the Pension Plan of The Presbyterian Church in Canada be amended as defined above effective July 1, 2021.

PENSION PLAN CONGREGATIONAL ASSESSMENT ARREARS

The Pension and Benefits Board reported to the 2019 General Assembly, the very serious issue of congregations that are in arrears regarding their pension payments and have substantial outstanding balances carried over from previous years. The board has worked diligently with the presbyteries involved and has followed all the steps within its capacity to communicate the importance of receiving timely payments and the consequences to the church when pension payments are not remitted.

Steps Taken

The process started in the fall of 2017, when the convener of the Pension and Benefits Board, the CFO and the Director of Pension and Benefits met with the Principal Clerk, the convener of the Assembly Council and a representative of the Assembly Council to discuss the critical issue of congregations who have continually failed to remit their required pension plan congregational assessments. These are congregations that made no payments to the pension plan despite the pension administrator's best efforts to collect contributions. At the beginning of the process, it was identified that a total of 14 congregations had arrears prior to 2017. Six congregations were from the Presbytery of Eastern Han-Ca, five congregations were from the Presbytery of Western Han-Ca, one from the Presbytery of Lindsay-Peterborough, one from the Presbytery of Hamilton and one from the Presbytery of New Brunswick.

At that time, it was decided that the convener of the Pension and Benefits Board would write to the treasurer of each congregation, with a copy to both the presbytery clerk and the clerk of session. The letter clearly stated that the congregational assessments are significantly past due and outlined the regulatory remittance requirements as well as the consequences the church as whole faces for non-compliance. Korean translations were sent along with the English copy to the Presbyteries of Eastern and Western Han-Ca.

The letter provided the opportunity for each congregation to remit their pre-2017 outstanding amounts by December 31, 2018. It was noted that the 2017 assessment amounts remained payable by December 31, 2017. The communication resulted in full payment from five of the 14 congregations, partial payments from five of the 14 congregations and no payments were received from four of the 14 congregations.

In addition to this special communication, the Pension and Benefits administration sends notices on a quarterly basis to all congregations that have outstanding balances. These notices are sent to the congregational treasurers. If no response is received, a notice is then sent to the presbytery to advise them of the congregations outstanding amounts and request assistance in ensuring the congregations obligations are met.

By the beginning of 2019, the congregations that continued with outstanding congregational assessments were in the Presbyteries of Eastern and Western Han-Ca only. The congregations from the other presbyteries had paid their obligations.

In early 2019, on the advice of an ad hoc Pension Board special committee to review and monitor this situation, a visit from the convener of the Pension and Benefit Board and the General Secretary of the Life and Mission Agency was arranged to each of the two Presbyteries: Eastern Han-Ca on January 15, 2019, and Western Han-Ca on February 5, 2019.

At the March 2019 Pension and Benefits Board meeting, it was recommended that the convener of the Pension and Benefits Board write to the Assembly Council informing them of the pension arrears situation with selected churches with the detailed history and steps taken, informing them of the issue.

In October 2019, the board received an update on the issue and agreed that it would be reviewed again at the end of 2019 to determine the total outstanding amounts and report back to the March 2020 Pension and Benefits Board meeting.

Outcome

In March 2020, it was reported that while there has been some improvement, a chronic and persistent resistance to paying the pension plan and health and dental congregational assessments still exists centered solely on a small number of congregations in the two Han-Ca Presbyteries.

It is important to emphasize that the Pension and Benefits Board's engagement with the two Han-Ca Presbyteries over the years has been positive. They have demonstrated a willingness to tackle this supervisory role conscientiously. This has resulted in considerable success. As of March 2020, ten of the Eastern Han-Ca congregations were in full compliance with their assessments and two others were in the process of catching up on their assessments. Among the Western Han-Ca congregations, ten congregations were in full compliance with their assessments and one other was catching up on their assessment.

Next Steps

Due to a lingering but seemingly intractable relationship with the remaining few congregations, the Pension Board requested the assistance of Assembly Council to address this issue and to investigate and recommend to the church further steps that can be taken to bring a resolution to this matter. The request resulted in the establishment of a small working committee made up of members of the Assembly Council, the Pension and Benefits Board and staff of the national office.

The working group has met four times between December 2020 and March 2021 and plans to meet again before reporting to the Assembly Council in April 2021. During this time, there has been significant progress from the remaining congregations with outstanding balances in the Presbytery of Eastern Han-Ca and we are optimistic their arrears will be paid in the coming months. We also understand that the Presbytery of Western Han-Ca has a special committee assigned to work on this issue.

Presently, there are two congregations of the Presbytery of Eastern Han-Ca with arrears totaling \$33,152.69 in pension plan assessments dating back between four and 14 years. There are also three congregations of the Western Han-Ca Presbytery with arrears totaling \$78,861.77 in pension plan assessments and \$21,209 in health and dental assessments spread over five years.

It has proved a challenge both to the Pension and Benefits Board and to the two Han-Ca Presbyteries who have taken seriously their oversight of the congregations within their bounds. The fact is that most congregations in these two presbyteries are either up to date or in two cases, in the process of catching up with previous pension assessments.

PETITION NO. 1, 2020 (p. 800)

Re: Reassessment of pension contributions

Petition No. 1, 2020 highlights a significant hardship suffered by Lakeshore St. Andrew's Presbyterian Church in late 2018 due to a split in the congregation which resulted in a substantial decline in attendance and revenue. The petition requests that the Pension and Benefits board provide a special reassessment of its 2020 pension plan congregational assessment to reflect the 2019 congregation dollar base rather than the 2018 dollar base. In addition, the congregation is requesting complete forgiveness of past-due payments out of compassion and in light of the significant financial contributions the congregation has made to the pension plan in the past.

The Pension and Benefits Board reviewed the issue in detail and understands and empathizes with the difficulties suffered by the congregation, however the board has a fiduciary responsibility and requirement to administer the plan based on the established policies and regulations.

In 2017, in response to concerns and feedback expressed by sessions and congregational treasurers regarding the timing of the pension plan congregational assessment invoices, the Pension and Benefits Board approved the change from calculating the pension plan congregational assessment using the dollar base reported on the congregational annual statistical report from the prior year to calculating the assessment using the dollar base from two years previous. This was done in response to the budgeting difficulties treasurers and payroll administrators faced using the previous method and also aligned the pension plan congregational assessment with the same dollar base used to calculate Presbyterian Sharing.

The board is required to administer all assessments equitably for all congregations. The dollar base reported on the congregational annual statistical report for two years previous is the basis of the

pension plan congregational assessments for each and every congregation of The Presbyterian Church in Canada.

The Pension and Benefits Board adheres to the requirements of the constitution, which does not provide the board with any discretion to waive the past or present pension contributions required to be made by Lakeshore St. Andrew's or any other congregations of The Presbyterian Church in Canada.

Recommendation PAB-006 (adopted, p. 55)

That Petition No. 1, 2020 re request for reassessment of pension contributions be answered in terms of this report.

GROUP BENEFITS

Group Benefits Marketplace Review – Request for Proposal (RFP)

The Pension and Benefits Board conducted a marketplace review of our Group Benefits Plan in 2019 in order to ensure the premiums paid by the church are competitive.

The Request for Proposal (RFP) document was circulated in March 2019 and we received four proposals from qualified carriers – Sun Life, Medavie Blue Cross, Great West Life and Manulife. AON, our benefits consultant, was engaged to do both a qualitative and quantitative analysis. The results established that Sun Life and Medavie Blue Cross provided the top two proposals with the highest cost saving and rate guarantees. In the spring of 2019, the benefits committee, along with our benefits consultant, heard strong presentations from each finalist. After much review, analysis and consideration, it was determined that Sun Life was the successful candidate.

The marketing review provided confirmation that Sun Life continues to offer significant cost savings to the church and our new contract provides the church with significant premium certainty over the next five years.

The board is conscious 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 continues to make every effort to look for cost containment strategies to manage annual premiums.

OVERTURE NO. 4, 2021 (p. 749)

Re: Maternity/paternal leave benefit top-up

Overture No. 4, 2021 observes that the present Maternity/Parental Leave Policy requires congregations to pay up to 27 weeks of maternity/parental leave top-up with the policy reimbursing congregations for the top-up of stipend only and a separate payment of up to \$2,000 for reimbursement towards any housing allowance paid.

The overture also suggests that for congregations who are struggling financially, the requirement to absorb the cost of a maternity/parental leave can be seen as discriminatory against ministers of child-bearing age. It must be highlighted that the implication of discrimination against those of childbearing age is unlawful and strictly prohibited under the Employment Standards Act.

The overture seeks reimbursement to congregations of 100% of stipend and housing allowance top-up for the maternity/parental leave top-up period.

In June 1999, the General Assembly approved changes to the Maternity and Parental Leave Policy for clergy and other church employees (A&P 1999, p. 220; A&P 1998, p. 219–20). Under this policy, it was required that congregations top-up stipends of ministers, and salaries for other employees, to 95% for 17 weeks maternity leave and 10 weeks parental leave and that congregations be reimbursed for this cost from the Health and Dental Plan.

Effective July 1, 2007, the Maternity/Parental Leave Policy was modified (A&P 2007, p. 476) to include a lump sum payment of \$2,000 towards housing allowance for a 27 week leave or prorated for a shorter leave. This is paid equally whether the congregation supports a manse or pays a housing allowance.

Over the last five years the health and dental fund has paid an average of \$56,000 per annum in maternity/parental leave reimbursements.

In addition to the maternity/parental leave reimbursements, the health and dental fund also provides reimbursements for pulpit supply insurance (up to 17 weeks) as well as 24 month free

health and dental coverage for spouses of deceased active and retired members of the health and dental plan.

The cost to reimburse congregations for 100% of maternity/parental leave stipend and housing top-up is not feasible at this time as it would create an additional financial burden on the health and dental fund that is not viable; therefore the board suggests that no changes be made to the policy at this time.

Recommendation PAB-007 (adopted, referred to Ministry and Church Vocations, p. 56)
That the prayer of Overture No. 4, 2021 re maternity/paternal leave benefit top-up be answered in terms of this report.

OVERTURE NO. 5, 2021 (p. 742)

Re: Health and dental plans for clergy couple in congregation

Overture No. 5, 2021 requests to allow a congregation who calls a co-pastoring clergy couple to one full-time position the options of opting out of one of the two health and dental plans required under the policies of The Presbyterian Church in Canada.

Participation in the Group Benefits plan of The Presbyterian Church is mandatory for all ordained and diaconal ministers who are employed 20 hours per week or more.

Clergy couples who are each employed for a minimum of 20 hours per week, or more are each provided with their own individual group benefit coverage and can utilize coordination of benefits. It is also important to highlight that in order for a member to be eligible for The Presbyterian Church in Canada's maternity/parental leave top-up benefit, the employee must be actively enrolled in the health and dental plan.

Although a congregation may view a clergy couple as occupying one position, from an employment standards perspective they must be treated as separate employees who hold individual employment relationship with the employer and are entitled to all of the benefits associated with the terms of their employment.

Presbyteries are required to ensure that newly inducted ministers are aware of the regulations and requirements of membership in the pension and group benefits plans as per section 240 of the Book of Forms.

Employment Standard Act (ESA) – Information Related to Benefit Plans

Employers are not required to provide an employee benefit plan, however if an employer does decide to provide a benefits plan, the rules against discrimination under the ESA must be complied with. The anti-discrimination rule prohibits discrimination between employees or their dependents, beneficiaries or survivors because of the age, sex or marital status of the employee. Employees and their dependents, beneficiaries or survivors must not be treated differently because of the employee's age, sex or marital status.

The Presbyterian Church in Canada Group Benefits Plan requires that individuals be insured for all benefits for which they are eligible under the policy. The group benefits program does not permit the opportunity to opt out as it would have implications on maternity/parental leave coverage as well as the loss of the ability for the members to coordinate benefits. Additionally, as this is an employer paid benefit, if an employee was asked to opt out by their employer as a result of benefit coverage under a spousal plan, this could be viewed as discriminatory and in direct conflict of the rights of the employee under the Employment Standards Act.

The current policy is in line with the requirements of the regulations of the General Assembly regarding membership in the Group Benefits program as well as in accordance with the Employment Standards Act.

Recommendation PAB-008 (adopted, referred to Ministry and Church Vocations, p. 56)
That the prayer of Overture No. 5, 2021 re health and dental plans for clergy couple in congregation be answered in terms of this report.

OVERTURE NO. 7, 2021 (p. 743–44)

Re Clergy pay equity and gender-based discrimination

This overture was transmitted by the Presbytery of East Toronto and referred, at the presbytery's request, to the Pension and Benefits Board as well as to the Life and Mission Agency Committee.

Overture No. 7, 2021 makes several requests. First, the overture asks that relevant information on clergy stipends and gender be gathered and presented in order to better understand the important matter of gender pay equity in The Presbyterian Church in Canada. Additionally, the overture asks that a special committee on gender inequity be established (the membership to include women in ministry and a member appointed by the Life and Mission Agency) to propose steps to end gender-based discrimination related to pay equity at all levels of the church, or to do otherwise as the General Assembly, in its wisdom, deems best.

The overture notes that, on average, in Canada women earn less than men. The overture also refers to studies finding that women in Canada with the same experience and socio-economic and demographic background earn less annually than their male counterparts.

But the scope of the overture is broader than gender pay equity. The overture raises concerns about discrimination in hiring practices, particularly in congregations. In this regard, female clergy report having experienced discrimination, unfair hiring practices, sexist comments and sexualized remarks.

The church rejects discrimination on such grounds as gender

The church affirms in section 8 of Living Faith that God always calls the church to seek justice. Justice “rejects discrimination on such grounds as race, sex, age, status”. Justice seeks the best ways to create well-being in societies and is concerned with, among other things, employment as well as rights and responsibilities. The justice the church seeks also involves protecting rights and seeking fairness. Issues of gender pay equity and gender discrimination are undoubtedly matters of concern for the church as it responds to God's call to seek justice.

In 1963, the denomination's Committee on the Place of Women in the Church wrote that “the first and obvious fact is that women have a full place in the church, which is humanity restored to God's intention for it. Men and women alike are the objects and servants of the purpose of God which the church has been created to express and fulfill. Any belief and practice which denies this truth is a distortion of the church's true nature.” (A&P 1963, p. 306–07, 74) The next year, the General Assembly adopted the same committee's report, which contained this declaration: “Within the life and work of the church...there can be no distinction in status accorded to men and women as members of the body of Christ.” (A&P 1964, p. 386–88)

In 1965, the Committee on the Place of Women in the Church proposed two motions, the substance of which were sent down under the Barrier Act. The spirit of the remits, in part, confirmed that in The Presbyterian Church in Canada the right to serve in any and all courts of the church be without any distinction between women and men. (A&P 1965, p. 108, 385) The result of adopting these changes under the Barrier Act in 1966 was that it was resolved that women are eligible to become elders of the church and ministers of Word and Sacraments. (A&P 1966, p. 47, 52,53, 77, 456)

In 1980, the Board of Ministry's report entitled “Women in Ministry” said that “We have to do here with the declared conviction of our church that the call of God to ministry is open to those who are women. To stand in the way of such a call is to attempt to prevent those whom God may be calling from receiving his call on the basis of sex, contrary to our declared understanding of scripture and the Reformed tradition. To tolerate such discrimination is to tolerate sexism, which is ethically as unacceptable as racism, classism or any other dehumanizing process that treats people according to categories rather than as persons.” (A&P 1980, p. 355–58)

The church's understanding about the equity of women and men, as outlined in Living Faith, and the parity of ministers as articulated in reports of the General Assembly, are reflected in the church's polity and policies that direct how congregations and presbyteries call ministers. The interim moderator, as the presbytery's executive, shall ensure equal and full consideration for all candidates whether male or female (A&P 1980, p. 398, 64) and ensure that search committees understand and endorse the principle that no one will be disqualified because of age, gender, race, or marital status.

The church has spoken decisively and has rejected as unjust discrimination on such grounds as gender. And repeatedly, the church has stated that women are to be treated no differently than men in regard to ministry. The overture states that many women ordained as ministers of Word and Sacraments within The Presbyterian Church in Canada have experienced treatment that has fallen short of full equality and the church's principles and beliefs. And, as the overture indicates, clergy women have experiences of discrimination, unfair hiring practices, sexist comments and sexualized remarks in the denomination.

Stipends

Each year, the the schedule of minimum stipends and allowances is published in the Act and Proceedings in the report of the Assembly Council. The schedule is established based upon COLA as defined by Statistics Canada average of the year over year from June to May. (A&P 2007, p. 213, 18) The stipend schedule proposes minimums that are based not, of course, on factors such as gender, age, or race but on years of service, up to eight years.

As in the case of ensuring that candidates are given equal consideration for calls regardless of gender, the presbytery plays a singular role in the matter of stipends. Presbyteries alone have the responsibility and authority to ensure that congregations will be adequately served by their ministers and that ministers receive adequate stipend and allowances. (A&P 1992, p. 396, Calling a Minister: Supplement 6 – Part-Time Ministry, p. 48) When the presbytery considers a call, the interim moderator (or designate) reports fulfillment of their appointment, and they present the call, guarantee of stipend and other relevant documents, and the presbytery proceeds to consider the conduct of the interim moderator and deal with the call. The stipend, allowances, study leave, and vacation period cannot be set below the General Assembly minimums. In cases where presbyteries have set minimums above those set by the General Assembly, these presbytery minimums must be met and the congregation, in all cases, may be more generous. "The presbytery may decline to sustain a call, on the ground of the numbers dissenting therefrom, on the ground of the weight due to objections adduced, or because the stipend promised is less than the minimum required." (Book of Forms 220.1)

Additionally, in the guarantee of stipend to the presbytery, the congregation vows "to adjust the stipend and allowances annually in view of any changes in the cost of living or the needs of our minister." (Book of Forms A-29) Presbyteries are further enjoined to enquire during congregational visitations about the amount and source of the stipend that is paid to ministers. (Book of Forms A-74)

Presbyteries are a unique and powerful authority in the church in regard to overseeing interim moderators and approving stipends and the terms of calls. The presbyteries alone know, approve, and amend stipends. And in their duty, presbyteries are guided by the church's statements, policies and decisions of General Assembly ensuring equity.

Conclusions

The overture raises important matters that require not only the church's attention generally, but specifically the vigilance and redress of presbyteries. The church's theological statements and polity guide us to do justice. Where inequity and injustice exist, the church's polity and policies impel those courts and committees with the authority and responsibility to examine and remedy such situations.

The overture asks that the Pension and Benefits Board gather and present all relevant information on clergy stipend and gender. The Pension and Benefits Board observes that, regrettably, it does not have the authority, resources, mandate, or ability to gather the necessary information and conduct such a study. The Pension and Benefits Board does not collect data specific to all ministers' stipends or increment level, nor does the board receive data that allows for comparisons between genders or between past and current ministers serving a congregation.

Additionally, the board observes that no national committee, agency, or office is in possession of or has access to all the stipend information of ministers in The Presbyterian Church in Canada and the other information needed to conduct a meaningful gender-equity study. Nor do denominational committees and agencies have the opportunity or power to receive complaints of gender-based discrimination, to investigate those complaints, or to enforce correction of them.

The absence of centrally gathered data in the denomination does not excuse the church from attending to matters of equity. It is the duty of presbyteries to ensure that all qualified people are considered equally for positions, regardless of gender. And presbyteries alone in the church are in possession of the stipendiary information of the ministers under their care. Likewise, presbyteries have the responsibility and authority for approving stipends and regularly ensuring that ministers are compensated appropriately through inquiry, investigation and correction.

Recommendation PAB-009 (adopted, p. 55)

That the above be the response to Overture No.7, 2021 re clergy pay equity and gender-based discrimination.

Recommendation PAB-010 (amended, p. 56)

That presbyteries be encouraged to collect and analyze data regarding pay equity within the bounds and seek to identify and address any situations where gender discrimination exists.

Recommendation PAB-011 (amended, p. 56)

That, to further assist presbyteries in eliminating stipend inequalities based on gender, presbyteries be encouraged to amend their standing orders such that interim moderators disclose and explain to the appropriate presbytery committee what differences exist between the stipend provided to the last incumbent and the guarantee of stipend in the call to the new minister and why such differences may exist.

Recommendation PAB-012 (amended, p. 56)

That the Assembly Council consider the appropriateness, feasibility and achievability of collecting information in the statistical report needed to conduct stipendiary comparisons.

COMMUNICATION

Communications Overview

The Pension and Benefits Board is dedicated to finding new techniques to communicate openly and efficiently to all active members, retirees and congregational treasurers, while also maintaining the current tools and methods that have proven to be successful and beneficial to the membership.

We continue to work on developing new communication techniques with the intention of making a positive impact on active members, retirees and congregational treasurers' lives by enhancing our website and providing various methods of promoting programs, communicating updates, policies and new initiatives.

Website

The Pension and Benefits webpage is continuously monitored and updated with new information to keep active members, retirees and congregational treasurers up to date with any changes that relates to pension and benefits. These updates include new features, such as the *Updates to Your Health and Benefits* page, which allows active members and retirees easy access to new information provided by Sun Life Financial regarding the group benefits program.

Online Learning and Resources

We continue to promote the EAP resources offered by ComPsych which provides tools such as legal guidance, financial resources and emotional support, in addition to the other confidential resources, including counselling services. Our office facilitated a series of webinars offered by ComPsych covering a range of topics from financial health to mindfulness. Throughout the coming year, we hope to provide new, exciting topics through the webinars which we hope will be engaging and educational.

Newsletters

The use of digital and print copies of the *Window* and *Contact* newsletters continues to be a success and the preferred choice for communicating any plan updates throughout the year. We also continue to provide updates for congregational treasurers through memos and bulletins designed to communicate essential information such as annual rate changes and tax information.

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 Ms. Nicole Jeffrey who took up a newly designated position as Director, Pension and Benefits, four 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. Mandated to fulfil a proactive role, she has provided sharper focus to our work. Together with Ms. Patty Panagiotopoulos, Administrator; Ms. Liane Maki, Pension and Benefits Clerk and Ms. Perri Jeffery, Acting Communications Coordinator, there is a fine team atmosphere as the many tasks and challenges in the Pension and Benefits office are faced.

The Pension and Benefits Board would like to express its sincere gratitude to the Rev. Cameron Bigelow, Mrs. Ann Hysert and Ms. Ingrid Chinguanco for their dedicated service on the board. Ann and Cam have both completed 2 three-year terms as of last year and graciously agreed to stay on for one additional year after the cancellation of the 2020 General Assembly. Ingrid completed her second three-year term with the board this year.

Ann has faithfully chaired the Group Benefits Sub-Committee and Ingrid has conscientiously chaired the Technical Sub-Committee of the board. We are extremely grateful for their expertise, wisdom and devout service.

Cam first served as convener of the Technical Committee in 2014 and was appointed convener of the Pension and Benefits Board in 2015. We are extremely grateful for Cam's sound leadership, dedication, insightfulness and unwavering commitment to the work of the Pension and Benefits Board.

Cameron Bigelow
Convener

Nicole Jeffrey
Director

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 146th General Assembly:

The Presbyterian Church Building Corporation (the Corporation) originated with individual Presbyterians in congregations, sessions, presbyteries, synods and 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 YEAR 2019–2020

The Corporation, in 2019 and 2020, continued 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 243 loans for an aggregate of over \$56,400,000. During 2019, loans were approved for the following:

- Knox Church, Oakville, Ontario
- The Church of St. David, Halifax, Nova Scotia
- Presbyterian College, Montreal, Quebec

As at year end 2019, there was a total of \$5,225,001.70 in loans, either advanced or approved for advance, to a total of 16 congregations and to the Synod of Southwestern Ontario on behalf of Camp Kintail. This represents an increase from the previous year when a total of \$4,768,059 was either advanced or approved for advance for 14 congregations. This increase was after payments which aggregated \$981,931.

Congregations continue to faithfully meet their repayment obligations and we are pleased to congratulate Knox Church in Woodstock, Ontario, that retired their loans during the year and well within the prescribed maturity requirements.

The General Manager also acts as the Coordinator, Lending Services for The Presbyterian Church in Canada and during the year a total of seven loans for a total of \$518,000 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 nine 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 or repairs to buildings. To this end, during 2019 the General Manager visited seven 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, 2019 were audited by KPMG LLP Chartered Accountants and the Auditors' Report thereon is unqualified. Day-to-day administration and management of the affairs, business and operations of the Corporation is handled by the General Manager.

The following are the directors of the Corporation for the 2019–2020 year:

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
Ms. Mary Chudley, Victoria, British Columbia
Mr. George D. Gordon, Oakville, Ontario
Mr. Alex R. Grant, Calgary Alberta
Ms. Sheila H. Limerick, Toronto, Ontario (to December 31, 2019)
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. William Paterson, Edmonton, Alberta
Mr. David Phillips, Uxbridge, Ontario
Mr. Siegfried Quickert, Scarborough, Ontario
The Rev. Shalini Rajack-Sankarlal, Ajax, Ontario
The Rev. Matthew Sams, Thornhill, Ontario
Mr. Kenneth Sheward, Beamsville, Ontario
Ms. Sandra Steadman, Beaconsfield, Quebec
Ms. Linda Sutherland, Toronto, Ontario (since January 1, 2020)
Ms. Nancy Thornton, Toronto, Ontario
The Rev. Thomas G. Vais, Thornhill, Ontario (Chair)
Mr. Kenneth Wilson, Saskatoon, Saskatchewan

We wish to note the retirement this year of Ms. Sheila H. Limerick, who has served as a director of the Corporation for 24 years. Throughout, she has been very active in the affairs of the Corporation, serving as a vice-chair of the Corporation, member of the Executive Committee and chair of the Audit Committee. She has contributed in all aspects of the life of the church, both nationally and at the congregational level and her presence and influence will be missed. We wish her well in her retirement.

Thomas G. Vais
Chair

William B. Collier
General Manager

THE YEAR 2020–2021

The Corporation experienced significant changes in 2020. The most heartbreaking being the sudden passing of the Rev. Thomas G. Vais, Chair of the Corporation. Tom served as a director of the Corporation for many years. PCBC was truly blessed with his Christian leadership and dedication. We extend our deepest sympathy to his wife and co-minister Heather, family and congregation of Thornhill Church.

The Rev. Shalini Rajack-Sankarlal, Vice-Chair, who now resides in Windsor, was appointed Chair to the Board of Directors of the Corporation. Otherwise, the list of directors remains the same as reported in 2019, with the exception of the Rev Tom Vais.

We are honoured to note the retirement of our General Manager, Mr. William (Bill) Collier on August 31, 2020. Over his six years of service he skillfully and with great affection, managed the Corporation's activities. Bill had served as a director for many years before his appointment as General Manager. His 40 years of professional banking experience was an exceptional asset to the work of the Corporation and our church. Among his many duties and responsibilities as General Manager, Bill went out of his way to raise the Corporation's profile as a source of advice and/or financial assistance to congregations embarking on capital projects. To this end, he worked effectively with congregations and other institutions within the church requiring loans for building programs, extensions, renovations and various projects to enhance their buildings. We wish Bill well in his retirement.

After a wide and rigorous search, the board was pleased to appoint Ms. Betty Kupeian General Manager, Secretary and Treasurer of the Corporation, effective June 1, 2020. She and Bill Collier worked together through the months of June and July to achieve an exceptionally smooth transition.

Through a combination of new loans and payments received on the existing portfolios, there are no significant changes in the loan guarantee totals since last year. Congregations continue to faithfully meet their repayment obligations and we are pleased to congratulate Camp Kintail in Ontario for retiring their loan during the year, well within the prescribed maturity requirements.

A two-year term \$250,000 bridge loan was approved in June by the Corporation. This to assist a missionary family returning to Canada abruptly due to the pandemic. The assistance was directed to the purchase of a home, while they establish credit and secure employment in Canada over the next two years.

The New Brunswick property, one of three housing properties owned by the Corporation, was sold in May 2020. We recorded a net gain of \$60,720 on the sale.

As at December 31, 2020, we were pleased to support six retired servants of the church with monthly income subsidies.

The financial statements of the Corporation for the year ended December 31, 2020 were audited by KPMG LLP Chartered Accountants and the Auditors' Report thereon is unqualified. Day-to-day administration and management of the affairs, business and operations of the Corporation is handled by the General Manager.

In 2020 the website of the Corporation was updated. Presently work is underway to make both the Corporation and Lending Fund application forms available on the website in an interactive format.

The Corporation continues to fulfill its mission of Christian charitable activities by providing guarantees to congregations for capital projects and housing for retired servants of the church. Furthermore, 2020 being an exceptional year due to the pandemic, we expanded the mandate of the Corporation to assist a missionary family of The Presbyterian Church in Canada in establishing life back in Canada. We also made funds available to our existing loan guarantees to assist with operating costs, if needed.

Shalini Rajack-Sankarlal
Chair

Betty Kupeian
General Manager

THE YEAR 2020–2021 UPDATE

It is with regret that the Board of Directors accepts the resignation of the Rev. Shalini Rajack-Sankarlal effective April 7, 2021. We would like to express our gratitude and recognize the valuable service she provided to the Corporation as a director and as chair.

At the annual meeting of the Board of Directors on April 9, 2021, Mr. David Phillips was appointed chair of the Corporation.

It was also agreed that the General Manager title will be changed to Chief Operating Officer as a more fitting title for the responsibilities within this role.

David Phillips
Chair

Betty Kupeian
Chief Operating Officer

The Presbyterian Church Building Corporation
Statement of Financial Position
December 31, 2020, with comparative information for 2019

	2020	2019
Assets	\$	\$
Cash	34,510	30,210
Investments	6,028,975	5,594,741
Accounts receivable	1,000	0
Loan receivable	247,557	0
Residential properties	228,228	284,584
	<u>6,540,270</u>	<u>5,909,535</u>
Liabilities and Net Assets		
Liabilities		
Accrued liabilities	50,957	44,141
Promissory notes payable	222,300	237,300
	<u>273,257</u>	<u>281,441</u>
Net assets		
Invested in residential properties	228,228	284,584
Restricted for endowment purposes	197,421	197,421
Internally restricted	956,527	843,659
Unrestricted	4,884,837	4,302,430
	<u>6,267,013</u>	<u>5,628,094</u>
	<u>6,540,270</u>	<u>5,909,535</u>
Contingent Liabilities		
Guarantees of bank loans to congregations	3,700,471	3,136,128

The Presbyterian Church Building Corporation
Statement of Operations
December 31, 2020, with comparative information for 2019

	2020	2019
Revenues	\$	\$
Interest and investment income (loss)	826,929	838,021
Gain on sale of residential property	60,721	0
Rental income	12,600	15,850
	<u>900,250</u>	<u>853,871</u>
Expenditures		
Salaries and benefits	166,253	121,246
Housing expenses and rent subsidies	51,745	57,795
Professional fees	18,278	15,216
Interest on promissory notes	4,746	5,286
Office and other	10,148	8,567
General manager moving expenses	10,000	0
General Manager travel	161	540
Directors travel	0	4,958
Annual meeting	0	2,706
	<u>261,331</u>	<u>216,314</u>
Excess of revenues over expenditures	<u>638,919</u>	<u>637,557</u>

REMITTS UNDER THE BARRIER ACT

To the Venerable, the 146th General Assembly:

The following are the replies from the presbyteries to the remit sent down under the Barrier Act by the 2019 Assembly. The General Assembly's decision regarding these remits are found on p. 25, 27–28.

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 1, A&P 2019, p. 261, adopted, p. 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)

Approved: 44 presbyteries (1,274 ministers/diaconal ministers/elders on the 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, Paris, London, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Grey-Bruce-Maitland, Superior, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Han Ca West.

Disapproved: 0 presbytery (0 ministers/diaconal ministers/elders on the constituent roll*)

No Response: 1 presbytery (24 ministers/diaconal ministers/elders on the constituent roll**) Winnipeg.

Total Presbyteries: 45 presbyteries (1,298 ministers/diaconal ministers/elders on the constituent roll***)

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 2, as amended, A&P 2019, 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.

Approved: 33 presbyteries (957 ministers/diaconal ministers/elders on the constituent roll*) Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Seaway-Glengarry, Ottawa, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Barrie, Temiskaming, Waterloo-Wellington, Hamilton,

Niagara, London, Essex-Kent, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Vancouver Island.

Disapproved: 12 presbyteries (347 ministers/diaconal ministers/elders on the constituent roll**) Montreal, Lanark & Renfrew, Oak Ridges, Algoma & North Bay, Han-Ca East, Paris, Lambton-West Middlesex, Peace River, Kootenay, Kamloops, Westminster, Han-Ca West.

Total Presbyteries: 45 presbyteries (1,304 ministers/diaconal ministers/elders on the constituent roll***)

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, 2019 (as amended, A&P 2019, 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.

Approved: 30 presbyteries (870 ministers/diaconal ministers/elders on the constituent roll*) Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, New Brunswick, Quebec, Seaway-Glengarry, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Barrie, Temiskaming, Waterloo-Wellington, Hamilton, Niagara, London, Essex-Kent, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Northern Saskatchewan, Edmonton-Lakeland, Central Alberta, Calgary-Macleod.

Disapproved: 15 presbyteries (436 ministers/diaconal ministers/elders on the constituent roll*) Prince Edward Island, Montreal, Ottawa, Oak Ridges, Algoma & North Bay, Han-Ca East, Paris, Lambton-West Middlesex, Assiniboia, Peace River, Kootenay, Kamloops, Westminster, Vancouver Island, Han Ca West.

Total Presbyteries: 45 presbyteries (1,306 ministers/diaconal ministers/elders on the constituent roll*)

NOTES: * numbers reported by clerks.
** numbers estimated based upon number of pastoral charges and ministers and diaconal ministers on the roll. (March 2020).
*** numbers are the combination of approved, disapproved and no response.

SPECIAL COMMITTEE RE LGBTQI LISTENING **(RAINBOW COMMUNION)**

WARNING: BEFORE READING THIS REPORT

The nature of this report means that it makes many references to traumatic experiences, including but not limited to homophobia, transphobia, LGBTQI+ hate crime, bullying, sexual violence, homelessness, suicide and self-harm.

A list of help resources follows, including LGBTQI+ specific and youth specific help lines and mental health supports. Please make use of them or other local resources if you are experiencing re-traumatization, triggering or mental health strain as a result of reading this report.

RESOURCES FOR THOSE SEEKING SUPPORT

Egale Canada

Resources and research that provide the most reliable and up-to-date tools and information for LGBTQI2S people and communities, service providers, schools and companies. egale.ca

ILGA World

The International Lesbian, Gay, Bisexual, Trans and Intersex Association: Resources and research on the situation of LGBTQI people around the world including the annual “State Sponsored Homophobia Report” and maps on sexual orientation laws. ilga.org

It Gets Better Campaign

In response to publicized suicides by LGBT youth, author Dan Savage initiated the It Gets Better campaign through which supportive LGBT people and allies share supportive messages through online videos. itgetsbettercanada.org

Kids Help Phone

Children and youth ages 5 to 20 can speak with trained counsellors at Kids Health Phone (1-800-668-6868). kidshelpphone.ca

Lesbian, Gay, Bi and Trans Youthline

The Lesbian, Gay, Bi and Trans Youthline offers free peer support for youth aged 26 and under (1-800-268-9688). youthline.ca

Parents, Friends of Lesbians and Gays (PFLAG)

PFLAG is a resource for LGBT people and their families. pflagcanada.ca

Rainbow Faith and Freedom

A global movement that confronts religious-based LGBTI discrimination and improves the human and equality rights of LGBTI people everywhere. rainbowfaithandfreedom.org

The Hope for Wellness Help Line of Indigenous Services Canada

Offers immediate counselling to all Indigenous people across Canada. This service can be accessed toll free at 1-855-242-3310 or through online chat. The service is available in English, French, Cree, Ojibway and Inuktitut. hopeforwellness.ca

The Veterans Affairs Assistance Service and Canadian Forces’ Member and Family Assistance Services

This 24 hour a day, seven day a week, free, voluntary and confidential service can offer counselling to people with personal or emotional issues, stress or burnout, among other issues. Call toll free 1-800-268-7708 for assistance or call the teletypewriter service at 1-800-567-5803. veterans.gc.ca/eng/contact/talk-to-a-professional and canada.ca/en/department-national-defence/services/guide/programs-canadian-forces/cfmap.html

NOT ALL ARE WELCOME A Call to Confession and Healing for Harm Done

The report is divided into the following sections:

Trigger Warning

Resources for those Seeking Support

Introduction

The Context for Listening

The Work of the Rainbow Communion

The Context for Listening
Harm Done by the Church

The Stories

A Precious Gift
The Moderator’s Letter of Repentance
The Content of the Report

Identifying Harm Done

The Pain of Church Community

Secrecy, Hiding and Isolation
Fear, Sadness and Depression
Living in a Cisgender and Straight World
“Pray the Gay Away”
Sexual Orientation and Gender Identity Change Efforts (SOGICE)
The Dilemma of Conflicting Identities and Leading Double Lives
Don't Ask, Don't Tell
Dissonance
Trying to Manage the Pain
 Leaving
 Substance Abuse
 Self-Harm
Suicide

The Importance of Church Community

Grace Experienced in the Face of Challenges
God or the Church?
Grace Received in the Face of Harm
Acts of Grace
Leading with Grace
Gracious Families
Surprising Relationships of Grace
In Search of Grace
When God Works through LGBTQI People
Beloved by God

Responding to the Call to Leadership within the Broken Body of the Church

The Dilemma of Responding to a Calling or Vocation within the Church
Impact on Allies Who Are Responding to a Calling or Vocation
The Heightened Fear and Anxiety Associated with Working with Children and Youth
 See also Appendix 7: Debunking the Myth that Falsely Links Paedophilia with those Who Identify as LGBTQI
Risks of Considering Paid Employment within The Presbyterian Church in Canada
The Threat of Being ‘Outed’ while Preparing for Ministry
Being in Ordained Ministry in The Presbyterian Church in Canada
Living Openly in the Church
Forced Celibacy
Those Forced to Leave The Presbyterian Church in Canada
The Impact of the 1996 General Assembly’s Decision re the Rev. Darryl Macdonald
 See also Appendix 3 and Appendix 5 (Section 1990s)

The Particularity of Harm Done to Diverse Groups

Harm Done to those Storytellers Who Are Racialized as People of Colour or Self-identify within Particular Ethno-cultural Communities
Indigenous Experiences in the Context of The Presbyterian Church in Canada
Identifying Harm Done to Specific Sexual and Gender Minorities in the LGBTQI Spectrum
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Harm Done to those Who Identify as Transgender
Transphobia
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Harm Done to Affirming Families, Allies and Advocates
Harm Done to Straight Spouses and Partners

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Complicit in Hypocrisy

Double Standard

Harm Caused by “Love the Sinner, Hate the Sin”

Responding to Harm Done

God’s Covenantal Embrace

The Road to Emmaus – Trauma and Grace

The Encounter

A Call to Confession

Public Expression

More than Just Words

Providing Pastoral Care

Care for Youth

Debunking the Myth that Falsely Links Paedophilia with those Who Identify as LGBTQI

Responding Appropriately to Abuse

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INTRODUCTION

A CALL TO REPENTANCE

In the 1994 Committee on Church Doctrine's "Report on Human Sexuality", the authors stated that "The Church as a whole must repent of its homophobia and hypocrisy" and "The church is called to be a welcoming, nurturing, loving and supporting community, a true church family, where all are welcomed, nurtured, loved and supported" (A&P 1994, p. 251–74, 56).

Despite this call to repentance, The Presbyterian Church in Canada remained silent concerning the harm done for 23 more years. At the 2017 General Assembly, in the section of the joint report of the Committee on Church Doctrine and the Life and Mission Agency Committee entitled "Responding to 1994 Call to Repent of Homophobia", a recommendation was made for The Presbyterian Church in Canada to repent of homophobia and hypocrisy by establishing a special committee with specific terms of reference (A&P 2017, p. 478, 28).

Also in 2017, a motion came from the floor of the General Assembly to direct the Moderator to write a letter of repentance to the LGBTQI community. (A&P 2017, p. 46) The Moderator, the Rev. Peter Bush, sent this letter at the beginning of Lent in February 2018. The letter states, "This letter of repentance is an interim response between the call of the 1994 document and the work of the Rainbow Communion" (Moderator's Letter of Repentance, A&P 2019, p. 19).

Throughout this report, the Moderator's Letter of Repentance and its important role in beginning the process of repentance and informing the work of the Rainbow Communion will be referenced. The 2019 General Assembly, adopted the recommendation:

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 (A&P 2019, p. 19).

Despite these initial steps, 27 years after the Committee on Church Doctrine's recommendation, this open wound in the body of Christ continues to impact us all and must be addressed urgently and as the work of the Spirit.

This final report draws on the 139 stories shared with the Rainbow Communion. In the interest of maintaining confidentiality, reducing speculation and mitigating additional potential harm, NO NAMES will be used in conjunction with stories told throughout the report except for those that

are already on the public record and/or have given their consent in writing. Throughout the report quotations from storytellers are usually indented.

THE WORK OF THE RAINBOW COMMUNION

See Appendix 1: Terms of Reference and The Listening Process

Membership

In 2017, members of the Special Listening Committee re LGBTQI (also known as the Rainbow Communion) were named by the Assembly on nomination of the Moderator and included: the Rev. Dr. Robert Faris and Ms. Sue Senior (co-conveners), the Rev. Dr. Tim Archibald, the Rev. Joseph Bae, the Rev. Dr. Jean Morris, Ms. Sydney O'Brien and Ms. Bassma Younan. The Rev. Dr. Tim Archibald resigned from the committee in 2018 and was replaced by the Rev. Michael Veenema from Port Williams, Nova Scotia. The Rev. Joseph Bae resigned from the committee in 2019 and was replaced by Mr. Robert Hayashi from Aurora, Ontario. Ms. Bassma Younan resigned from the committee in 2021 and was not replaced. To support the members of the committee, two chaplains, the Rev. Linda Patton-Cowie and the Rev. Bill Elliott, were named in 2019.

Since June 2017, the Rainbow Communion has been preparing for listening to, and learning from, the stories of those whose voices have most often not been heard in the church. Its first task, as identified in the terms of reference, was to “create a safe and respectful environment in which confidentiality is assured, in order to encourage LGBTQI people and others:

1. to tell their stories of harm done to them within and by the church; and
2. to share their stories of God’s grace experienced by them and Christian ministry performed by them, even in the midst of the challenges they have faced.”

Its second task was “to convey to the church what it heard and experienced regarding harm done by homophobia, transphobia, heterosexism and hypocrisy, providing an appropriate response and making recommendations for concrete actions to address the harm done for implementation in the church in its report to the General Assembly.”

In 2018 and 2019, the Rainbow Communion brought interim reports to the General Assembly with a number of recommendations and has since then been engaged in preparing a final report that was to have been presented at the General Assembly in 2020. Unfortunately, the extraordinary situation in which we have found ourselves because of the COVID-19 pandemic led to the cancellation of General Assembly in 2020. Although this delay was due to the pandemic, for many people, including many of those who have told their stories to the Rainbow Communion, this has come as a great disappointment as significant decisions regarding the place of people who identify as LGBTQI within The Presbyterian Church in Canada have once again been delayed. In fact, at this time many people are continuing to experience harm and to feel unsafe, threatened and vulnerable.

It is hoped that the recommendations brought by the Rainbow Communion and adopted by the General Assemblies in 2018 and 2019, have enabled the church to begin to hear about and address the tremendous amount of harm that has been done and continues to be done, to people who identify as LGBTQI and other people who have been affected. The stories of 139 people who came forward with courage trusting the Listening Space process are reflected in this report.

The Context for Listening

Although its terms of reference are clear and distinct, the Rainbow Communion had to be aware of the context in which stories were shared, both inside the church and in the wider world. Many people who contacted the Rainbow Communion were unclear or confused about its role and therefore clarification frequently needed to be provided regarding ‘what we are’ and ‘what we are not’.

The following has appeared on the Rainbow Communion website:

- 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 beyond those outlined in the mandate or provided in its reports.
- Rainbow Communion is not a lobby group.

This confusion was understandable as the Rainbow Communion did its work in the context of the church's ongoing debate and parallel processes related to LGBTQI inclusion. In particular, there has been a lack of clarity after the 2019 General Assembly's decision to follow "Pathway B (Inclusion)" as identified in the Special Committee of Former Moderators' Report. Despite the Assembly's decision, the remits which were approved by the Assembly and sent to presbyteries for consideration under the Barrier Act do not reflect the Inclusion Pathway (B) and still allow for people who identify as LGBTQI to be excluded and marginalized.

For many storytellers, the lack of clarity on these issues and in the actual process, after decades of discussion and delays, has been a source of harm in itself. In their words:

There is a perception by the public that our organization – The Presbyterian Church in Canada – is about discrimination, hatred and doing harm.

As a life-long Presbyterian, I want the General Assembly to make a decision – either way – so that I can finally decide about my support of The Presbyterian Church in Canada.

I think we (the church) really need to say what it is that we believe, because there are people who just assume that the church believes what they believe and a lot of people have gone happily along assuming that their prejudices are the church's prejudices. So, we need to be clear what it is we (the church) believe.

The Presbyterian Church in Canada's website is either so bad or it is so hidden...that I couldn't ever find – to actually try and click it – I couldn't find anything clear on gay marriage – either way.

It seems to me that there's a lot of people in The Presbyterian Church in Canada who won't mind if the church became inclusive and welcoming but they won't mind if it doesn't either. So, they are more indifferent than concerned. I think that's the problem.

An elder left our church...because the wider church says that 'who they are' is not okay.

I'm getting married this year...I imagined that my father would do the ceremony as he's a Presbyterian minister. People tell me to wait. Wait for what? Wait for how long?! Until I'm 50?!

I actually feel that there is a conspiracy of sorts through the orchestration of endless procedural maneuverings at presbytery and at the General Assembly to avoid any movement on sexuality or our understanding of it. I find it incredibly stressful.

The last few years of unrest and upset have really shaken my faith in my denomination.

Harm Done by the Church

See Appendix 4: The Church's History Regarding Harm Against Sexual and Gender Minorities

Over centuries and even millennia, the Christian church in its many forms has not only supported but has also been the source of the fear and hatred that has fuelled shaming, marginalization, abuse, torture, rape and murder of people who in today's understanding would identify as LGBTQI. This harm continues to the present day. Scripture has been used and continues to be used, as a weapon against LGBTQI people with texts being quoted to justify harm done. For many LGBTQI people, scripture has become only a source of fear and pain rather than a source of life and grace.

As long as churches are all allowed to discriminate in this way, it gives people something to point to that's supposedly holy and sacred. Even unchurched people who were never brought up as Christian but happen to be raised homophobic, will point to religion to support their homophobic views. The Presbyterian Church in Canada – and other denominations – are responsible for validating homophobia.

Most of the time, especially outside of the church, I find it much more difficult to 'come out' as Christian than to 'come out' as lesbian. Christianity has perpetrated so much harm. I'm embarrassed that people will think I've contributed to that harm.

There are descendants and children of long-term Presbyterians who are not part of the church solely because of the church's stance on same-sex relationships.

I am frequently embarrassed to be a Christian because it is seen as a homophobic institution.

‘Anti-gay’ Bible passages are taken out of context.

Some ways of reading the Bible feed into homophobia.

To argue that God would exclude people from leadership simply because of who they love seems so absurd. So then to make any theological argument or biblical argument to support that feels homophobic to me.

Because I am queer, it is assumed that I am automatically condemned...and not to be saved.

The use and abuse of scripture...has been causing incredible harm because the Bible has been weaponized.

People are made to feel unworthy in the church.

I think it’s partly generational that a lot of what my generation has learned in school and elsewhere...is that things are ambiguous and things are on a spectrum. And there are different ways of interpreting scripture.

Call for more humility in our handling of scripture.

There has been a misuse of the scriptures. Selective reading of the Bible leads to a loss of guidance from the Holy Spirit. Selective reading is hypocrisy.

Sincere Christians...even those who are not LGBTQI...who grew up with a traditional understanding of homosexuality are changing their minds about the church’s interpretation of scripture and teachings on this matter.

This history and the harm experienced by those who identify as LGBTQI have most often been silenced, hidden or covered up. Only in the latter half of the 20th century did The Presbyterian Church in Canada and other churches begin to recognize their role in the brutalization and demonization of people who identify as LGBTQI and begin to speak and act in different ways.

The church by its actions and inaction, speaking and silence, creates hurt, fear and distrust among LGBTQI persons who are part of the church. Deaf to the cries of hurt, fear and distrust, the church dismisses the pain experienced by LGBTQI persons. For our unwillingness to recognize the hurt and fear our actions and attitudes have caused, we are sorry and we repent. (Moderator’s Letter of Repentance, A&P 2019, p. 19)

In The Presbyterian Church in Canada, the challenge lies in suppressing authentic dialogue.

The lingering homophobia – even in those so-called affirming spaces – is reinforced by a certain level of silence.

The church has been held hostage for over 30 years...I was BORN in 1988! This is a long time to knowingly be harming people.

On coming out in the church: It was just silence...It was made clear that I was not to talk about it. It was never spoken about; that is part of the problem.

There is so much fear over even just talking about understanding homosexuality.

Gay issues remain hidden in our church. No one talks about it. Families struggle in silence. Leaders do not speak to help them.

Part of the mandate of the Rainbow Communion has been to review past reports, study guides and previous actions of the church as it began to recognize and address the harm done. In addition to the 1994 “Report on Human Sexuality” and the 2015 study guide, “Body, Mind and Soul” the following have been important references:

- the General Assembly’s approval of the 1969 Report of the Board of Evangelism and Social Action which included the communication of its approval of the Government of Canada’s proposed legislation to “remove homosexual acts between consenting adults in private” from the Criminal Code. Homosexual acts between consenting adults are a private matter and should not be criminalized (A&P 1969, p. 316–17);

- the General Assembly's decision in 1985 supporting a statement from the Committee on Church Doctrine making a distinction between homosexual orientation and practice;
- reports related to 1996 General Assembly decision re The Rev. Darryl Macdonald;
- the 2003 Report of the Special Committee on Sexual Orientation;
- several reports of the Committee on Church Doctrine and the Life and Mission Agency responding to the overtures brought forward in 2015 concerning the fuller inclusion of LGBTQI people in the life of the church including approval of same-sex marriage and to open the doors to ordination as teaching and ruling elders for people in monogamous, long term, committed same-sex relationships; and
- the 2019 Report of the Special Committee of Former Moderators.

The Rainbow Communion is grateful to the Life and Mission Agency, the Archives and the General Assembly Office for providing the documentation required. The Rainbow Communion also wishes to commend Justice Ministries for the documentation available in the Social Action Handbook which sets out the action of the church in this and other areas so clearly.

The Rainbow Communion has also examined the more general context in Canada and globally in which the church has begun to respond to the harm done to those who identify as LGBTQI. The courage and determination of those who began to resist oppression and marginalization in the Stonewall Riots and the emergent "Gay Liberation Movement"; the deepening stigmatization caused by the HIV/AIDS pandemic; the legalization of same-sex marriage in Canada and in many other countries of the world; and the growing understanding of the implications of cisgender and transgender identities, in providing a lens through which diversity can be better understood and as grounds to prohibit further discrimination, have all impacted the experience, decisions and actions of the church. (See Appendix 5: The Struggle for LGBTQI Rights and the Church)

These changes have also been part of the context in which people have told their stories. Many people have moved between denominations and congregations because of their stand on the place of LGBTQI people in the church. People have come into The Presbyterian Church in Canada at times because of its perceived more open position and as well because of its perceived more traditional position. LGBTQI people have left the Presbyterian Church because they have felt they were not welcome. Some have gone to denominations or congregations with more open and inclusive doctrine and practice. And there are people who have left The Presbyterian Church in Canada because of a perceived more inclusive position. Again, this has changed significantly in the last 20 years and has impacted the stories we have heard.

When the church preaches a message of intolerance, people get lost – especially the young.

My relationship with The Presbyterian Church in Canada was undercut. I felt exiled and wanted to come home but is there a home for me? I was sent to a place of hiding. The church preaches love but this does not feel like love.

The thing that's become so apparent to me...and I think I knew this in my head and should have known but now I'm living it...the church is so far away from the 'trans' world.

The church has lost gays...and LGBTQI people...and young people overall. I would not bring my child to an anti-gay church.

There are so many young people who wanted to go into ministry but see that the official church policy opposes and excludes them...either as people who identify as LGBTQI or as allies.

I can't open myself to a church that isn't open to me.

In the church, it is not a bunch of people getting up at General Assembly and walking out. It's people here...And they are becoming disillusioned and walking out the doors and never coming back...and they are great people.

My life experience has taught me that when organizations make LGBTQI persons the 'other' or 'second class' or 'censured' they create a climate in which discrimination and harassment can exist and even thrive.

I think what sucks about being a minority is that the voice of the minority is never enough. The voice of the oppressed can never overcome the oppressor but really, it's the oppressed that needs to take the initiative to make things better for themselves because that really is power.

The current stance means that families are not welcome to participate in the church as a whole family. The church is also a fractured family within itself.

THE STORIES

A Precious Gift

Of course, the heart of the work of the Rainbow Communion has been the gathering of stories from people across the country. Most stories were told in a covenanted face-to-face Listening Space with two listeners, at least one of whom was a member of the Rainbow Communion. Other listeners were “deputized” and held to the same level of confidentiality as the committee members through a Covenant of Care. The majority of listening spaces and submissions were received between May 15, 2018 and June 15, 2019. In total, the Rainbow Communion heard 139 stories.

Storytellers came from every province and represented a wide range of age, gender, ethnicity and theological perspectives. They also represented a wide variety of associations with The Presbyterian Church in Canada. Some had left or had been forced to leave The Presbyterian Church while others were actively involved with the church at a variety of levels. Over half told their story primarily through their experience of identifying as a sexual or gender minority. Others told their story primarily through their experience of identifying as a partner, a family member, a friend, an ex-partner, a work colleague, a minister, an elder or a member of a church community. As the stories unfold throughout the report it is important to remember the lives and people behind them. One storyteller emphasized that, “The church has to realize that they are talking about real, live, living, people.”

The Rainbow Communion holds these stories as a precious gift. Many people have told their stories at significant risk to themselves in relation to their place in the church. The decision to tell their story represented an act of courage and trust as they revealed vulnerability and pain. One storyteller's fear was made apparent when they shared, “Though you've done everything possible to make this a safe space for me, as far as I'm concerned, there's no safe place in The Presbyterian Church in Canada.”

Recommendation RCL-001 (adopted, p. 22)

That the gratitude of the General Assembly be extended to all who have told their stories as part of the Special Listening Committee re LGBTQI (Rainbow Communion).

As was identified in the Rainbow Communion's second interim report, many storytellers expressed their gratitude for being able to tell their stories after having been silent or after having been silenced, in the church.

Our church offered prayers and public appreciation for the Rainbow Communion.

This is real people telling real stories and not just an intellectual discussion. Let the church see my Rainbow family.

The Rainbow Communion work is a kind of ‘Denominational Confession’ that we must repent and change.

The church laid a foundation of God's love and grace for storytellers long before ‘the sexuality topic’ became an issue.

To be able to partake and participate in this Listening Space...where I am able to be my genuine self...there's nothing quite like it.

It was the only time that I ever felt that the church was listening...really listening...and that I had anything to say of value.

I think it will be helpful for The Presbyterian Church in Canada to hear people's stories and get a sense of what it's like to be gay in the church.

Continue these types of spaces because there are still a lot of people who are afraid to even talk about it.

The Rainbow Communion's Listening Spaces are gathering the truth that needs to be heard to pave the way for reconciliation.

The listening process developed by the Rainbow Communion is fair and compassionate. It feels like the church is embarked on a process of reconciliation.

I am grateful for the work of the Rainbow Communion and The Presbyterian Church in Canada for listening and being willing to receive my story.

It is gratifying to be able to share my story.

The Rainbow Communion is an opportunity for LGBTQI to move away from a place of invisibility to be seen and heard.

The fact that you're being so intentional about this process including informed consent; it shows that there's a lot of care and a lot of thought. I can see the effort that's been put in.

The Rainbow Communion itself is in communion as a body of Christ.

I appreciate that the Rainbow Communion has given a voice to those of us not normally heard or invited to speak.

I'm appreciative of the opportunity to be heard after so many years of feeling invisible. My dream is that my voice is heard.

Thank you, Rainbow Communion, for your extra degree of care and sensitivity in choosing this place to meet. It's certainly a safer place than any church.

The Moderator's Letter of Repentance

Many identified the encouragement they felt with the publication of the Moderator's Letter of Repentance in 2018 but equally many identified their ongoing frustration and anger at the lack of action on the part of the church to address the harm done and to prevent harm from continuing.

The Moderator's Letter of Repentance helped, and it was so powerful to hear it read in a church by many former Moderators at an event held at church.

I was shocked that there was a Letter of Repentance written. I was shocked but thrilled and overjoyed. It was really emotional for me when all of the Moderators and ministers read it out loud in our church. It was awesome. And they did a good job, too. I think it was a good start in acknowledging that the Presbyterian Church has hurt people...and that it was important to say that clearly. So now, that was words...and enough is enough. Let's get on with the business of inclusion. I think that's really the next piece that will require a lot of attention, resources and dialogue.

I found it to be affirming when my pastor read the Letter of Repentance out loud in our church.

The church's arrogance is that it seems to think that it can acknowledge harm done and then somehow life just goes on. I'm still learning to forgive the church. I know that I will feel better when I can forgive.

If you really want to make reparations. If you really want to make the 'apology' worth something...then ordain me. Just ordain me! I am available next Sunday and I've already got the church picked out.

It is not enough to just say that you 'are sorry' (re Moderator's Letter of Repentance). Policies need to be changed so that everyone can come to know that they are loved by God.

The Letter of Repentance had no action. We can't just say we are sorry.

I have a fractured relationship with The Presbyterian Church in Canada and its vapid inconsequential apology. My relationship is with God and with my community.

The Content of the Report

This final report of the Rainbow Communion grows out of the experiences reflected in these stories. The stories and the recommendations that emerge from them are a call to the church to become a community of love characterized by God's grace and to leave behind the phobias and the hypocrisy which have disfigured it.

What we heard from storytellers included accounts of harm done as well as suggestions on how the church can address harm done and also ensure that harm does not continue. Consequently, the report will follow this pattern and will draw its conclusions and recommendations from these themes:

1. Identifying Harm Done
2. Responding to Harm Done
3. Ensuring that Harm Will Not Continue

In addition to harm done, many storytellers provided accounts of grace received in the midst of the challenges they have faced. The stories revealed a vast number of people who have selflessly and courageously contributed – and continue to contribute – to the life and mission of the church despite the barriers they have experienced.

IDENTIFYING HARM DONE

The 2018 Moderator's Letter of Repentance began to articulate something of the pain that has been experienced by people who identify as LGBTQI and who have been harmed by The Presbyterian Church in Canada at all levels. This was a message that the church was not accustomed to hearing.

God calls the church to be a welcoming community where we welcome one another as Christ has welcomed us. In our hypocrisy the church offers welcome to heterosexual people but often shuns people who do not identify as heterosexual. In this homophobic environment, the church is often an unsafe place for people to name their sexual identity and orientation. For the church and our congregations failing to be safe and welcoming places, we are sorry and we repent. (Moderator's Letter of Repentance, A&P 2019, p. 19)

THE PAIN OF CHURCH COMMUNITY

One of the emerging themes that the Rainbow Communion identified in the second interim report was "The Importance and Pain of Church Community". For many who told their stories, their depth of commitment to the church is evident. For them, the church is their primary community, a community of friends who are followers of Jesus. There is a sense of belonging but there is also a longing to be able to be honest and open with these friends and those in pastoral leadership.

Despite this sense of belonging, however, they have also experienced pain, which has challenged their trust in other members of the church and the church as an institution. For others, the pain of what they have experienced in the church has been so profound and destructive that whatever sense of belonging and care they may have once experienced has been shattered and they see the church only as a place where they have been deeply wounded and betrayed.

I struggle to define homophobia (and transphobia), because I think the people who most need to understand what it feels like to be the subject of homophobia are too afraid of being called homophobic to listen. It feels like homophobia has become a slur, even though it should be a word that helps us shed light on the truth.

Bullying, hatred and silence, have led to emotional and physical pain and personal struggle, which sometimes have led people to attempt or commit suicide. The church has not offered and continues to fail to offer care to those who face this struggle and pain. For our failure to offer tender care to the hurting, we are sorry and we repent. (Moderator's Letter of Repentance, A&P 2019, p. 19)

Throughout the listening process, one of the greatest fears that was articulated again and again was that to be honest and open about one's own identity would break the bonds of community and friendship. That pain would be too much to bear. This has led to a sense of alienation and invisibility for many who identify as LGBTQI and has sometimes led to self-destructive

behaviours including substance abuse, self-harm and even to contemplating or actually taking one's own life.

I started to spiral again. I was high functioning at work, church and community and I 'passed' as 'straight' but I would get home and crash and...shut down...and imagined how I might be able to just quietly die.

I drank in response to the secrecy that I had to maintain because I knew that the church would disapprove of me if I ever came out. I had to be secretive about my identity and about my drinking.

When (name withheld) came out to his grandfather, the patriarch of the family, a Bible was thrown at his head and he was told he wasn't welcome in their family. He was a kid out of home, became addicted to substances and exploited in the sex trade. He experienced a fatal overdose.

Secrecy, Hiding and Isolation

Many storytellers recounted that as long as they conform to a heterosexual, cisgender and binary understanding of who we are as human beings and children of God, they are welcome in the church. Those people who do not fit into that world quickly realize that they must not expose their differences in any way. Many people expressed that from a very early age, the part of them that was different had to remain hidden and they had to be silent. They could not be themselves. They had to pretend to be someone that they were not. Storytellers often expressed that the message they receive is, "God loves you but...". They are not like other people and so they are not fully welcome in the church.

Heterocentrism and heteronormative activity is sometimes just as toxic and just as hurtful as homophobia because it removes identity...it's another mechanism of removing a person...You can't see your place in the institution.

Sometimes we say to each other, 'We're the most heterosexual gays we know', because we just really try hard to conform to be that.

Heterosexism makes your identity invisible.

Our parents said to my (gay) sibling, "You're welcome in our house but don't talk about your (partner) while you are here."

The 'bystander effect' can kill with their silence.

There are a lot of years that I've lost to a theology that was shaming and I think I was vulnerable to that because I wanted to be a dad more than anything else in the world.

I could not even consider coming out before I graduated from university. Sexuality and gender identity were never talked about in my church. This omission left me isolated and confused.

And so, I am trying my darndest to conceal my sexuality. I remember it was around that time that I would pray to God to make me bisexual and I would meet Him halfway.

I dated women...even though I was aware that I was gay...in order to pass as straight. That led to some very difficult and painful breakups. I'm sorry for any hurt that I caused those women.

I could not tell anyone that I am gay. If I told my mother, she might want...she might need...to talk to her minister about it. I know the way some ministers in our church like to gossip about others. The word would get around pretty fast.

I did not tell anyone I was gay for fear of a life of loneliness and having no one at all.

I (LGBTQI) think that I function as a minister very well in the church...yet, I still feel vulnerable and isolated.

In The Presbyterian Church in Canada, we are 'talked about' but not 'talked with'. It is the deadliness of silence that also forces people to live in secrecy.

While there is ‘safety’ in being alone...it leads to loneliness, which is not healthy.

I thought that being gay meant living a life of loneliness; having a life of emptiness...of no love.

I had friends who were allies leave the church because they heard homophobic language being used in the fellowship hour when they were getting their cup of coffee. They heard people talking behind them about how people who are LGBTQI don't belong in the church. In some ways I wish they would have stayed to stand with me and help call out this kind of behaviour or engage with those members of the congregation who said those things. Now it's just up to me and it's exhausting.

I just wonder how many people throughout ‘trans history’ have ever been able to have a conversation like this and instead just leave and never return. I had many formative learning experiences in the church but church was to remain a place where my mask stayed on.

My so-called ‘gay lifestyle’ is about being perpetually tired!

It is tiring...exhausting to live a lie over years and years.

I felt such great loneliness...especially when there was no Presbyterian Church in Canada minister available to support me.

It was a difficult time for the congregation in that some of the fairly vocal elders chose to leave and expressed that it was because we (same-sex couple and their family) were welcomed to be part of the congregation. Some of them came back to worship with the congregation but won't serve with me on session.

For 27 years I was in the closet. My biggest fear is to grow old alone.

When I came out to my parents it was horrible. There were tears and yelling and more tears and more yelling. It has been over ten years of separation from them – and especially with my father.

There have been many family arguments about gay relatives, conversion therapy and ‘praying the gay’ away.

To the church's credit in 2016 (in response to the Orlando, Florida, Pulse Nightclub massacre) they posted a prayer but their first version had no mention of the LGBTQI community.

I had a comfortable position in that I had employment and I wasn't going to lose my paying job or my life status because of this (being gay). Can you imagine how people in ministry may feel or worry about what the church would do to them?

I'm burying a part of myself and I never want anybody to feel like this.

I can guess that many other LGBTQI+ members of our Presbyterian Church have had to carefully respond to people who were so concerned about defending themselves as not being homophobic...that they weren't able to listen to the realities that we face as queer people.

I did not come out for fear that my father's career as a Presbyterian minister would be jeopardized.

I remember when a Youth Group clergy leader announced that, “It would be unhealthy to support a gay lifestyle”.

Either trying to fit in by ‘acting straight’ or becoming invisible/disappearing was the name of the game. For me, disappearing was easier to do than trying to live out a heteronormative life.

Fear, Sadness and Depression

Even at a very early age, this recognition begins to engender feelings of deep isolation, sadness, depression, loneliness, of not being seen or heard, of fear, of being terrified, of having secrets revealed and of being “outed”. These feelings are often deepened when people realize that this is

not a choice but rather a discovery about themselves. This experience often leads to feelings of disgust and shame and subsequently, to fear and hatred being internalized.

The biggest challenge in discovering that I identify as lesbian...was really myself. I had a destructive internalized script and a lot of fear around telling my family.

Rather than anyone in particular in my life holding me back, it was mostly myself...because of how I was raised.

It would have been great if I could have embraced the lesbian part of myself but I do think that my experience in the Presbyterian Church meant that I wasn't ready to open that door for a very long time.

Most of the time I feel alone in this world and in the church...and each and every person I meet involves a weighing of possibilities: Can I trust this person? Are they pro or anti-gay? Pro-church or anti-church? And will this be the person who figures it out and turns me in?

Being gay was something that I always had to be very...very careful about. Careful in terms of who I told and under what circumstances...simply because I knew from experience that if I came out, I would most likely be abandoned.

I endured an abusive relationship with an opposite-sex partner even though I was gay. He knew that I was gay – and he also knew that I was terrified to be 'come out' – and threatened to tell people if I ever left him.

People expressed concern and fear that they might be ostracized by their congregations or from the church if they served with the Special Listening Committee/Rainbow Communion.

I was afraid of what might happen if non-affirming church groups found out that I had attended Pride events with my LGBTQI sibling.

I am aware of a deeply closeted church leader who was terrified of being outed, after a chance encounter with me...because I identify as gay.

Because of The Presbyterian Church in Canada's policies, a youth did not feel safe coming out. That secrecy and delay caused harm to them.

As a minister who finally acknowledged that I was gay, I went into a deep depression without any place to safely talk about what was happening and the implications.

Often my boyfriend would say that he despised his sexuality and that he wished he could just marry an unattached female in the congregation. It was a painful dilemma and was destructive of our love.

I started to develop a deep sense of shame and guilt...and spent most of Sundays during my teenage years blasting loud rock music on my 'Walkman' in the back stairwell after the church service – just so I could avoid interacting with anyone and feel worse about myself.

Internalized homophobia is probably the greatest challenge in one's coming out process and mine was mountain high. It is with greater sadness, though, that I acknowledge that it has been difficult for me to reconnect and participate in the church community again, particularly the Korean church.

Back in the 1980s, it was a big struggle for me...because I knew automatically that if you were gay, you were presumed to be damaged...and there was basically no hope for you.

I was always aware that if you were a little too 'sporty', a little too aggressive, a little too 'independent or capable'...that the 'dyke' label is going to be stuck on you. I actually pushed back against the lesbian label or even acknowledging I was lesbian because I seemingly fit the stereotype too well. (Very athletic, loved to build things, outdoorsy, preferred short hair, etc. etc.) Because of that, I kept burying my orientation down deeper and deeper and could not be truthful with myself or with others. Stereotypes are really harmful...even if they happen to align.

When you do not have gay role models, I think that really propagates a sense of being unnatural and having this thing that is unwanted.

The church did harm to me as an LGBT person. It is devastating to me that I will never get back the years of my life that I have lost to self-hatred. I can't imagine that I will get enough counselling to keep me from feeling a deep sense of my wrongness and lack of worthiness.

I didn't want to have these feelings (attraction to men) and obviously as I got older, they got stronger and I started really hating myself for it. And...at the same time, hating God for it, because if I wasn't supposed to have these feelings...if I wasn't supposed to be a gay man...why was I made this way? Why were my prayers not answered?

Even though I was aware that I was likely gay, when one of my best friends came out to me, I treated him horribly. It was one way to divert attention away from me.

I knew, from as long as I can remember, that I was a lesbian...but I just kept burying it. Secrets make you sick.

And so, I was conflicted. I was ashamed...a deep, deep, deep shame because I had this secret that I knew that I couldn't share. Throughout my life everybody always says, 'Just be yourself.' And that, was the one thing that I couldn't be...was myself.

I completely burnt out twice...one of the things that contributed to my burnout was the mental activity of always having to repress myself and also living with constant fear and anxiety.

The exclusionary practices of homophobia, hypocrisy and heterosexism meant that my (adult child) eventually succumbed to crippling invisible depression. So, it was on a long, long journey of practically smelling death in our house every day. And you know, we did not talk to anybody at the church about it.

Living in a Cisgender and Straight World

For many storytellers, these feelings are engendered by or reinforced by, the actions of the church. In the experience of many, the only acceptable understanding of family to which they are exposed in the church is within heterosexual marriage. Same-sex attraction or a non-binary experience of gender is seen to be an aberration to God's creation, to be sinful. Hymns, prayers, sermons, even announcements, use language which privileges and celebrates an exclusively heterosexual and/or gender binary view of creation. There are no examples or models of other possibilities; in fact, anything else is seen to be sinful and outside of God's plan. Often it is understood that being Christian is defined as being heterosexist, homophobic or transphobic.

At church, there is no sign or evidence of any sexuality other than heterosexual.

Heterosexism is the assumption that 'non-heterosexual' is bad.

Heterocentrism and heteronormative activity is sometimes just as toxic and just as hurtful, because it removes identity. It's another mechanism of removing a person because you can't see your place in the institution.

The church assumes that non-heterosexual equals bad.

I could only imagine a certain future for myself which was heterosexual. There were a lot of unspoken expectations around what my life would look like...even if they didn't feel right to me.

There was no sermon on sexuality. There were never any sermons on anybody outside the heterosexual norm. It's as though LGBTQI people don't even exist...that I don't exist.

In my church there is a lack of opportunity for real dialogue about different opinions. What the minister believed...that was what the congregation was told to believe.

My Mom was worried about me that I wasn't interested in boys and I overheard my Aunt say to her, "She's just a late bloomer. Just wait until she comes around."

I would say I have gone through some mourning because there won't be the wedding that I dreamed of for my kids...and there won't be the grandchildren I dreamed of. But I may be wrong.

It often feels like that the only thing that matters in this world is males and females procreating. That is rooted in heterosexism.

I noticed that people often assume that a non-hetero pair are NOT a couple.

I've had a much harder time with the male-dominant, heterosexist church than homophobia related problems.

I remember as a teenager, while I was coming to terms with my sexuality, same-sex marriage was being debated in Parliament. On more than one occasion I heard from the pulpit how wrong same-sex marriages would be for Canada.

When my kid said they were gay, I thought, 'Oh my goodness, you've picked up a lifestyle that's going to be more difficult...people look at you differently. They ostracize you. You won't have the same opportunities.' This is because that was the way my mother taught me to deal with my (gay) brother.

People were not considered to be a 'real' member until married and having kids...despite having a strong faith.

I read the notes in a paper that was shared with a church and with The Presbyterian Church in Canada for the Body, Mind and Soul study. The writer commented on same-sex marital unions as follows:

...those relationships should not be called marriages. It's not discriminatory to an orange to say it is not an apple. An orange is a very nutritious comestible but it is not an apple. Such couples sometimes engage in linguistic contortions in deciding who will be called the husband and who the wife.

When I read those comments, I once again felt a sense of hopelessness and...perhaps even about my place in the church. How can we see each other as children of God when some people see us as so completely alien to the human experience?

More people than we realize identify as LGBTQI. It is just assumed that everyone is heterosexual.

My family could only imagine a certain future for myself which was heterosexual. A lot of unspoken expectations around what my life would look like.

It's not only being directly discriminated against...but it can also be just assuming that everyone is straight...and having that as a default. It can be hard on people (like me) because of having to explain yourself all the time.

Showing over-affirmation for heterosexual couples and families...and none for LGBTQI couples...shows them that they have no future in the church.

Avoiding tokenism is wanting to have a person in the room, not the 'gay person' in the room.

If a church says it's affirming or welcoming without changes to the heteronormative language, culture, hymns and imagery...it's just lip service and tokenism.

“Pray the Gay Away”

Many people are told or hope that this is only a phase and that someday they will grow out of it or that they could change it. In fact, people are taught about the possibility and are encouraged to “pray the gay away”.

When I sought help to reconcile my awareness that I was gay, I was given Bible passages condemning homosexuality to carry with me to combat any ‘urges’. All that did was drive me further into the closet.

My son knew of no one else that was gay and apparently, he prayed and prayed and prayed that God would take this from him...but He didn't.

I began to realize that I was gay and at the time I believed it was wrong...as many Christians go through. And so, I went through the whole 'pray away the gay' stage for years. Every night from age 16 until I was 19, every night...just really begging God to turn me straight.

I prayed when I was in high school that God would change me and I didn't really want to be that way. It was difficult.

I was deeply conflicted as a gay man...who was married to a woman. When I was a seminary student I tried to 'pray the gay away'. It didn't work either.

I fell in love with my best friend in high school. I prayed and prayed and prayed..."God, don't let me be gay. I don't want it. Don't let me be gay."

I prayed so hard for God to change me.

I tried so hard to 'pray the gay away'. I was carrying three separate identities that were not integrated: my Korean identity, my gay identity and my family identity.

I felt an intense self-loathing once I realized that I was gay. Much of that was due to the 'evangelical' influence in my life. I ended up hating God for it; I tried so hard to 'pray the gay away'.

Sexual Orientation and Gender Identity Change Efforts (SOGICE)

Regardless of the distinction that was made in 1985 that homosexual orientation in and of itself is not sinful and that it is only when one acts on these feelings that sin is committed, many recounted that sin is still associated with being who one is. (A&P 1985, p. 240–41, 31)

There are people who grew up in the church that were told that they don't deserve God's love and/or that they are going to hell.

This is how it works...that if someone is gay, it's because something 'went wrong' and they need to be made 'straight'.

Church encourages homophobia and fosters spaces that reinforce the notion that being gay is a sin. I wasn't homophobic until I was connected to The Presbyterian Church in Canada.

In the more extreme cases, homosexuality is associated with demon possession and people are told that it needs to be exorcised.

They felt it was demonic. They were trying to free me from the demonic possession that was causing me to have the attraction. So that stuff is kind of traumatizing.

Other people have been counselled to participate in so-called "reparative" or "conversion" therapy, what is now called "sexual orientation and gender identity change effort" (SOGICE), so that they could be changed into being heterosexual or into aligning their gender identity and expression with that assigned to them at birth.

I had a relative whose only response to our family member who had 'come out'...was to provide them with materials about conversion therapy.

I am not able to be my full authentic self, due to my family's stance on LGBTQI inclusion. I have to hold back and stay away from certain conversations. Their response to me is just to hand me books to read to change my mind.

Attempts at conversion therapy were just a fruitless endeavour that simply increased my despair. As a (closeted gay) Christian who feared eternal damnation...I was desperate to do something. I voluntarily partook in 'reparative' therapy to try to cure my homosexuality. This was my 'Hail Mary'...last chance...in my mind to avoid roasting over the fiery pits of hell forever. They held out hope that I would become straight. They said that I could deny my feelings...switch them off and switch them on to being a 'straight person'.

During my time with Exodus...(so-called gay conversion therapy) there was no real sense of grace there. It was all condemnation. No grace at all. Since then, I know who I am and I know to whom I belong. And nothing I do – Romans 8:29 – “nothing separates me from God's love.” No matter what I do. It's there. And for me, that passage became a new lodestone.

It's a pervasive thought of allies in the church...and outside the church...that they want to help but they want to help by 'fixing' us and even if it's not to completely remove our sexuality, they at least want to make us more 'palatable' to our society. They want to help carve out a little place in the world where we can exist. But I don't want my own little place, I want to be part of the world.

As the Rainbow Communion listened to stories, it became clear that SOGICE programs were still being recommended in Presbyterian congregations. The harm done by so-called conversion or reparative therapy is so damaging that it was important for the Rainbow Communion to bring a related recommendation in its second interim report in 2019. The Assembly adopted the following recommendation:

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. (A&P 2019, p. 345, 46)

The Dilemma of Conflicting Identities and Leading Double Lives

For many storytellers, these feelings and experiences meant that they are put in an impossible dilemma of having to choose between their identity as LGBTQI and their Christian identity. This has consequences for both dimensions of their lives. They cannot be “out” as LGBTQI in the church but neither can they be “out” as Christian in their life outside the church. In many cases instead of living authentically and fully, they are forced to live a double life.

Because of my position in the church, I am afraid to be seen as endorsing homosexuality in any way...even though I identify as gay myself.

I did my best to create a 'conformity plan' when I wanted a peaceful, uneventful life with an absence of violence...and to 'pass' as heterosexual.

My experience of being gay and Christian has been that I wasn't allowed to be both. I could only be 'either / or'.

Don't Ask, Don't Tell

For those who are LGBTQI, the message they receive in the church is that they will never be fully welcome as a part of the body of Christ. Where there is slightly more tolerance, many people feel they live in a church version of “don't ask, don't tell”. No one is going to condemn you as long as you are not obvious or do not make it uncomfortable for others in the congregation.

The Presbyterian Church in Canada is a 'don't ask, don't tell' place.

When people ask me, 'Are you Christian?', I still don't know what to say because so many people have been hurt. Our theology is causing trauma.

To stick a gay man back in the closet after they've come out...that's brutal and...you just don't do that to people.

My boyfriend instructed me that I had to sit in the back row of the church and not acknowledge him. No eye contact, no exchange of smiles. I could not attend coffee hour after service. My boyfriend – a church leader – was fearful of being disclosed as a gay man and so that fear and secrecy extended to our relationship.

I feel that the only place I need to be protective of my queer sibling is in the church. That's where I feel there's a threat of harm. I do not feel the need to protect them anywhere else.

It's especially hard to identify as a 'gay Christian' because you feel like both sides of your identity are hurting people.

I feel like I can't be myself around everybody when I'm at church.

It was getting harder to hold these two things together...One part of my life is to be open and transparent and...to also keep a secret whenever I was involved and connected to the church.

Entering a 'straight' marriage as a gay man was basically an attempt at a form of 'conversion therapy'. The marriage did end eventually.

I love my church family but I've always felt I've had to hide a part of myself. I could never be open about my relationships for fear of judgement and hostility.

I have to juggle conflicting parts of my life. There are times when I am not able to be truthful about this huge part of my life when I'm in certain church circles.

I put on a mask to be someone else so that everything can be 'just so'. But it's a mask. It's not the real me. I am not being honest to those around me.

As a gay young Presbyterian adolescent, my plan was to marry a woman, have a bunch of kids, get divorced and then have a secret relationship with a man...but always secret, secret, secret. And then, no one could ever say, 'He's gay.' That was the one thing that at all costs needs to be hidden. Honestly, that was my plan for years, because I could not see any other way to be.

When I look back on my time growing up in the church...what I learned was how to pretend to be good and how to learn to look the way that people are expecting me to look and behave. The church taught me how to put on a mask and that everything's fine, that I'm a good person. I'm a good girl and I'm part of a good family and we are all nice and isn't everything wonderful.

The silence that comes from 'don't ask, don't tell' leads to loneliness and depression.

Dissonance

Many spoke about this leading to a complete disconnect between their spiritual life and their life as a person who identifies as LGBTQI. This was described as soul destroying. If they choose to remain in the church, a community which has in many cases nurtured and loved them and brought them to faith, they have to deny a fundamental part of who they are. In some way they have to live with the belief that as a person who identifies as LGBTQI they can never fully be loved by God or by the community of faith. Consequently, they live a lie and a double life that has far-reaching and destructive consequences.

I ended up living a fractured life. Even though I knew that I was gay, I entered a marriage to someone of the opposite gender, because of the expectations of my faith, family and church...But my heart was never in it.

Literal interpretation of scripture is part of how the oppression of LGBTQI people happens...even within our own brains. It has been crushing my humanity and like turning me into a very one-dimensional person for a long time. When you're so afraid of missteps or being different or being identified or targeted, then you train your brain to be literal. I've lost my capacity to have any deep interpersonal relationships, experience, nuance or tone or any of that...because of literalism. And that's fractured my capacity to connect on such a deep level.

I feel as though I abandon my God if I leave. If I stay, I feel as if I abandon myself.

When behaviour is inconsistent with faith values it causes perpetual cognitive dissonance.

I've heard the deep anguish of my LGBTQI students who feel like they need to choose between their internal identity or their religion.

It was clear to me that I could be gay or I could be Christian but not both.

If I wanted to minister in the Presbyterian Church, I needed to go even deeper into the closet and to learn to mirror some of the homophobic attitudes that I was hearing and seeing.

All through my life – especially when I was a minister – the stresses of being gay but not ‘out’ caused a lot of damage in my relationship with God.

For the longest time, I didn’t understand how LGBTQI folks had any relationship with Christianity. It is an abusive relationship.

I was living in constant fear and anxiety over an impossible dilemma of either being alone and terrified of being outed OR rejected and abandoned by the church.

There was no way I was ever going to tell any other minister, because that would mean inviting them to keep a secret. And if anyone found out, I could get in trouble and could get them in trouble. So, I suffered. I suffer in silence.

I was relationally isolated. I was so afraid of being found out that I closed myself off to everyone...no friendships with men or women. So, I just totally shut myself down...and eventually I found myself to be sort of a dead person emotionally. I was not a ‘nice’ person. That way, no one would want to be close to me.

I couldn’t connect with other people authentically. And people couldn’t connect with me authentically...because they were running into my wall of artifice.

One day as I was journaling the words, ‘I am a lesbian’, appeared on the page. I knew it was true and it stopped me in my tracks. I was terrified of myself going to hell. I drove for an hour into the big city to the public library and took out every single book on being gay off the shelf. I took them to a desk facing the wall at the back corner, making sure all the spines were facing the wall so nobody could figure out what I was reading...just in case someone walked by, suspected or figured out that I’m a lesbian. It was the beginning of being hyper vigilant, still hyper vigilant. I look for danger everywhere.

Other people just leave the church completely and turn their back on faith and their relationship with God. They become disillusioned by the pain that is inflicted on them because of who they are and the hypocrisy they encounter. Although the church may have been important to them at one time, the lack of welcome and the harm done outweighs any sense of grace or belonging they may have once felt.

For 15 years I was very involved (providing care) in the AIDS epidemic. My prayers to God to save these beautiful souls seemed to go unheeded. I felt despair...helplessness. My cries for mercy for these long-suffering men went nowhere. Over time, I had a crisis of faith and left the church as a regular attendee.

My confidence and belief in God’s unconditional love for me started to diminish over the years of shame, guilt and depression that was brought on by the church...and to be fair, by society at large.

The shaming did great damage to my relationship with God. I don’t really know if I’ve ever had a healthy relationship with God because of it.

Trying to Manage the Pain – Leaving, Substance Abuse and Self-Harm

No one should ever be harmed for naming their sexual identity. We live in a culture and a world where LGBTQI persons are bullied, brutalized and sometimes killed. Moreover, bullying and violence occurs in congregations or in the community with the support of church members. Presbyteries and sessions fail to hold church members and church leaders accountable for their hateful acts. For our failure to protect those attacked and brutalized, we are sorry and we repent. For our ongoing failure to hold people accountable for abuse and hatred, we are sorry and we repent. (Moderator’s Letter of Repentance, A&P 2019, p. 19)

Storytellers spoke about being forced into hiding and into silence. Because of the fear they experience and because the church is not a safe place, there is no possibility to reach out for help, for pastoral support or for counselling within the community. They move to different communities so they can be visible and live openly. Often people seek ways to numb the pain through self-

medication or substance abuse. Some people attempted to live a “straight” life and dated and married, always holding their secret from their partner and then sometimes from their children as well.

I heard more stories from friends and students who were struggling to come out. And those who had come out to a religious community or to a Christian family tended to be the ones likely to experience homelessness, depression, trauma, self-harm and death by suicide.

Leaving

We ended up staying away from church because of the ‘politics’ surrounding the ‘issue’. That ‘issue’ was one of our family members! We have not rejoined the church even though we had a very long history in leadership and stewardship with the church.

My son was the victim of homophobia in a Christian community. That ended his relationship with the church.

Something that is clear to me is that it seems to be taking an awfully long time to get clarity in the denomination on including LGBTQI people. I think when one dangles the possibility of hope for a long period of time but never gets there...people just give up and leave.

Gay people move to live in a different town so they can be invisible.

I think it’s important to know that when you ask queer people to suppress themselves or you ask them to leave, they take a lot of things with them. It’s not just bodies; it’s the passion and their gifts too.

A visitor to our church stated that she will ‘not be coming back’, because the congregation was to remain opposed to LGBTQI voices.

A lesbian couple was not made to feel welcome at church, so they left.

A multigenerational family left their home church because they had lost hope that the church would ever make a change (re: be affirming). I said to them, ‘If I weren’t clergy, I would probably join you’.

A friend of mine who is gay once said to me, ‘I can’t believe in The Presbyterian Church in Canada because The Presbyterian Church in Canada doesn’t believe in me’.

I heard on many occasions that I should ‘just go join the United Church’ despite my strong Presbyterian roots.

I came to understand that congregational ministry in The Presbyterian Church in Canada would be dangerous for me to consider or accept.

The Presbyterian Church has lost a large number of individuals who happen to be gay or lesbian and who were probably called in part to the church because of their feelings of being different, unique and not understood. The church’s perceived view on homosexuality has resulted in a lot of suffering by people who have children or parents who are gay and feel excluded.

Our congregation is on the edge of leaving if The Presbyterian Church in Canada doesn’t get its act together with respect to affirming LGBTQI people.

I already have a clergy colleague – also an ally – who has walked away from The Presbyterian Church in Canada to the PC(USA) over the lack of a decision around inclusion.

Youth who were involved with the church from a very young age are now leaving the church entirely over the injustice of exclusion of LGBTQI people.

It’s unlikely that Knox College would have accepted me for ordination in the Presbyterian Church, so I left and went United.

The Presbyterian Church in Canada’s position (on same-sex relationships) has likely contributed to the decline of the denomination. The Presbyterian Church in Canada says it is loving and accepting but with respect to LGBTQI people, it’s not.

It's too late for all of the brilliant minds that are now in the United Church, that went through seminary at Knox College and left.

Even though my daughter and her wife were married at our church, they still ended up leaving...because some in their Presbyterian 'family' rejected them and their marriage.

There has been a continual loss of interest in the church – especially since 1997 – because of The Presbyterian Church in Canada's failure to affirm.

If The Presbyterian Church in Canada had decided to become an inclusive church, I probably would have stayed as an ordained minister.

I feel like the church used to have a much wider table and I feel that the table has gotten smaller and smaller and I don't know if it's because the people who are not affirming have been louder...so others feel like they are not welcome anymore.

My daughter (Presbyterian) and her wife (United) – who had both grown up in the church – no longer attend any church.

I loved The Presbyterian Church in Canada and would have stayed. It is where I grew up. But as a gay man, it was not an option. I am an ordained minister in the United Church of Canada. I still miss The Presbyterian Church in Canada.

Substance Abuse

It's costly too. To spend years of your life living in silence. I drank a lot for quite a few years until finally I came out and within a year...I just reached a day when I thought I don't need to drink anymore. I don't need to mask the pain because the pain has significantly diminished. And there's really not a need to hide. I remember saying to myself and probably saying out loud to my boyfriend... 'I don't want to allow myself to be the victim anymore.' And by that I meant the victim of various things: The victim of the church's disapproval. The victim of society's disapproval and the victim of drinking. It was not until I finally had the courage to come out after meeting someone and found a community and congregation that supported me...that I was finally able to quit abusing alcohol.

Self-Harm

As a gay Christian man, I was confused and depressed. I was going to cut myself attempting suicide but was prevented by a voice from God. I heard, 'How dare you destroy the temple of God...you know it's better to be gay than dead.' I had never thought about a gay human as a temple of God as I grew up without any language or context that fit me. All I know is that I had a sense that I was not to blame.

Suicide

When it did not seem possible to live with this dilemma any longer, many considered suicide. Although for some this remained only a thought, there were others who moved to suicide ideation and planning. We also heard stories of people who did attempt to take their own lives and also about many who died by suicide because they could not live with this dilemma anymore. The suicide rate among LGBTQI youth, particularly those with a strong connection to a faith community, is much higher than in the general population. (See Appendix 6: Statistics re Death by Suicide, Homelessness, Depression and More Among Sexual and Gender Minorities)

I lived with constant tension for most of my life. I was a closeted gay minister, married, a parent, underwent so-called conversion therapy, depression and contemplated suicide. I saw that my only two options were to kill myself or run away.

(In my role as chaplain) I've encountered people who have contemplated suicide because of the conflict between their religious background and their unfolding sexuality.

Some have to move out of their communities of origin to find safe spaces. That failure to find a safe space in the 'real' church, can push one to suicide.

I realized that my child was at risk of suicide and all kinds of other pathologies. I knew my child had been going through all of this inner turmoil simply because he was gay.

That experience of homophobia made me have a mental health relapse and I ended up suicidal.

My son prayed for healing from being gay. He ended up being suicidal.

There are kids who have killed themselves and they were part of The Presbyterian Church in Canada and were gay. We are very sinful; in that we are complicit in their deaths.

Following her father's physical abuse amplified by homophobia, she lived in a world of fear, became severely depressed and eventually took her own life.

And I remember some of the comments that I was reading there (The Presbyterian Church in Canada Facebook chat during General Assembly) and I was just shocked. There was so much persecution...and also indifference to the results of that persecution. I mean it was known that people had killed themselves...and it seemed that it was okay! Why is this alright? Why, why is this allowed? Why are you allowed to say things like that in public...when it's so hateful?

My friend was an educator in The Presbyterian Church in Canada and in the closet her whole life. That secrecy led to her suicide.

Someone in my life who identified as lesbian – who had been shamed – died by suicide...‘That’s when I walked away from Christianity completely’.

It turned out that one of the members of the congregation, who had mysteriously disappeared, had committed suicide and he had tied a rope around his neck and had tied it to the bridge and jumped off. He had come out to his minister and his minister had told him that he was a severe sinner and that God would heal him and advised him to get married to a woman who had two children. So, he married her. After he read the 1994 report, he wrote a note and he committed suicide.

THE IMPORTANCE OF CHURCH COMMUNITY

Even in the face of being shamed, ostracized and experiencing harm, many storytellers acknowledge and embrace the community of the church through their worship, sharing of their gifts and celebration of God's grace. Often reference is made to “the church and the LGBTQI community”, as if they were two different entities. What was conveyed in many stories was that people who identify as LGBTQI understand themselves to be part of the church, members of the body of Christ. However, their experience of life in the church is something very different.

By God's grace, led by the Holy Spirit and seeking to be faithful disciples of Jesus Christ we repent and desire to go in a new way and to be a welcoming church centered in the Triune God of grace who draws us into community. As such a community, we will seek, as individuals and congregations, to welcome all, as Jesus Christ has welcomed us. We will reach out, rejoice together in fellowship and seek holiness as we worship, pray, sing, eat and listen together for God's Word speaking to the whole church. We commit ourselves to pray with one another, weep with one another and rejoice with one another. (Moderator's Letter of Repentance, A&P 2019, p. 19)

Grace Experienced in the Face of Challenges

Many of the LGBTQI storytellers began their stories by recounting their deep sense of connection to the church through the long involvement of their families in The Presbyterian Church in Canada over many generations. Others experienced this sense of connection through the joy they felt at being received into a congregation where they heard and experienced the good news that they were loved by God and by the members of the community of faith. It is important to recognize this connection and sense of belonging in the church that many felt.

I came to the Presbyterian Church when I was five or six years old. And so, I've grown up in the Presbyterian Church. Sometimes I get the sense that when people discuss this issue, they think that gay people are outside the church and are criticizing the church. I think it's important for people in our church to realize that there are gay people in the church...who have grown up in the church and who are gay even though they've been told that that's wrong. And there's nothing they can do about it. I would really like your final report to say that and I'm sure other people are saying the same thing.

Being a kid that grew up in a home where we were about as Presbyterian a family as you can get. Both my grandfathers were Presbyterian ministers. My mom's dad worked at the church national office for years and years. My other grandfather was at Knox (...) for like 30 plus years. And now my mom is a Presbyterian minister at St. (...). As a kid growing up in the Presbyterian tradition – we were steeped in the Presbyterian way and kind of the Presbyterian way of thinking...I think that's why early in my life...I was raised to understand that "being gay is NOT okay"...that it was a sin...and that created a real dichotomy in my life because here I was, I considered myself to be a Christian but I always knew that I was gay.

You know as much as any of us can ever know who we are...but well before I was in grade 7 or 8...I didn't know what to call it...but there's something there. And then everyone tells you, 'Okay...you're not interested in girls but don't worry that will come.'" People would say, 'Oh just wait until you start liking girls. And so, when you're a gay kid there's a sense of waiting and you're always waiting for this this big interest to kind of hit you that doesn't really ever come.

In early adolescence there was something like guilt but not guilt. Brene Brown writes a lot about shame. So, guilt is knowing you feel bad about something you've done, whereas shame is feeling bad about something that you are. And guilt is motivating because it can help you to change. But shame is crippling. And so, I think there was with me a lot of shame. And it was...it was Christian shame. And it was Presbyterian shame. And it was family shame. Because when you're a gay Christian it's an abomination. It is the worst possible thing, right?

It's the shame. And it's just crushing. I just kept asking, "God...Please take this away from me. Please take this away from me." And yeah, that existed for a long time.

So, even into university...I dated girls. I'd sometimes see a cute guy on campus and...I'd be like, 'No. Think of this girl. (that I was dating at the time). You can think of this girl.' And I'd physically say this over and over to myself.

It seemed that God wasn't answering my prayers. And it wasn't until I went back to my church (from when I was in high school) and...my old youth group leader was there and she was going through a hard time. She was mentioning that, 'I just don't think God answers prayers.' I said to her, 'I think God does answer prayers. I just don't always think that we're ready to hear what He's telling us.'

As I was speaking the words to her, I was listening to the words that were coming out of my mouth. It was that afternoon that I was leaving the church that it hit me and I realized then that God hasn't been silent. He's been answering my prayers. And it was just an overwhelming feeling of...' Okay...you're okay with Him.' And that was a turning point. It was a complete like overall visceral feeling. And it's the same feeling when the Holy Spirit is in church on a Sunday morning because it is a feeling that you get. That's the feeling I had when I was driving home from church in my car alone. God seemed to be saying to me, 'I've got you and you're fine. So, stop asking me to take it away'. And so, I think it was then knowing that I was okay with God and He was okay with me.

People wonder why I stayed with the Presbyterian Church. It's in my blood and my bones to be Presbyterian. That's not the case for all of our family. Some members of the family have, of course, left the church or gone to other denominations. But for me, there's a very strong line of connection with the Presbyterian Church and the Reformed tradition. My grandparents and my parents were elders in the church. My father was the clerk of session. My mother ran the WMS and did all sorts of other things in the church. I grew up in that context. We went regularly to the little church that was in the Scottish Settlement. I went to the cemetery and looked at the graves of people who had come from the Highlands of Scotland. So, when people tell me, 'You know, just go and join the United Church'...I say, 'No, that's not who I am'. The Presbyterian Church has been my church, my community, where my family has been connected for all the years and we've been in Canada for a long time.

The leadership and pastor at our church lead the way for inclusive change. LGBTQI people are invited into the life of the church. That was the proof...it was our pastor putting himself right on the line there and showing us his love. It was unbelievable. The minister invited me

to unreserved full access participation into the entire life of the church. And he did it again and again and again. That's how I found my way back to the church and to God.

I don't know how many active families still attend our church on a regular basis but I'd say 65 percent of them are related to me. Our family is a pillar of St. (...) Presbyterian Church...as elders, clerk of session, board of managers, Sunday School teachers etc. My grandfather came from Scotland to that church. My parents were married in that church. Both parents were buried from that church. My sister was married in that church. You know there's a lot of family connection and I feel...when I walk in that building...all of the family connections that have gone before. My partner has always been accepted as part of our family.

There are some safe people that I found that I've come out to that haven't condemned me or at least not yet. And they've been supportive for the most part. And for that I give thanks to God. I love this church of ours and hate it all in the same breath. It would be so much easier if I could just leave The Presbyterian Church in Canada and I tried to leave. Not once, not twice, not three times but four times. Just like that line from Hotel California, 'you can check out anytime but you can never leave.'

My Presbyterian roots go back more than two hundred years to my great-great-great grandfather. He emigrated from Scotland to Canada in the early 1800s and was mentioned in the Proudfoot Papers. And this is what is said in the Proudfoot papers when my ancestor was baptized: 'at this place, there is a people who cannot live without the gospel and who are zealous for it and love it'. I know who I am and where I come from but it has been a very long journey.

My Mom tells me that I was eight years old when I first said I wanted to be a minister...And that our church was incredibly important to us. My parents had emigrated from England to Canada in (the 1960s). And in doing so had left their family...had left their community. My father was a Presbyterian and my grandmother is very Presbyterian. My grandparents...on my father's side met in Sunday school. And so, church was important to him and continues to be important to my aunts. Recognizing the need for community and recognizing the need for a circle of friends given that they had left all of their families, the church ended up being a place where they found all that. In our family, the church was the extended family. I can remember potluck dinners in the church hall. I think – as I'm an adult looking back, that they happened every time we had communion. Because every three or four weeks we'd have a potluck lunch. They connected it with communion so you can have communion and then they'd have the community meal afterwards.

My parents were extremely involved in leadership. My dad became an elder. My mom was a Sunday school trustee. My mom was the treasurer.

I remember lots of singing with guitar and lots of music and just enjoying loving that experience. I can remember as a child preferring to be in church as opposed to Sunday school. Sunday school was boring; church was fun. And in the prayers, I would practice praying and seeing if I could pray at the same time as the person who was praying. So, when they would be praying, I would be saying in my mind the same words they were saying...just as they were saying...I would connect. So given the role the church played and how important it was for me and my spiritual development, it makes sense that I would look to be a minister.

On finally finding an affirming church in The Presbyterian Church in Canada...after realizing my former church would not accept me: 'I cried for 45 minutes in the park by myself...I realized how much I needed this space. I needed this so much. I just needed this part of my life to come back. I missed it so much.'

God or the Church?

In many stories, there was a contrast between what people experienced in their relationship with God and what they experienced in the church. Despite the harm done to them, the deep relationship of love and grace with the Divine enabled them to continue to offer their gifts in the church and indeed to hold out a wider vision of what the church might be.

Accepting myself and living an openly gay life led to me being a better person. It was then that it was easier to read the Bible. I became a much happier person.

I came to understand that I'm gay, so I can't go to church. It's just what it is. I had to pick between being Christian and being gay. I really thought that I just wasn't allowed to also be a spiritual person.

And this is the message that I want to carry to gay people, "You may have given up on God but God has never given up on you." And that's very important because whosoever believes shall be saved.

What I hear in the preaching at our church is that the bottom line is 'grace'.

When your life has been grounded in theology and you now feel that theology does not provide a framework to answer the questions facing you, where do you turn? Always to God!

This is not a story of shame. I think being gay has made me a better person. And in fact, a better Christian. My relationship with God is better. I feel like I'm less judgemental because I'm gay. I feel I'm more welcoming and open...inclusive.

I had a very intimate sense of speaking with Jesus and telling him about my secrets that I didn't feel I could tell anyone else.

I really don't think that my being gay bothered God a great deal.

I have never felt that God has been against me. So, my relationship with God is good.

I don't know what brought me back to church but something did. And maybe, we'll just say, it was the Holy Spirit. I really wasn't angry with God, because I really do feel like I was accepted by Him.

When I graduated from (...) College, I knew being gay was part of me even though I was fighting it and ignoring it and praying about it. But it didn't seem to bother God – I went to churches that were good churches and I had good ministries there...and I always left before they learned the truth about me – I never stayed anywhere too long.

Eventually you just stop coming out and you just start living your life. You may have to 'correct' people every once in a while, especially those who just assume that you are 'straight'. Eventually most people see me for who I am, except perhaps in the church.

At one point I had an experience of the presence of God that was quite overwhelming when I was saying my prayers at night. I guess you could say I knew that God loved me but I didn't know if God loved me the way that I was.

God is love. And if not, then why are we doing this?

This is who God made me to be. There is no question in my mind that this is who I was made to be. And as far as that goes, I just thank God for it. I absolutely thank God for it.

I want to have a 'normal' life experience and I want to be special for being the person I am. Yes, I happen to be gay...and I am so much more.

The God I believe in...the faith that I stand for is not a God of hatred or abuse. Not a God of judgement but a God of love.

Grace Received in the Face of Harm

There are storytellers who have had a generally positive experience of being part of a church community. Despite knowing and even experiencing the exclusion and abuse that was present in the larger life of the church, their experience of being welcomed and affirmed in a local church community still enabled them to know God's grace and love. This grace may have been experienced because of a congregation, family members, friends, allies or church leaders.

When I came out to my minister, he said to me, 'Well, I think you should just come along to church Sunday and be among those who love you.'

So maybe it's helpful to know that there have been families (with members who are LGBTQI) for whom the Presbyterian Church was a positive experience.

And it's very interesting when I say a good thing about my church...my (high school) friends are very surprised. And when I talk about it, I have to explain to them that my church is very accepting. It's not like a lot of churches you see; it's very open.

My church actually hosts a gay support group.

It blows my mind how diverse it is at my church and it's great to see. I (openly identifies as queer) was really thrown in the first year I was here. I was able to help lead Vacation Bible School, Sunday School and other programs. I was given all of the opportunities and encouraged to participate right away.

I have a deep sense of belonging...of 'family' in The Presbyterian Church in Canada despite the church's stance about me.

The congregation loved me whether I was dating a same-sex partner or an opposite-sex partner. It didn't matter.

My (LGBTQI) child feels like their voice is being heard in their church.

To their affirming church: "Thank you for not making us choose between our faith and our love for each other."

I was given an equal and legitimate platform to share my story. My racially diverse congregation listened without judgement to my story as I was transitioning (from male to female). They continued to welcome and support me. There was curiosity and non-invasive questioning from the congregation but I was never misgendered.

Acts of Grace

This sense of inclusion and belonging could often be traced to a specific decision or event which was taken by the congregation.

Special event was held to support the church musician who was maimed by gay bashing assault in his town.

Our church accepted a gay organist who was in a (same-sex) relationship.

Having a lesbian couple be married at our church let me know that it was a safe space.

Our session, ministers and congregation fully supported a same-sex wedding in the sanctuary.

Our church set up a support group for parents of those who identify as LGBTQI.

My church encouraged me to set up a Bible Study group (for an LGBTQI group).

(Our church) hosted a Bible study specifically around supporting LGBTQI people.

Our church marched in the Halifax Pride Parade.

I have found joy and fellowship with SAGA, an organized group within St. Andrew's, with many gay and lesbian folk. It is truly heart-warming fellowship...their compassion and warmth, their inclusive ways are most admirable and joyfully received by myself and my partner.

(Back then) the question was raised, "Why was St. Andrew's Gay Association allowed to use the church?" But the solution was very simple. Make it an official church organization. So, from then on SAGA has been an official committee of St. Andrew's.

I know that when I choose to marry a same-sex partner, it will be made available to me at my church.

My church is accepting of me (as I am) and created an Inclusion Committee.

Local congregation through discernment and discussion has become inclusive and affirming.

When I saw Pride flag stickers in the windows of the church and when I was also asked about what pronouns I preferred to be used, I thought, “Maybe I’m allowed to be here.”

When our church marched in the Pride Parade (in our town).

Having fantastic role models in the church that are also LGBTQI.

Our church provided education about language and terminology and were also involved in the local Pride Parade.

An organizer of the Toronto Pride Parade worked to be sure that the Presbyterians were at the front (of the faith groups’ section) because it was felt they were doing very important work.

Seeing “God’s Love Includes Everyone” flags and signs at the Pride Parade.

My church intentionally includes gays in all areas of church life including session...not just in SAGA.

The Body, Mind and Soul discussion led our session and church to change our church legislation to include everyone.

So, we drafted an inclusion statement...it’s in the staff manual. This is the best that we can be to be inclusive. It opened the door for gay staff members to be open about their lives.

Gay man was accepted as part of the worshipping community in the Ghanaian Presbyterian Church.

There were moments of grace I experienced that affirmed my (closeted) identity. They included: The ‘Affirm’ gatherings in Waterloo; when I heard a preacher speak about LGBTQI affirmation and what it’s like to be in exile and to be reminded that God has no step-children; attending Pride event with other Presbyterians and The Presbyterian Church in Canada for Inclusion website.

Leading with Grace

In many cases, this sense of belonging and being loved was made possible through the courageous or creative actions of a minister or another church leader. For many storytellers, the importance of such actions in making real the gracious invitation of God to all cannot be underestimated. For many ministers who told their stories, the act of welcoming people who identified as LGBTQI and getting to know what their gifts are and inviting them to serve was transforming.

Welcoming people involves getting to know them and what their gifts are and inviting them to serve in all aspects of church and ministry.

For me, I’m responding to the people and work that God has put before me. A ministry that embraces the LGBTQI community.

The first person I came out to was my university chaplain who was an ally. He saved my life through his support and understanding. I wish more church leaders would be more like that university chaplain instead of piecemealing scripture to back their homo-bi-transphobia.

In his first sermon after the 9/11 World Trade Center Terrorist Attack, our minister made a point of saying that it’s wrong to be accusing homosexuals for the World Trade Centre bombing and it is not what God believes. It really resonated with me that in the pulpit he was willing to stand up there and say this is just wrong. It’s not what’s in the Bible.

The minister and his family were very receptive to us attending the church. That encouraged us to attend more than the church itself.

Thank God for my minister, because if I had talked to my mom about our trans kid, it would have been a much different outcome. My minister talked to me and said she didn’t believe the soul is male or female. It didn’t really matter what body we put the soul in.

And so, she (our minister) was just an invaluable source of unconditional love and acceptance. She helped me when my child came out...and also gave me resources and books.

My friend, – who's now a minister – and I talked about marriage and I just picked up on the language he used: 'two people' – a marriage between two people, two persons.

I was at my first Pride and I was standing there and saw the Presbyterian Pride people walking by and I called out to my minister. She came over to the rails and gave me a hug. The biggest turning point in my entire life, I think...was that hug from my minister.

The support and love from a minister gave me the courage to come out at General Assembly.

Both of my kids have said, "Well, we know it was okay to be gay, cause of an elder who is out at our church." It was somebody that they knew was an okay adult...a lovely person, super skilled, well connected at church.

Seeing and knowing that I was part of a group of ministers who marched in the Pride Parade helped him to trust that I am an ally and to be able to share with me.

And the Music Director said to me, 'Just before we get started (job interview) how do you identify? Like what pronouns would you like me to use?'

When I came out, the minister never judged or did anything negative. He was there really to say, 'I'm here pastorally for you. And if you want to talk, we can talk.' I hope that in the church community, that's what people would find.

I try to lead a space where everyone gets to know that God loves them, not because of anything they do, just because of who they are. They come to know that God's love is universal.

I remember one minister remarking to me about the value of thinking about...what it's like to be in the midst of a conversation where you are being talked 'about' but not talked 'with'. He hadn't quite thought about that before and it was quite encouraging for me to know that someone understood that.

The churches I served (as a minister) grew. We did good things, creative things. I saw people's lives changed there and let the Spirit move there. It didn't seem to bother God at all that being gay is part of my life.

Gracious Families

Sometimes people's positive experience of church community came through the courage and persistence of family members who did not exclude them in their family life nor in the connection with the church. Sometimes this was a perspective that developed over time. Family members who told their stories also recounted how their faith and lives were transformed as they more fully included members who identified as LGBTQI. Coming out as LGBTQI often involves much preparation and stress. There may be fear of being rejected or ridiculed by their own family or community.

That's what I need to keep saying to my kids, 'That whatever you do with your life, you know Jesus loves you'.

I have heard stories from loving grandmothers in their 90s who have changed their minds about homosexuality because their grandchildren came out.

My daughter came out to me in grade 10...and thank goodness, I had the common sense to just give her a big hug...and say, 'It's all good.'

We had quite the journey as people who at one time were ashamed parents of a straight ally to LGBTQI friends...to becoming loving accepting grandparents of a bisexual granddaughter.

I remember how my Presbyterian mother – an elder in her church – and my partner's Catholic father sat on a couch in the middle of a gay bar watching a drag show. They were introduced to an amazing community of friends. With each introduction his father beamed with pride and my mom still talks about how much fun that night was.

Quietly one night with my parents, I realized that I can have a good life as a lesbian. I felt tears falling down my face...

My mother always bought nice pink 'happy granddaughter' birthday cards for my (non-binary adult child). This year, my mother bought a 'non-gendered' card and wrote, 'Happy Birthday to my Grandchild'. So those little things can make a big difference!

My mother's first question really was, 'Do you have the support and care you need these days?' And my dad said, 'I don't understand this but you're our son and we love you and we will always do whatever we can to care for you.'

I really appreciate the way that my family gathered around me and has continued to enfold me.

After I came out, my mother grabbed me and said, 'No matter what, God loves you. No matter what you do'.

My family continued to love and accept me even though they did not understand my identity.

And my dad said to my sibling, 'Are you gay?'. And my sibling replied, 'Yup.' And that was that. Our family is great. There's never been any question of loving them any less or treating them any differently.

I thought being gay meant a life of loneliness. But when I made that decision to come out to my family, then my bigger family and then to my community, I was shocked by how incredible an experience it was. I was met with incredible love and understanding from my traditional Presbyterian family. Coming out to my family also led to another reconciliation in our family. My closeted gay cousin had hidden from my grandfather. My coming out letter – also sent to my grandfather – prompted him to go talk to my uncle about the letter. That opened the door for my grandfather to be invited to my cousin's same-sex wedding.

When I was in a difficult conversation with another minister who objected to gay people being included in the church, I exclaimed, 'I just want you to stop. I just want you to be a minister for four seconds and love my son. Just love my son!'

When it came to my parents, it was like, "We don't understand it but we love you." And they accepted my partner as family and have always included him in everything.

One coming out experience as recounted by the storyteller and their family members:

(From the storyteller) I was practicing saying, 'I am gay. I'm gay...' I practiced it over and over...out loud. It's bizarre but you have to build yourself up to have the courage to say it...first of all, to yourself...And then to someone else.

(The storyteller's parent) I'll never forget that night when my son came out to me. I was bawling the whole way home saying, "Oh God, why (my son), why, why, why?! Please not my son" and all I could think of was the struggles that he was going to have in the years ahead. And I was so shocked because he isn't flamboyant and you would never know that he is gay. It was a Friday night and I went upstairs to my bedroom...and I never kneel for prayer as I've just never gotten into that habit but I got on my knees and I remember saying, "God help me see this thing through the eyes of Jesus and not through my eyes"...and that prayer started a whole process in my life where God was opening up my eyes to new ways of understanding and new ways of thinking through my son.

(The storyteller's) grandfather had said, "I have been praying for years that God would teach me about this and now through my grandson he is teaching me. You are my angel." So, it was such a moment of grace for him (grandfather).

(As recounted by storyteller's sibling) My grandfather took my big burly brother's face in his hands saying, "This is why you are my grandson. You're my angel who's come to teach me how to be a better human."

Surprising Relationships of Grace

Even though coming out typically is very difficult, if the hearers affirm and include the person coming out, the sense of relief and welcome can bring great healing. Some storytellers who

identified as LGBTQI also recounted how this sense of grace and belonging had come through Allies, at times people who might be the least expected to do so.

It was so important having a trusted, active adult ally who supported LGBTQI people in the church.

One church member who did try and get us to be an LGBTQI safe zone was there for us. When there was a backlash, she protected us and stuck her neck out for us.

I learned at my church that you shouldn't assume what people believe. I assumed 'older' people would have a lot of trouble with accepting gay people. That was not the case.

Upon learning that I was gay, my minister said, 'Oh, that's not a problem.' It turned out to be true.

It made all the difference that my church was accepting and making space for LGBTQI people.

I feel called to continue in ministry in spite of my disagreement with The Presbyterian Church in Canada's current stance with respect to inclusion. I struggle on how to best serve LGBTQI people.

I stay with The Presbyterian Church in Canada because it is right, not because it's easy. I'm staying despite the injustice and exclusion of gay people...especially for the sake of youth and kids who need supports and role models.

I found a network of friends and mentors who value me...all parts of me and the gifts that I bring to the church.

A new friend gave me a big hug and said, 'It's so nice to know that somebody else knows what this is like'...because her daughter is dating a transman.

Just even asking for a person's preferred pronouns can make it seem like people care and are accepting and open.

IN SEARCH OF GRACE

For a number of storytellers, their experience of grace and belonging in the church came only when they moved outside of The Presbyterian Church in Canada and into a different faith community or support group or ecumenical network.

I appreciated that the Anglican Canon Paul Jennings saw same-sex unions as a form of Christian Community.

So, when I came out to the first person ever...(not at church)...it was amazing. And I was accepted and I had a wonderful kind of positive experience from all of my (non-churched) friends.

I was able to comfortably come out to a pastor associated with Generous Spaces Ministry.

My school's GSA (Gender-Sexuality Awareness Club – High School) lets us find people who have similar experiences...and it's helpful knowing that there are other people with similar journeys. It's a very open space...non-judgmental.

(My child) went to a new high school this year and joined the GSA...and right away felt total acceptance.

But you know, it's sad that I found acceptance in a secular place, rather than church...but it was a gift.

As I was learning to minister to gay people in my congregation, it was ministers in other denominations that offered me support and guidance.

My family had joined an evangelical church but when I came out, I was received with love and felt closer than ever to my immediate family.

When God Works Through LGBTQI People

It is important to recognize that LGBTQI people are not only recipients of God's grace but that God's grace also flows through them. As mentioned above, it often happens that a false dichotomy is drawn between the church and the LGBTQI community. All people are a gift from God and exclusion not only harms those who identify as LGBTQI; the life of the church and its witness to the world is diminished when LGBTQI people are excluded.

It has suddenly occurred to me that queerness has shaped my ministry...to be gentler, not judgmental. Being queer is a gift. A way to see the world.

I can see how my journey and my pain and all that has transformed my life...can be used to walk with other people. And maybe, to also walk with The Presbyterian Church in Canada...and maybe that is where grace can be found.

I kind of think of my identities as a superpower...I exist in between a lot of different definitions or binaries.

Knowing who I am and that this is the voice of my ministry...is the voice of my own true gladness. That was never in conflict.

So, the friends and the people who cared for me and that really taught me about ministry were mostly gay.

I went from being both a Christian and gay...to now being a gay Christian, where I feel like so much of what I do regarding my sexuality is because I'm a Christian...and so much of what I do regarding my Christianity is because of my sexuality.

I've had some really great experiences ever since coming out in church spaces. It has given other people space. People 'corralled me' to ask, 'How's your partner?' or 'You know, my sister's gay.' People keep asking questions. I'm thinking to myself, 'I know what's going on here. People are looking for THAT safe person...to TALK to and disclose their story.' It's amazing how you become that safe person for others...by living your life honestly.

It is important to provide opportunities for community, leadership and exercising gifts inside and outside the church for LGBTQI persons.

We're ordinary people. Church is full of people like us or it should be. Yeah. And that's how I see it. This is all about ordinary people and their families...and single people too.

I stay involved to support other LGBTQI people and to encourage change in The Presbyterian Church in Canada to be more inclusive. It's a calling.

As a gay person, I cannot turn off being gay. I will see my entire world...always as a gay person.

I remind myself that God intentionally put me on this earth and made me this way so that I can truly empathize with and be an advocate for those whose spirits are broken due to this constant dissonance between wanting to be proud of who they are and the shame they feel from what the church preaches – which contradicts God's message of love for one another.

The inclusion of LGBTQI people is not an 'issue' to be discussed but people to be loved.

Once, during worship, there was a laying on of hands and giving of forgiveness by members identifying as LGBTQI...in spite being treated horribly they stay committed to God.

I am so appreciative of those who are openly LGBTQI, that were brave enough to speak out at General Assembly.

Beloved by God

As has been illustrated in many of the stories told to the Rainbow Communion, heteronormative assumptions are built into the life and practice of the church, from announcements made in the local congregation to the doctrine and polity of the denomination. Without thinking or question, opposite sex attraction and the binary nature of gender are assumed. Those who challenge those assumptions by their words or simply by being present are most often silenced, ignored and

excluded. In order for the church to move in a new direction, it is essential to affirm that all people whatever their sexual orientation or gender identity are equally beloved by God.

It is time to re-establish that churches are supposed to be safe places.

I want to tell churches there are already gay people...LGTBQI people...in your congregation. Open your eyes and assume that every group of people includes LGBTQI people.

To repent of homophobia would be a willingness to talk to one another as human beings. There is no room for hate or judgement.

In short, we are a queer couple comprised of a queer man and a transgender queer woman who are invested in the Presbyterian church. We hope that this church will take the right path forward to accept God's children, regardless of gender and sexuality. We hope that this church will allow us to marry in the sight of God...family and congregation. We hope that this church will accept us as we are...recognizing that while we have many flaws, who we are and who we love are not sins.

Reconciliation occurs when we are allowed to be who we are in the context of God's grace.

I want a church that's open and inclusive. Only where and when this occurs can LGBTQ individuals in our faith community really enjoy dignity and the assurance of being equally beloved by God.

Reconciliation is what it really means to love people even when you don't agree with them. It also means we don't have a scale of sin.

There needs to be a clear statement that affirms all persons who identify as LGBTQI or as non-straight or not-cisgender.

In responding to a parent who was troubled that their daughter came out, I replied, 'Don't worry about her salvation; it's in God's hands. Just love her.'

Real reconciliation cannot happen without inclusion.

Recommendation RCL-002 (adopted, p. 22)

That The Presbyterian Church in Canada affirm that all people whatever their sexual orientation or gender identity are equally beloved by God.

RESPONDING TO THE CALL TO LEADERSHIP WITHIN THE BROKEN BODY OF THE CHURCH

The church too often puts more emphasis on a person's sexual identity than on their identity in Christ. When the church ignores the gifts present within the body of Christ, it fails to appreciate all that God has for the church and fails to see God's glory revealed in all people. For our unwillingness to affirm the spiritual gifts present in all the people of the church, we are sorry and we repent. (Moderator's Letter of Repentance, A&P 2019, p. 19)

The Dilemma of Responding to a Calling or Vocation within the Church

People who identify as LGBTQI have participated in the life of the church at different levels of leadership and accountability. One of the consequences of forced isolation is that people who identify as LGBTQI are not able to offer their gifts freely in the church. This does not mean that they do not feel a sense of calling or that they do not have gifts to share. They are often afraid to become more involved and particularly to be in a leadership role because of the possibility of their secret being revealed and having to face the consequences of this within the church and in their broader lives. This is true for all levels of participation in the church.

I'm living with fear because there's still that old – mostly homophobic – thinking in church. You don't know who you can tell. I don't want it to stop my dream of getting ordained and helping people and becoming a missionary. I have to live a double life and be careful.

There are many young adults in The Presbyterian Church in Canada who identify as LGBTQI or Allies who didn't go into ministry because of the church's stance. They felt that they were not part of the church and never would be.

The church's stance on same-sex marriage stood in my way of learning how to be a good Christian.

My confidence and belief in God's unconditional love for me started to diminish over the years of shame, guilt and depression that was brought on by the church.

After 20 years of life struggling to have a spiritual home, to then have what felt like exile. To not have a career and especially not to be able to honour the Call that was in my heart.

The seminary becomes the place where those who are also gay are seeking affirmation in ministry and they do not have their sense of call affirmed. The institution takes it upon itself to deny a person's sense of call regardless of that person's conviction that they are responding to a call to ministry.

There was somebody in the congregation who did an intensive search on my name. They discovered that while I was doing graduate work in philosophy, I had done a lot of writing work for a journal. One of the journal issues was entitled "Lesbian Mothering" and I had done a book review (in it). This person brought that to our session. That person said, 'This is proof that she is a lesbian!' That didn't prove anything other than I'm somebody who likes getting free books as a reviewer. But that was a red light to me, that if I wanted to be in The Presbyterian Church in Canada, I needed to go even deeper into the closet and learn to mirror some of the homophobic attitudes that I was hearing and seeing.

My participation and serving in the life of the congregation was curbed because of my relationship with my partner.

Impact on Allies who are Responding to a Calling or Vocation

Not only is there a fear of being outed or outing oneself, there is also a fear of being criticized for advocating for people who may identify as LGBTQI or for simply wrestling with questions around sexuality or gender.

I experienced discrimination during an interview. This issue of sexuality and inclusion came up. It became apparent that it was to be the litmus test of whether I was the minister for the job...whatever my stance was on this issue. I said, 'I'm not going to answer that. If we want to get to that debate, then the interview's over.' If I had to face that in terms of the awkwardness in an interview – where one's stance was a determination of whether or not you were suitable for ministry...well, let's hope that's not become the single criteria to call ministers.

I received threatening letters from members of my congregation regarding my supportive stance on same-sex marriage.

We've got ministers who have gay kids but their kids are not out in the congregation and the ministers are afraid to say anything. I can't imagine what that's like for them.

As an ordained person working in the church, I am always feeling the pressure to stay silent about my kid who identifies as LGBTQI. I keep asking myself, 'How can I support my kid through university if I can't stay employed?' I have to keep my mouth shut.

I am always worrying about having to do things in secret...whether for my family or to support LGBTQI folks in an affirming way. I am not sure if my session would support me if I am openly affirming or supportive.

I was torn by the prospect of losing my job versus turning away same-sex couples who wished to be married by me.

I still feel wretched that I had to decline to conduct the marriage of a good friend and their partner.

I confess that I'm still learning to be an ally. And I want to say that the church needs to be a safe place for allies, too. So now I'm quoting from my great mentor when decades ago she said, 'We are talking about creating safe places for people within the LGBTQ community.'

There also needs to be safe places for supporters. Sometimes people who are supporting the LGBTQ community also need to know that they are in safe places, not just in physical spaces but also emotionally and spiritually safe places. I don't really feel safe in my denomination. I believe allies need to feel safe too.

During an interview for a job within the church, questions were posed that did not pertain to my abilities...but rather around my sexuality.

After all of the fear and hurt experienced, ministry has become 'deadening' and no longer 'life giving'.

(...) college was a very dangerous place. It was dangerous in all sorts of ways. The chances of me slipping up and letting somebody know...not that I was a gay person...but even just that I was an ally...it would have sunk everything!

Upon speaking in support of LGBTQI Christians, a family member told me that they had a prophesy that God was going to shut me up for my blaspheming.

I struggled long and hard with a request to marry a same-sex couple that I knew. The wedding would not be in our church. I considered that I'd made vows not to take a divisive course. Would be marrying this couple fall under the category of divisive course? What is a divisive course that's not defined? Is there really a rule in the church that says I can't marry somebody? Where is it written? Maybe it's written somewhere. There was an investigation because it was suspected that I had conducted a same-sex wedding. I remember some nights...waking up in the middle of the night just imagining being investigated by presbytery and what would the discipline be. I lived in fear that my vocation would be taken away from me.

The Heightened Fear and Anxiety Associated with Working with Children and Youth

(See Appendix 7: Debunking the Myth that Falsely Links Paedophilia with Those who Identify as LGBTQI)

The reluctance to share gifts becomes more acute when working with children or youth or with vulnerable adults because of the erroneous and ruinous association made between people who identify as LGBTQI and the abuse of children and other vulnerable people. Despite a strong sense of calling and having gifts to nurture faith formation, many people simply do not offer to serve out of deep fear for their own reputation. Others feel the need to leave their leadership roles in ministry with children and youth because of rumours and speculation about their character and motives.

I definitely think one of the things holding me back after I came out to myself was the long history of stigma around LGBTQ people working with children, especially gay people. It was definitely something that I never wanted to be associated with me, even though I knew it was not correct...and it was homophobic to think that way. I didn't ever want my capacity to be called into question because of who I'm attracted to.

In an article published by the Presbyterian Record and the New Westminster newspapers a young person was asked to reconsider her participation in Pride events or reconsider her participation as a youth leader.

People need to be exposed to healthy gay relationships...and not assume that: homosexual = paedophile.

The Rainbow Communion heard the stories of a number of people who have been involved in leadership in church camping. It became apparent that for many young people who identify as LGBTQI or who advocate for them, camp often provides a more open and inclusive context than their own congregations and one that is sometimes at variance with the official policy of the church.

My church camp became a haven where I was safe and felt that I could serve God, not The Presbyterian Church in Canada.

I see hypocrisy in the church for telling kids that the church is open and accepting. I am worried that at church camp children are being told that God loves them but the church's official stance is NOT inclusive. There is the potential for great harm to a child in that situation. The camp ethos is at variance with The Presbyterian Church in Canada official policy which can be harmful when kids return home to their non-inclusive churches.

Camp is my church. My 'home church' is not, because 'church' is not safe.

However, even in these contexts there is a great deal of fear that parents or grandparents will withdraw their children or grandchildren from camp if staff and campers are able to be open about their sexual orientation or gender identity. Those who do not identify as LGBTQI are also often fearful that their advocacy for inclusion might put their jobs at risk or lead to the withdrawal of children or young people from programs.

They perceive us as being 'different', being a threat...I guess people have a lot of misinformation about homosexuality.

A family member was prepared to remove their own transgender grandchild from a Presbyterian Church in Canada program because the program had made accommodations for trans participants. Financial support by them was to be rescinded, too.

Some people believe that LGBTQI persons are more likely to sexually abuse children. This is a real conundrum for gay camp counsellors...and it also adds to the fear of coming out.

It was made clear that there would be a question of whether or not camps would be financially supported by the church...if they were to be LGBTQ inclusive.

Risks of Considering Paid Employment within The Presbyterian Church in Canada

The fear of being involved in leadership in the church becomes even more acute when considering following a call to ordained ministry, either as elders or as ministers of Word and Sacraments or as diaconal ministers or to other forms of paid, accountable employment. Many people who told their stories felt a strong call to leadership in the church but wrestled with the possibility of being ordained in The Presbyterian Church in Canada. Some simply decided to ignore or resist the call to ministry.

Because I needed to let those that I worked with know that I had outed myself when supporting a homeless gay youth (who had just been thrown out of his home), the news then moved quickly through the rest of the staff and hierarchy. They then attempted to fire me – even though I was not in a relationship at the time – for a 'breach of morals' clause. As a result, because of my honesty, I have never been ordained in The Presbyterian Church in Canada.

It's not just me going through this. There are people who have felt the Call even before the church was talking about sexuality and inclusion; they had to bury a part of themselves.

If you can pass for straight and can stay in the closet...then you can have a career in the church serving God.

It is unfair that someone who has given their whole life to the church now finds their employment precarious (if outed).

LGBTQI people must be as free to be ordained as any straight person. The church has no right to ask about their relationships.

The church has created a place where 'identity politics' and having a sexual/gender identity becomes the biggest part of who you are instead of you as a whole person and the gifts that you bring.

My call to ministry 31 years ago was overwhelmingly strong to the point where I felt I had no choice but to do what God called me to do and pursue a vocation in ordained ministry within the Presbyterian church. But even then, God knew what he was getting in a minister. He knew who I was. He knew what I was. And He called me anyway.

It always takes more time for me to discern...whenever I feel called to do something in the church.

And when somebody asked me if I let my name stand to become an elder, I said, ‘No. I thought you can’t be gay in the Presbyterian Church.’” And so, I didn’t.

For any who hear the call to enter ministry and are gay, it is a decision to live in secrecy.

The Threat of Being ‘Outed’ While Preparing for Ministry

A number of storytellers recounted how they had to end their preparation for ministry of Word and Sacraments or diaconal ministry in the Presbyterian Church when they were outed or when they found the need to hide overwhelming. Despite a strong sense of call to ministry, they were told that they could not continue in the process because of their same-sex relationship or their refusal to commit to a life of celibacy. This left many people with a deep sense of internal trauma because they were unable to follow their call in the church that they loved. The cost was heavy as they had to pursue their calling in another denomination that was inclusive or had to find work in another vocation.

As a candidate for ministry, I experienced fear at being found out and punished for my orientation.

The current situation means that (Presbyterian) seminary students who came out have to move over to Emmanuel College (United) in order to complete their studies.

In the spring (–), when I was (–) years old, I attended a Guidance Conference at Crieff Hills to consider a career in ministry. I will not be using words such as ‘vocation’ or ‘call’ because these words are too painful for me to use. If I had become a minister, I would have received a taxable income, so, from my perspective, it would have been a career.

I learned a lot at the Guidance Conference – learning is not always fun; some learning can be quite painful. Particularly, I learned how humiliating and oppressive you (The Presbyterian Church in Canada) were toward LGBTQ individuals, like myself.

When I was being interviewed during the Guidance Conference, an elder repeatedly asked me if I had had any past sexual relationships, finally, asking – ‘has there ever been someone?’ I was humiliated. You have no idea how personal that question was and how it made me feel, as a young, (–) -year-old man: Like I was on trial. Really, I was on trial. Because, if I had answered, that I am attracted to men, that would have been a serious problem.

I made the decision that The Presbyterian Church in Canada was not for me. That was traumatic, especially because I had grown up in your world. But it would have been even more traumatic to have pretended to be straight just for the sake of a career as a minister – I would have been no help to my parishioners if I was living against my own grain.

I am submitting this story because there could be another young man or young woman, out there who is considering a career in ministry. That young man or young woman might identify as gay or bisexual.

All I ask is that you consider how humiliating your treatment of me was – how that trauma is a kind that you cannot presume to repair. If there were a ‘GOD’ – a ‘GOD’ who escapes my own human capacity to imagine, to love and to wonder – then perhaps that ‘GOD’ could help me to heal the trauma you caused me. That ‘GOD’ could maybe help another young man or young woman, who is struggling between a call to ministry and a call to living an honest, authentic life.

I was attacked by The Presbyterian Church in Canada (Guidance Conference) counsellors who made life very miserable and tried to derail my ministry.

Being in Ordained Ministry in The Presbyterian Church in Canada

For those who still pursued their call, some had become ordained or had taken up leadership in the church. However, this was almost always accomplished by not being forthright about their LGBTQI identity and relationships. The need to hide their true self becomes heightened and the need for secrecy is paramount.

One minister spoke about the ‘deadliness of silence’. Fear of what exposure would mean includes: loss of employment for themselves and/or their family members, ruined reputation and not being

able to follow a deeply felt sense of call. One person recounted the story of a minister who, “was counselled not to come out because the congregation liked her so much.”

As I cannot be out in the church, I forgo some of the privileges that straight people take for granted, such as: sharing a home, being together with someone you love, sharing health and dental benefits....

The number of times I mentioned homosexuality in a sermon you can count on the fingers of one hand in 27 years...But the time I did mention it there was always a nasty fall out afterwards.

If I left the church and I don't have a ministry, I don't have anything. I lose my identity. I can't risk that.

I can't reveal this part of myself in church. Many have been concealing who they are from the church.

I felt trapped and torn between how God made me and the call God gave me.

I have lived in a lot of fear and watched congregants become so angry over the question of inclusion...including my inclusion.

I experienced great discomfort as a closeted clergy person and having to compartmentalize my life.

A Presbyterian Church in Canada minister falsely charged me with being lesbian several decades ago. I had to endure a horrid meeting at the presbytery.

If I was discovered...I wouldn't be loved anymore. I wouldn't be accepted. I wouldn't be nurtured.

Some of those elders were my best friends. But eventually, they often came to me saying, “You know, if you are not ‘anti-gay’ enough in the pulpit, we are going to leave the church.” So, they did.

My congregation just needed some education on sexuality...and I was afraid that if I provided that leadership I would be outed.

I had to hide all the time. Every time the church phone rang and somebody said, ‘I'd like to talk to you.’ – my fear was that somebody has ‘found me out’.

...We, who identify as LGBTQI and are called to ministry and leadership are always having to flee into hiding or having to fight for our vocational life.

I felt that I had to be untruthful. To tell the truth in that time was too costly. So, I felt that I had to live a lie. And I felt that I had to hide.

For me, homophobia is day-to-day experience. Its presence in the church leaves me hiding, reluctant to be vulnerable with my colleagues, a feeling of threats always hanging over my head and feeling shame.

Living Openly in the Church

For those who have been out and have received a call or been employed in the church, many have experienced bullying, harassment, threats and retribution for living their lives openly and honestly.

I have endured homophobic slurs, assaults and bullying.

I avoided coming out because of the abuse that would surely follow.

AIDS was described as ‘God’s Punishment’ (against gays).

When the minister included LGBTQI in their prayer, there was a backlash and critical comments made.

As I was going through the calling process there's always the nagging question, ‘Did they turn me down because I'm gay’.

I have been affirmed, welcomed and given opportunities within my congregations. But somewhere else in the Presbyterian churches, a kid like me, will have opportunities denied because of their sexuality.

LGBTQI+ youth are hindered in their future prospects because it's hard and almost impossible to go to school and eventually get a good job when you are living on the streets. Many are thrown out of their own homes because parents believe it's what the Bible says.

There were some parishioners who anonymously left some pamphlets and articles on my desk that were anti-gay.

The posters (assuring LGBTQI community they were welcome) that had been hung in the church and neighbourhood were torn down repeatedly.

I endured loss of status and betterment opportunities because of virulent homophobic culture. I had to take early retirement for my health.

Forced Celibacy

Some believe that the only way they can live out their call is to accept a life of imposed celibacy.

It was several decades ago that I made my decision to proceed toward the ministry of Word and Sacraments. And if I had known then, what I know now...I would never have done it. I'd have looked for some other line of work rather than live a life of forced celibacy.

There is the special burden of celibacy imposed on gay people by the church. There is a denial of justice, freedom, equality by the imposition of life-long celibacy.

I've chosen celibacy not because I particularly want to be but because it's basically been forced on me.

To be honest, we are generally not very welcoming to LGBTQI persons when they seek leadership positions in our church. We inquire neatly into their sexual preferences orientation and experiences. Then, if they still want to pursue careers in our organization, we force them to accept a life of perpetual deprivation and self-denial as celibates.

I felt that call...and I also felt the call to finally just be honest and come out. I had three pastors tell me that I have to be celibate.

You are not allowed to experience love or a connection with a partner.

Those Forced to Leave The Presbyterian Church in Canada

We heard several stories of ministers who have been forced to leave The Presbyterian Church in Canada when they came out or it was discovered or alleged that they were in a same-sex relationship or were LGBTQI. People were shamed, threatened, bullied and faced charges in church courts. People who felt strongly called to ministry in The Presbyterian Church in Canada and had demonstrated gifts for ministry were forced to leave and did lose their employment and income as a result. The trauma caused in these instances was severe and it was necessary to be involved in counselling and other forms of therapy for years in order to address this trauma. There was a financial cost to this that had significant and often ruinous implications for their future life and ministry.

I remember feeling the difficulty of my dilemma...knowing that I could either do the work that I loved or I could live an honest life but I couldn't do both. I could either lie and save my job and my credentials or I could be truthful and lose all of that.

I knew that if I came out to the congregation, even to the session, that it would cause division...it would cause people to have to take sides. Even if I came out to the clerk of session and said, 'Just keep it to yourself'. She probably would have done it. But it would have put great pressure on her and that secrecy would have caused repercussions for that community of faith...that depended on each other to be transparent and honest and loving and kind. So, to avoid risking harm to this congregation, I went back to the session and I said, 'I hear your call to me and I am touched beyond words but I don't hear the same call.' And I left. I am still not ordained.

I ended up applying for early retirement because of the difficulty I had in finding a call as a now openly gay man.

My education for an M.Div. and a path to ordination was scuttled at The Presbyterian Church in Canada Guidance Conference. A counsellor asked me privately if I was a lesbian and asked me that question because 'out of great concern' somebody else on the committee was asking questions about my sexual orientation and that was the beginning of the end.

(The Rev.) Darryl Macdonald was denied ordination not because of his orientation but because he was in a same-sex relationship which was known to the church.

Some found a calling in another denomination that was inclusive. Many of these people expressed a feeling that they had found a new and more authentic home because of their sense of being fully embraced. However, this did not erase the pain and trauma of having to leave the church that had nurtured them and which they loved. There continued to be a wound that never fully healed because of the continuing exclusive nature of The Presbyterian Church in Canada.

I had to leave a community that formed me in my vocation...because of my sexual orientation.

I would hope that others don't have to experience what I did and have to leave the church. I hope that we don't all have to keep leaving the 'home' we found in the church...to go find it somewhere else.

Not just a small specific group is being harmed, a lot of people are being affected inside and outside of this denomination.

The Impact of the 1996 General Assembly's Decision re The Rev. Darryl Macdonald

(See Appendix 3 and Appendix 5, Section 1990s)

The case of the Rev. Darryl Macdonald became well known throughout the denomination and had implications not only for Darryl Macdonald and St. Andrew's, Lachine but also for the denomination as a whole. The decision of the Presbytery of Montreal to sustain his call to St. Andrew's, Lachine and to ordain him was overturned by the General Assembly because he had shared that he was in a same-sex relationship. The members of St. Andrew's had given overwhelming support to the call with the full knowledge that Darryl was in a committed relationship with another man. They had discerned strong gifts for ministry that were well suited to their needs as an aging, suburban congregation.

In his story told to the Rainbow Communion, the Rev. Darryl Macdonald recalled the pain of this experience for him, for his family and friends and for the congregation of St. Andrew's, Lachine. The Rev. Macdonald appealed the decision of the General Assembly but that appeal was not allowed to be heard. In effect, the Rev. Macdonald was silenced and his story was never fully heard in the church. This silencing had profound consequences for the Rev. Macdonald, for St. Andrew's, Lachine and for The Presbyterian Church in Canada. For this reason, a large section of his story is included as Appendix 3 to this report, with his permission. In addition, a presentation made by Ruth Taylor an elder and member of the search committee at St. Andrew's, Lachine, describing her perspective on this experience is also included in Appendix 3.

I realized that I had been holding onto this stuff for so long and never got the opportunity to sit down and tell my story to the Presbyterian Church. Because they said, 'We don't want to hear it actually. We're not even going to listen to it because we're gonna go on a decision of the Assembly.' That was just devastating to hear that the church doesn't want to hear our faith story and doesn't even acknowledge that you have a faith story. That was for me the biggest sin done to me by The Presbyterian Church in Canada.

I felt abandoned by the church when the edict denying my call to Montreal was read out loud in the sanctuary.

Eventually the [Presbyterian Church in Canada] church said, "Sure, you can come and preach in our churches but we still won't ordain you."

Upon receiving the news that ordination was to be denied:

I kept thinking that, ‘This doesn’t feel like church to me. This feels like something else.’ (...) I mean really, just to say it really clearly, it felt like the General Assembly molested me on that day...in the sanctuary...in front of everyone. That’s what it felt like.

From congregant and elder, Ruth Taylor:

Nevertheless, all too soon we were called to a special meeting by Presbytery, regarding the General Assembly decision after the report of the committee 5–4. We were ordered officially to remove Darryl from our pulpit. We were given no opportunity to ask questions – for the chairman and accompanying elder had left. The cold finality stunned us.

Dr. Richard Isaac was a storyteller who included his dissent to the General Assembly’s decision in 1996 as part of his story. His dissent reads (A&P 1996, p. 33):

The decision made reflects:

1. a scriptural interpretation when there is no accepted biblical model of a long term, committed same-sex relationship;
2. a church tradition which has resulted in persecution and violence toward lesbian and gay people; and
3. an archaic scientific view which does not even consider the implications of the createdness of our sexual orientations.

The Assembly has valued the possible loss of members and potential discord over the pastoral encouragement of diversity of our members and the prophetic education in matters of sexuality. The search for the place of Christ in this Appeal, as in all things, must be paramount.

Although voiced in discussions, the pastoral experience of our elders and the stories of our members are not reflected in this decision.

One day, even this church, along with an increasing number of others, will celebrate the 30th anniversary of the call and ordination of all suitable persons regardless of affirmed sexual orientation. For the time being, however, this decision and policy encourages secrecy, duplicity and unhealthfulness among those in this church to whom God has given the gift of same-sex orientation.

An ordained elder, Dr. Richard Isaac was a member of the session at St. Andrew’s, Toronto and believed that the censure imposed on Darryl Macdonald should equally apply to himself since he was a gay man in a committed long-term relationship. He was granted leave to withdraw from the Assembly for “reasons of doctrine”. (A&P 1996, p. 44). Subsequently, the session of St. Andrew’s produced, A Statement of the Session of St. Andrew’s Church, Toronto in Response to the Decision of the 122nd General Assembly re Appeal No 2, 1995 (adopted, June 25, 1996) that was supportive of its lesbian and gay members and elders.

For some people, this process and the decision to not ordain and to ban the Rev. Macdonald from any Presbyterian pulpit deepened their fear and led to their leaving the denomination.

I loved The Presbyterian Church in Canada and would have stayed but it is unlikely that Knox College in Toronto would accept me for ordination in the Presbyterian Church. So, I left and went United. But if I could have stayed...I would have stayed.

A lot of my colleagues, they left and came as well to the United Church after that happened and they were fearful of what was gonna happen to them. And so, they came in and that’s because they were gay too. They went, ‘Oh, oh there’s going to be a witch hunt and people are going to start looking for all these gay people in the church.’

For others, this decision of the General Assembly strengthened their resolve to organize and work to bring fuller inclusion in the church for all God’s children. It was the genesis of a new organization called, “A New Network”, which advocated for fuller inclusion in the church, with a newsletter that went to members across the country.

What really pushed me to be more of an advocate, was that I was so disappointed with our church and with the Darryl Macdonald situation. I heard about it on a CBC news clip on a plane flying back from Atlanta to Toronto. And I thought, ‘What is this church? What is this

church, which is my church...? I have to keep fighting and maybe I have to do more. Maybe I have to be more out. Maybe I have to be more vocal and more of a leader in this.'

So, it really pushed me. I went with a group of people from Toronto to Montreal to Darryl's 'unofficial' ordination service, which was a wonderful experience that included ministers of all sorts of different denominations...including one Catholic priest, a Pentecostal and everybody in between. Of course, it had no validity within the Presbyterian Church but we were there to support Darryl and St. Andrew's Lachine. He and the congregation left shortly after and did become part of the United Church. But that was a great evening and a great way to be in the face of the church and to say we're here and we're going to do this. This is a wonderful man who is called to ministry and he should be ordained.

We were members of St. Columba by the Lake; Darryl Macdonald was there and we got to know him and heard him preach...and went to some sessions he led based on Iona Community liturgy. And I thought, what's wrong with the system? This man is a superb preacher. Why don't they want him in the pulpit? I like good preaching. Darryl was a good preacher. That's pretty important to me. So that was another of those things that sort of firmed up my feeling that there is something wrong with this picture. So, I got a little bit involved in activism.

THE PARTICULARITY OF HARM DONE TO DIVERSE GROUPS

It is important to recognize that the harm that has been perpetrated on people who identify as LGBTQI has been experienced by diverse individuals and communities. The intersection of sexual orientation and gender identity with other identities impacts how people have experienced harm. People who identify within the various parts of the LGBTQI acronym have very different experiences of harm, based on their life experiences and diverse identities.

Experiences of disability, poverty and racialization are among the many identities that people hold and that intersect with LGBTQI identity. What follows here reflects some of the diverse experiences of harm done to people who identify as LGBTQI and who also named at least one additional cultural identity as part of their stories.

Harm Done to those Storytellers who are Racialized as People of Colour or Self-identify within Particular Ethno-cultural Communities

Some storytellers recounted their intersectional experiences of being LGBTQI and also identifying as a racialized person or belonging to particular ethno-cultural communities. These intersecting identities cannot be separated; some stories therefore highlighted the added level of pain and trauma of having multiple identities. These stories do not represent entire cultural communities. While the stories below represent each person's individual experience, communities are not homogenous, both harm and grace can be found.

Some racialized and ethno-cultural communities, for example, perceive that LGBTQI people only exist in "White" or "Canadian" communities. Storytellers recounted the pain of seeming to betray their racial or ethno-cultural identity in coming out and having to "choose" between their racial or ethno-cultural identity and their identity as an LGBTQI person. Some spoke about finally finding a worshipping community that was more inclusive of people who identified as LGBTQI but not feeling fully at home because it was predominantly White or because they may have been one of the only racialized persons present in that community.

Referring to conversations where people were invited to share in an open-space discussion around sexuality at a General Assembly: I was shocked at the language that came up in the discussions. Words like heresy were used but there was other language that came up that was really disrespectful. And also, there were those who did not recognize or think about who might have been in the space. There were a lot of assumptions made at that time.

As a black woman, I always come at it from my own experience of exclusion...and then watching other people exclude others. I felt that to be painful in another kind of way. (...) LGBTQI people who find out that I'm a member of the Presbyterian Church wonder, 'Well, is this a safe person for me to be around?' Because people know that I'm a heterosexual, cisgender woman. They know I'm married to a man. And they'll wonder, 'Can I really be fully who I am around this black woman?' And there's often an element of racism that gets pulled in there, too, because there is sometimes a perception that all racialized people are homophobic and that racialized people cannot be LGBTQI peoples or allies.

There is an absence of terminology for the word 'Gay' in Indian and many Asian languages. That makes it even more isolating for Asian gays.

I worried for my Korean parents. If it gets out that their child is gay, they would believe that they 'raised something shameful'. The shame is intergenerational and not just borne on the shoulders of the gay child.

LGBTQI people fear rejection by their Korean parents. In the Korean culture it is understood that you also must protect your parents.

I grew up in Hong Kong. I learned that the British Government...when they took over Hong Kong...did not ban the Ching dynasty law. The Ching dynasty law in Hong Kong allowed multiple wives. But what they did, they put in the sodomy law. The British Empire did that to every colony. So right now, if you go to any previous British colony...and current ones...they all have that law. That's what the British Empire did. And then of course with Christianity, it went into those places because of colonialism. Otherwise, some of those places, the missionaries would never have been able to get in to start with. Colonialism allowed Christianity to flourish and with that kind of mentality especially under the British Empire ruling the British colonies...those places are particularly bad when it comes to homophobia. And so, I am just pointing this out. OK. I'm not saying that this is the root or the reason, I just say OK, that's one example I can tell you. But why is the British Empire so keen on this? What makes the Anglican Church think this is the most important thing. I have no idea. But this is what I saw.

I did mention the British Empire...But many cultures, they did not have this form of homophobia in their culture. It is after they were colonized and then with Christianity that went in. And then they made people change. So, I'm not pointing fingers but it seems to me that Christianity has something to do with this particular hate...in human nature humans have a tendency to hate, to discriminate or hate people that are different. That is natural. I noticed that. Anyone who is born differently or looks differently or some foreigner would come in and they would look and immediately they would reject. But some people always welcome the different looking, different culture, different people. So that is not the whole truth. But generally, people were suspicious about different people. So, this is what I'm talking about, the culture, the tradition with no homophobia kind of concept. But then Christianity went in and they started to build up. And to the point that in many countries, they embraced it as their own. And they reject colonialism but then they embraced this particular part of the Christian teaching. This I could not understand. I'm not going to tell you how to deal with this and what to do. But it's a tool. Again, it's connected with Christianity with teaching. So, it's up to The Presbyterian Church in Canada to form a committee to study this.

I'm from South Africa, in the Dutch Reformed Church...Apartheid South Africa. It is very much a macho and masochistic culture. And so, I tried everything in my power to fit in, to be a straight man.

There is little or no support for the parents of LGBTQI Korean kids. My parents will have nowhere to go for care.

The real catastrophe that arises when Koreans come out, is that they are not able to fulfill their parents' expectations.

It is extremely important to have an LGBTQI Korean voice in The Presbyterian Church in Canada. Currently, there is not a place for that voice in The Presbyterian Church in Canada.

By looking at the Bible and slavery...I mean, the Bible is full of one story after the other. Oppression and oppression and oppression...and oppressors. And so, then that opens the door to the oppression of LGBTQI people, the oppression of people of colour. (...) We need to ask, 'Who are bearing these wounds?' and then, 'Let's talk about these wounds.' I think that those of us who have suffered and then read that the church took the position that we (BIPOC*) were not fully human...the church was able to lead with a system that was so oppressive. And so those of us with those kinds of pain, we challenge the supremacy of doctrines. (*BIPOC: Black, Indigenous and People of Colour)

Indigenous Experiences in the Context of The Presbyterian Church in Canada

Oppression by the church has caused great harm in many lives and communities. Direct parallels should never be drawn between the harm done to Indigenous People with that done to those who identify as or are mistaken to be, LGBTQI. However, there are intersections in human identities that make up each and every individual. We are more than just one single identity.

Several Indigenous people, off the record, expressed their reluctance to speak directly to the Rainbow Communion. The deep fear of further traumatization made them hesitant to fully trust the process and be vulnerable with the church.

The acronym, LGBTQI, has emerged from the colonial culture and many Indigenous people use the term "Two Spirit". This is 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.

The Rev. Mary Fontaine shared her story from the perspective of an Indigenous woman, who is a leader in her own community and a minister in The Presbyterian Church in Canada. This story was also shared in a sermon preached at the General Assembly in 2019.

I speak as a Nehiyow woman, a Cree woman who grew up in the Mistawasis Presbyterian Church, learning from both my church and my people's culture and spirituality. (...)

In our traditional Indigenous cultures, some young men would stay behind at the camp while the men went hunting. These men did not have the gift of hunting and preferred to do women's work. But they were stronger than the women physically. So, they were not forced to go with the men but allowed to be who they were. They stayed behind and the men felt better that they were there to help and protect the women and the children. They were not interested in marrying women and they often had spiritual gifts which reflected the Creator in some ways. The Creator is powerful but in a gentle way. He is not deaf, he hears hearts, especially broken ones. He might be considered a little weird by us 'normal' folks because he readily loves and accepts people who are different.

Our people accepted the otherness of these men and honoured the spiritual gifts and services they provided for their communities. (...)

The church has a violent history and has harmed many people, even though Christians are also persecuted in certain parts of the world. Sisters and brothers in Christ who identify as LGBTQI people are rejected, misunderstood and not considered worthy people of God. Oppression harms people, no matter what race, religion or gender. Judgement is not up to us. But love is up to us, it's our purpose in life and our responsibility.

I share this story before I close. At a wedding I officiated, one of my adopted nephews was there. I knew him as a little child. He was in his early 20s by then. Ever since he was a toddler, we had a strong auntie/nephew bond. At the wedding he had a few drinks before he came to talk to me. He looked gay. But he was trying so hard to be 'normal'. He kept on telling me about his accomplishments, denying his gender identity. It broke my heart. I just hugged him and held him and told him it's okay – this little guy who thought his auntie now a Presbyterian minister would reject him. Didn't he know how much I loved him? And would always love him no matter what? Doesn't God love me no matter what?

If gay people love Jesus the way I do or the way you do, they will serve, according to their own sanctified imagination of God. Gay people in my culture are said to be two-spirited,

which means they have a balance of both male and female characteristics and are spiritually gifted in some way for the greater good. Whoever believes in Jesus Christ is a child of God and can serve according to their gifts.

Identifying Harm Done to Specific Sexual and Gender Minorities in the LGBTQI Spectrum

In the terms of reference given by the 2017 General Assembly, the Rainbow Communion was mandated to look at harm done and grace received by people who identify in the different categories represented by the acronym LGBTQI. This is the acronym currently used by The Presbyterian Church in Canada to refer to people whose sexual orientation is not heterosexual and/or whose gender identity does not conform either to binary male/female categories or the 'assigned' gender at birth. It needs to be recognized that variations of the acronym exist to emphasize the spectrum that helps to identify various expressions of sexual orientation and gender identity. LGBTQI was the acronym provided in the terms of reference for the Rainbow Communion.

The "LGBTQI community" is an 'artificial' community because all the separate identities have been grouped together for representation and media awareness.

As noted in Appendix 4, historically the overt condemnation and harm done by the church has primarily been addressed to men who have sex with men. The church's more recent statements and debates have been related primarily to same-sex marriage and those seeking ordination who are in same-sex relationships. Although some of the concerns and discussion also apply to others in the LGBTQI spectrum, there are also unique experiences of harm done to people who identify as bisexual, transgender, queer or questioning and intersex.

Harm Done to Those who Identify as Bisexual

The stories of people who identified as bisexual, highlighted the need to recognize the distinction between homophobia and biphobia. Biphobia is defined as 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. Bisexual people face a number of false stereotypes and misunderstanding from those who do not identify as bisexual such as: they are promiscuous, are unable to remain monogamous or must be with both male and female partners simultaneously.

A commissioner's comment seemed to confuse bisexuality with polyamorousness. I was deeply disturbed that the comment went largely unchallenged.

As a bisexual, the biggest issue I encounter is those who won't believe that I can be monogamous.

With respect to people's confusion around bisexuality, I try to explain to them that it's not based on attraction to a person's sex organs, it's about attraction to the individual.

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. In effect, they are told that bisexuality does not exist. Bisexual people are often told to "choose one gender". This often leads to a sense of alienation and erasure.

All of a sudden, people who were mean to me on Facebook were suddenly nice once I started posting pictures of me and (my opposite sex partner) together.

As a bisexual person, I often experience alienation from both the straight and gay worlds.

Will it ever be safe for bisexual clergy to really come out?

My daughter has friends who are openly gay and lesbian...and she is bi...She told me, "They wouldn't believe me when I came out." In their eyes, she isn't 'gay enough'.

There is pressure on 'bi' people to 'decide' and 'pick one' (re: be 'gay or straight').

I'm invisible in church 'policy' because I'm married to an opposite gender spouse (identifies as bisexual). I get to 'sneak around' in my invisibility cloak. Because I'm invisible, there hasn't been a relevant discussion in church where I can bring it up.

Harm Done to Those Who Identify as Transgender

The language and the constructs that have been used in the church to address harm done most often do not adequately reflect the realities and lived experiences of those who identify as sexual and gender minorities. In particular, it has become evident that the lives of people who identify as transgender are all but invisible, in fact some would say “erased”. In The Presbyterian Church in Canada transphobia is rarely named in addressing the experiences of LGBTQI people.

The diversity of experience of people who identify as LGBTQI is highlighted when hearing the stories of people who identify as transgender or non-binary. The distinction between sexual orientation and gender identity is often forgotten, dismissed or minimized in discussions of lived experience and harm done when in fact it is very significant. People who identify as transgender not only experience misunderstanding, stereotyping and harm from society in general but also from those who identify as gay, lesbian and bisexual. The church has done very little to address the harm done to transgender people and often assumes that statements addressed to lesbian, gay and bisexual people are also addressed to transgender people.

The whole acronym LGBTQI, is used but the focus is really just on the L and the G.

I heard someone at 2017 General Assembly question why transgender people should be in the church and that there are NO trans people in the church.

A parishioner stopped coming to church because I was offering pastoral care to a man who was transitioning (from male to female).

There are those places that are clearly hateful but the indifferent ones are also harmful.

I try to come back for Christmas Eve service with my family and I can barely walk into the building. I am different...I'm like a shell of myself in this space. I find it just like very difficult and like very uncomfortable. I feel like there's not space to actually show up as I am or as I want to be. I had to shut myself off from church in order to come to terms with who I really am. It was – and still is – so gendered and heteronormative. There's nothing to affirm my identity.

The stories we heard highlighted the level of disgust and shaming expressed toward people who identify as transgender. Harassment and abuse are often part of their daily lived experience. In the church and in society in general, those who are in the process of transitioning or those whose expression of gender is non-binary or shifts back and forth between cultural expressions of masculinity and femininity, most often experience judgement, threats, harassment and even physical and sexual abuse, simply for not conforming to the rigid constructs of gender expression.

A transphobic response is one that is directed towards someone who does not fall into that masculine or feminine 'ideal' or cultural 'norm' regarding the way one should dress and speak and present yourself. Transphobia appears whenever someone wants to shame, belittle or physically harm that person or even keep them from using a bathroom. That's hatred.

Church has been an unsafe space. I wore different clothes to church than I did elsewhere – like a mask.

Young people are dying because of our rigidity in defining gender. Trans people in particular.

I was shamed as a child to conform to do 'boy' activities.

And it would be a totally different thing if (my child) was coming out as gay but as trans, it's just such a different thing...especially going to trans femme...that dangerous. The physical danger aspect is ramped up so much higher.

There is shame and guilt imposed and associated with identifying somewhere along the gender spectrum.

The way in which the notion of the male/female binary is set as the norm is really damaging including expectations of how to be masculine and feminine. There is still a huge amount of transphobia in society at large, especially towards trans women.

Significantly higher rates of disconnection from family and church community as well as self-harm, suicide ideation and death by suicide for transgender people are well documented. (see Appendix 6) Transgender people are more at risk of death by suicide than heterosexual people and lesbian, gay and bisexual people. People who identify as transgender have to confront myths and stereotypes which ridicule, mock and misrepresent them. The request to use appropriate pronouns is often ignored, criticized or ridiculed.

Now that my physical transitioning is happening, I'm being told that being trans is a mental illness. People don't realize the mental anguish, harm and pain I experienced prior to transitioning.

Unique assumptions are made about transgender people being sexual predators that is different from those assumptions about bi, gay, lesbian individuals.

I feel disempowered, shamed and stifled by pervasive subtle transphobia. I came to the point of potential suicide or to transition. I could not pretend I was cis-gender any longer.

Transphobia

Transphobia is defined as the 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.

There's something unique in the reaction of disgust often attached to transphobia in a way that is different from other forms of discrimination.

I wrote a paper on transsexuality (at school). The paper was returned to me in a sealed brown envelope after the other classmates had left the room.

I know of someone who was outed as trans. They did not receive a Call because they were not cis-gender.

My (family member) who is trans doesn't feel that they would find a friend in the church but outside the church, there's all kinds of support. The church just wants to 'fix' them. I don't think that the church understands. In order to support my (family member) I have to be a lone ranger.

I worked as a church camp counsellor over a number of years. When I returned again several years later, I had this feeling of 'How is this still happening? How are all of these younger staff members still forced to hide who they are and still being misgendered?!

I was listening to a radio phone-in show where all these parents of trans youth were calling in and I realized that I am really desperate to talk to other people who are going through this and making this journey. I am so alone on this in the church.

I had a friend on staff who is trans and identified as male whenever he was not working at camp. We were not allowed to use his pronouns and we were not allowed to use his chosen name. This person felt so strongly and passionately enough about working at camp that he went misgendered for four months out of the year. That's just the way that it was. We couldn't let the campers know.

Terms like, 'You throw like a girl', creates transphobic cultural messages. The barriers in the church to talk about this are very high.

Transphobia is completely ignored in the church.

Harm Done to Those who Identify as Queer

Queerness is an umbrella term that is both an orientation and a community for those on the LGBTQIA+ spectrum. There are those who have heard the word used as an insult. The term "queer" has been reclaimed in more recent years by many who identify as LGBTQIA+ and they find it to be empowering and create a sense of community, rather than being derogatory. It is worth noting that while the word queer is generally celebrated, some LGBTQIA+ folks still prefer to avoid it due to its discriminatory history. (GLAAD Media Reference Guide – Glossary of Terms, [glaad.org/reference/igbtq](https://www.glaad.org/reference/igbtq) 2021)

Queerness tends to be more nuanced than a sexual identity or gender identity. Queerness is more encompassing of one's overall intersectional identity. Language about queer identity and different expressions of queer identity is evolving as people seek language that most properly reflects who they are.

I am a big fan of the word 'queer' because I use it to describe my identity. I would say that I'm queer and the discovery of people who have taken that word back (from being a slur) was a big revelation to me. I felt like it was a good umbrella term for LGBTQI which I use interchangeably...because I feel like it really captures everybody.

While sometimes a term such as 'queer' might be helpful for some individuals to self-identify, their experiences of harm can be vastly different. Because of the perceptions and potential biases of those who do not identify as queer, harm may be perpetrated out of ignorance, stigmatization and/or overt bullying. The harm most frequently described by the storytellers who identify as queer is erasure, where their identity is not accepted or valued or is misunderstood. Additionally, their partners may be marginalized or assumptions made about their own identities as they are in relationship with someone who identifies as queer.

As someone who has a spouse who identifies as a cisgender-man...I do a lot of explaining, because people just automatically assume that I identify as 'straight' or that I am not monogamous. I identify as queer and as a woman but I don't present that gender the same way all the time. You just know it's just who you are and part of how you present yourself.

I think like a lot of teens that grew up in a religious group. I had this kind of dichotomy of who I felt that I was right now and who I felt that I should be, based on the kind of values that were taught in Sunday School, worship and in the church in general. It was never explicitly said like, 'Oh you shouldn't be queer' but I struggled like a lot of teens, thinking that, 'I know I'm supposed to be one way but I don't feel like I am or I am trying to be this person that doesn't feel genuine.'

It's not something that I spoke to anyone at church about ever but there was definitely a 'don't ask don't tell' culture. So, if you were staff and you were queer, everyone kind of knew amongst the (church camp) staff but you weren't allowed to talk about it and you weren't allowed to display anything that would give that away. It was just such a mixed message to me. I think that it's one of the reasons that I eventually distanced myself from camp and church. I'm an alumnus and I'm still kind of on mailing lists but I haven't remained involved because that sense of hypocrisy really sat poorly with me over the years.

The few times that the topic was even touched upon (at church), coupled with a complete lack of acknowledgement or validation for queer identities within the church, created a large and dark empty, black hole in my overall church experience.

I still worry – that if certain people find out that I'm queer, then they will have less respect for my work in the church, that to some people, my queerness would make them think I lack credibility or the capacity to do my job.

Further Discrimination

When I came out to various friends who identify as gay or lesbian – after they had been coming out to me over the years – I did not receive the same celebration and support that I felt that I'd given them. They did not seem to appreciate my queer identity in the same way I had affirmed their identities. And that was a rift that was kind of insurmountable for me.

A lot of times I'm told, "You don't deal with the same challenges as lesbians, gays and trans people, because you get to look straight to an uneducated outside observer." I will grant that I don't get harassed on the street when I walk hand in hand with my (opposite cisgender) spouse or when they hear my spouse's name or pronoun. My co-workers don't immediately form judgments about me. There's privilege that I'm able to live out in the open and feel safe about it. But at the same time a huge part of my identity is never spoken of. It is only brought up if I make a point of bringing it up.

Harm Done to Those who are Questioning

Storytellers shared their journeys of self-discovery and coming out to themselves. Most went on to say more about the experiences of being closeted, partially closeted or coming out fully to others. While there was likely a period of questioning during that time, none of the storytellers

who came to speak with the Rainbow Communion indicated at that time that they self-identified as 'Questioning'. Many spoke about how they wished there would have been someone to safely talk with during this journey and often lamented that it not only felt unsafe to do so in the church but they also felt certain that they would face condemnation. Quotations throughout this report support that sense of isolation and fear during this important time in the storyteller's life.

Harm Done to Those who Identify as Intersex

Society at large often assumes that there are only two sexes: male and female and that everyone's body must be one or the other. It also implies the assumption that gender is biologically determined. It does not take into account intersex individuals. Intersex refers to individuals born with bodies that appear neither typically male nor female, often arising from hormonal, chromosomal anomalies and/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. In effect, this is an attempt to erase the fact that the person is intersex. 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 and gender, while others do not and some choose to identify as intersex. Intersex people may or may not identify as transgender and/or non-binary.

When I began the process of coming out, first to friends and family, then more publicly...I claimed my identity as non-binary.

Since then, I've done a lot of reading and reflecting and had quite a bit of time in therapy devoted to this aspect of my life journey and it turns out there is more to the story....

When I was 12 years old and puberty began, mine was different from the other boys in my class: I began to develop breasts. This was, as you can imagine, extremely traumatizing – especially since I was an only child with older parents who were very traditional and totally unavailable to me. I was 'that kid': you know, the one with the bad hair and the funny clothes who read the dictionary, socially awkward and usually alone.

My different development, as well as my general appearance and the way I spoke and acted, made me a target of some serious bullying. Over time, I learned to hide my secrets and try not to stand out. I tried to play the role of a typical boy/young man, though I felt deep down that I wasn't. I learned not to look at that part of myself: to hate my chest and the other features (known pretty well only to me) of an intersex person.

I am only now beginning to understand what it means for my sense of self to be intersex, to be in neither binary gender box – biologically as well as psychologically and socially. Yes, I am trans non-binary and I am intersex. I was never fully male or female physically and this made me an outsider, a freak (or so I thought)...I now realize that I am far from alone and I can be proud of who I am.

Because of the church's stance on same-sex relationships, it can be especially confusing and marginalizing to those who are intersex as to where they belong in the body of Christ. Questions may arise such as: "What or who determines if ours is an opposite gender relationship?", "Are intersex people to remain celibate?", "Must one pass as cisgender and remain closeted as intersex?" The adherence to heteronormative and gender-binary identities, means that those who are intersex are erased and harm is perpetuated.

HARM DONE TO THOSE WHO IDENTIFY AS HETEROSEXUAL AND CIS-GENDER BECAUSE OF HOMOPHOBIA, TRANSPHOBIA AND HETEROSEXISM

In this homophobic environment we are all harmed. Families have felt and still feel the church's expectations to condemn and reject children, siblings and parents who do not look, act or speak in ways congruent with the restrictive gender definitions of the church and society. Friends feel pressure to break off connections. For the ways our congregations judge and exclude others based on restrictive gender definitions, we are sorry and we repent. (Moderator's Letter of Repentance, A&P 2019, p. 19)

Harm Done to Affirming Families, Allies and Advocates

Although the harm done to those who identify as LGBTQI is most direct and obvious, harm is also done to others who are members of their families and communities simply because they seek

to be affirming or to advocate for the rights and dignity of those they love. In 2018, a recommendation in the Rainbow Communion's first interim report was adopted by the Assembly to include the stories of those other than people who identify as LGBTQI who have been harmed by homophobia, transphobia, heterosexism and hypocrisy. These people often identify themselves as allies and many times find themselves marginalized, abused or silenced because of their supportive words and actions. Sometimes it is simply the fear of 'what might be' for those they love that causes the harm.

I was terrified of what the world and our church might do to our child.

I was appointed many years ago by General Assembly to sit on the Committee on Sexual Orientation. I was openly mocked by other colleagues and received sarcastic remarks like, 'Great career move'.

I lived in fear that my parent (minister) was going to be fired for being gay in The Presbyterian Church in Canada.

I now live with the regret that I imposed my heteronormative perspective on others, which caused harm.

As a minister who is looking to serve with authenticity and disagrees with the current (non-affirming) stance of The Presbyterian Church in Canada I may have to leave the church.

At one General Assembly...at a 'listening table' (re: sexuality discussion) some people became very hostile and manipulative. One exclaimed to me that, "You won't be a Presbyterian minister anymore and have no pension." And that was just because I expressed affirming views. I identify as an ally and parent of an LGBTQI adult.

I don't feel like I would ever be physically harmed but I've certainly been emotionally harmed several times by people trying to throw scripture to say to me it's not Christian or Presbyterian to be an ally (to LGBTQI people).

I am fearful about raising my children in the church...especially if it's not demonstrative of God's inclusive love.

I was so afraid of losing my job in The Presbyterian Church in Canada because my (teen child) came out as bisexual.

My sibling didn't tell anyone for years. Part of it was because our church was not affirming. My sibling didn't know how people would react to being a gay 'preacher's kid'...and that was a big source of fear.

It is interesting to me that my family would still say to me that, 'We are all praying for (my brother). We are praying that he'll turnaround and become straight.' Turnaround??! My brother is turning 50!

This 'issue' of gay people in the church...and The Presbyterian Church in Canada's stance on it affects families and the way they are treated too.

I feel that my own job – as a minister – is threatened because one of my family members identifies as LGBTQI. I keep wondering... 'How will the views of my congregation and presbytery affect my vocation?'

Generally, when someone comes out in a 'churched' family, the impact is negative and it's a matter of degrees of negativity depending on the family.

The church has been a really horrible place to watch my sister try to figure out where and how she fits in.

When people share their stories it's easier not to hear them or to dismiss them when they are people who are not in your biological family.

I am pained and very sad that I have not been able to conduct the marriage of my own family member to their same-sex partner.

As a Presbyterian minister and even when I was studying for ministry, I was perceived to be a 'natural enemy' to my gay family member.

There was also harm done to a parent who loves their gay child simply because of the unspoken attitudes, questions and assumptions made by their church culture and beliefs.

Christian families can get through just about anything. You can get through drug abuse. We can get through alcoholism but being gay...that's the worst possible thing a Christian kid could be.

Our family is gradually losing our faith community because of the lack of support for our lesbian daughter.

My daughter's friends don't care whether someone is LGBTQI. They won't ever come to church because of The Presbyterian Church in Canada's stance on same-sex relationships.

It was heart breaking to hear a family's story that included an LGBTQI adult child...and how much they wished they could be married in the church.

Devastation was expressed in a prayer circle over the revelation of someone's daughter coming out.

My mother can't speak about the joy in her son's life with people in the congregation because she is the minister.

There has been damage to our family relationships because of the church's teachings.

Because of the church's teachings, my parents and sibling had a very hard time when I came out. The church taught us all to wear a mask.

It has been a real heartbreak for me to see my (gay) brother estranged from The Presbyterian Church in Canada but I keep hoping for something different.

I am still grieving that I failed to support a good friend who came out to me in high school. I am grieving my anti-gay family that had instilled homophobia in me. I have since apologized to that friend.

While attending a funeral at a Presbyterian church for an elderly relative – my cousin who also attended with their partner had great reluctance coming into the church hall afterwards for the reception. The discomfort she felt in a hall full of church leaders still saddens me.

There was quite a journey for my parents as well. When I came out to them, there were lots of questions and comments including: 'So, what did we do wrong?' and 'Well, at least you're not pregnant.'

Our daughter is so angry at the way the church has treated her LGBTQI sibling. She will not come back to the church and does not understand why we continue to attend. The tension in our family is over whether to stay in the church or not.

When our child came out as gay, there was instant fear from the potential rejection of our family from the church.

In our family, there's an expectation of 'Don't ask, don't tell.' It has led to significant tension and toxicity for everyone.

I think for my three (adult) children part of their estrangement from the church was that their sibling was not embraced by the whole church.

I received threatening letters from members of my congregation regarding my position on same-sex marriage. I was both afraid and hurt.

Despite the harm that comes to me as an ally, I stay to use whatever straight privilege I might have to support my LGBTQI friends and to help build a church where it is evident that God loves us all.

There were recriminations against me because I would not sign a letter opposing same-sex marriage. As a result, I am seeking a call elsewhere.

How awful is it to teach your child to hide who they are? For their safety they cannot be their true selves to others.

I felt very badly that a fellow at the seminary was given a homophobic nickname but I was afraid to say anything about it.

I was ostracized at our church just because I was not anti-gay. I had to explain to our 8-year-old why we could not go back to church because it was not safe. The reaction of the church caused marital tension and great anxiety to the point that I needed to use medication.

I certainly do not have the trust in the polity that I would have had as a naive (–) year-old at my first Assembly...before I went into Knox (College) and the issue at that Assembly was the last of the liberty of conscience around the ordination of women...and the host of the Assembly that year was (a church) who was vehemently opposed to women.

So...I experienced the worst of the church in polity and process around gender related issues. Somehow, I felt it even more when it was someone else. It affected me more when I could see what the church was doing to others (LGBTQI). That seemed to have more of an impact on me than what the church was doing to me. When someone hurts someone that you care about...sometimes it hurts more than if they did it to you.

Because of what happened to me (for speaking in favour of LGBTQI inclusion), neither my wife nor daughter will come to the church anymore. They have only seen the hurt...and not the grace of my journey in faith. They hate the church.

There have been moments where I read a post on the Presbyterian Facebook page or heard comments during the livestreaming of 2019 General Assembly where people vented their (outrage) against the vote for full inclusion. I started feeling then that it's too much for me – it's too upsetting...and then, I started thinking about my LGBTQI friends and family and tried to imagine what it's like for them.

Harm Done to Straight Spouses and Partners

As noted above, some people who identify as LGBTQI enter into opposite sex relationships in order to hide or to cover up who they really are or without having recognized their true sexual orientation or gender identity. Although these relationships can be loving and fulfilling to some extent, they can also cause great harm to the straight partner who is not fully aware or who believes that time and compassion might change the person they love. The underlying secrecy and deception of the relationship means that it can never be fully open and honest. The shock and shame often associated with discovering that they are or were in a romantic relationship with a person who now identifies as LGBTQI can be profound.

We are the collateral damage. We get victimized twice, because people don't know what to do. You are blamed...and people wonder "How come we didn't know?...because everyone knew." Well, I didn't know (that my spouse was gay). People seem to believe that it was 'something you did', 'you made (your spouse) gay', 'you weren't enough', 'something is wrong with you'.

Our sexuality is the core of who we are, whether we're male or female. When you find out that this fraud has been perpetrated on you for (many, many) years. It shakes the core of who you are.

So, I was married for a long while. And now going through the separation process. And in my children's mind I'm the bad parent. My ex hasn't told the children about being homosexual.

This is kind of the same for most of the people who were in the Straight Spouses Support Group. I attend a group in a different city. There are Straight Spouses Groups closer to home for support but I did not wish to see people who might know me. I am a straight spouse married to a closeted person...who is closeted because it wouldn't be accepted in their family circles and wouldn't be accepted in their church circle.

It's more than just a church. It's the Christian culture. There are those that think that you can always 'pray away the gay'. I don't think so. There may be some people who you can do that with. I don't think that's true for most people. So, the consequences are that I was short changed and missed out on many normal things in a relationship. Sex. Touch. Time.

You depend on someone else. And that kind of mirrors your dependence on God, too. There's that beautiful co-dependency. You miss out on that, too.

I was studying in university. Well, you know how carefully you decide whether you should get married? I made a list of 'qualifications'. I made sure the person that I might marry would meet these qualifications. I'm someone with a strong sex drive and God gave me someone who wasn't the least bit interested in me sexually. I was also abused by my spouse...not physically...but because there was no physical intimacy, because of who they 'are'...They pretended to be straight, because otherwise they'd lose their leadership position in the church. So, they'd pretend to be straight.

In a way, I was just someone...on a checklist. Like the white picket fence and a dog. You know...all the criteria for the 'perfect' life. And those things that a couple enjoys. But it created a power imbalance. You want touch, so you negotiate to have a closer relationship. We ended up being so busy with commitments and good works that my spouse was always so busy and tired...and that provided excuses as to why we could not be intimate or have sex.

I got rejected by the person in the world that's supposed to be there for you. Eventually I felt invisible. You know it's supposed to be mutual partnership. And sex shouldn't be rare. I realize as you get older it gets less frequent but it made me feel very rejected. So, after I discovered my spouse in a romantic relationship with a same-sex partner...I had never considered suicide in my life before that but at that time...for about a two or three-week window I was. I was so upset that I was suicidal.

Another consequence is there's very few churches that I can feel comfortable at. If they do find out...that your ex-spouse is a homosexual.

You know the 'Let's get together and pray away the gay stuff'. You become an object for people to manipulate. You can't tell them about the incredible hurt you've endured. So...it was kind of nice to be able to talk with you (Rainbow Communion Listening Space) today.

Not all those consequences so far have been negative. There are some positive consequences. It's made me a better listener. There's a lot of hurting people in our support group. We have a local group that meets but we also have a Facebook group and there's people from all around the world.

It's also made me more compassionate. The fact that our relationship ended is not surprising.

One program I did attend was a Christian-based one and they encourage you...'Hey, you know you weren't perfect in your relationship either.' In some ways it's kind of irrelevant. It's how do we get from where we are now to a good place? I struggle with forgiveness and I know we're supposed to forgive. That if you don't forgive, God won't forgive you.

Our kids don't know the truth. They think I'm the bad one. Eventually the truth will become known but I will have missed out on many things.

Years have been stolen from my life. It's not that my ex finally acknowledged being gay. It's the fact that they misrepresented who they were.

And you know there's that Bible verse, 'Count it all joy when you suffer'. I'm having difficulty with that. But I've realized that forgiveness is a decision. And it's also a process. But the other thing that I also find very difficult is not trying to take any form of revenge. I find that very difficult.

(My ex) has a homophobic family. There was constant stress. I think that's what attracts closeted gays to someone like me. I grew up in an accepting family. We look at 'people as people'.

Very late in our marriage, we did finally get to a counsellor. It was not easy to find a qualified Christian counsellor that was safe for me and my closeted spouse. There is still a lot of stigma. If there's more openness and acceptance in the church...if there's more people telling their stories...there might be more understanding of our pain. That would help a lot. The

church needs to develop trained counsellors with respect to sexuality. 'Straight' is a sexuality and straight spouses have a different experience. That needs to be seen and heard.

Harm Done to Those Wrongly Perceived to be LGBTQI

Several storytellers related their experiences of being wrongly perceived to be LGBTQI. They have always identified as 'straight' and cis-gender. Stereotypes are used to categorize people and these perceptions can lead to similar kinds of experiences of harm done as for people who do identify as LGBTQI. This can lead to resentment but it can also lead to a deeper understanding and empathy with those who identify as LGBTQI.

I lived a circumscribed life. I couldn't do all I wanted to do because of my fear that participating in my preferred activities would lead me to being labelled as gay...and that was not a safe option.

I endured loss of status and betterment of opportunities because of virulent homophobic culture even though I was not gay, I just refused to participate in that culture.

I came home many days from school with cuts and bruises, bloody noses and black eyes because of their assaults. While at school I faced anti-gay taunting, locker room hazing and I was socially ostracized because people assumed that I was gay.

CONSEQUENCES FOR THE CHURCH

"If one member suffers, all suffer together with it." (1 Corinthians 12:26a) The pain that has been recounted in many of the stories that have been told to the Rainbow Communion has deeply wounded individuals, families and communities but it has also wounded the whole church. The gifts of so many members have not been able to be fully shared to enrich the life of the community. The fear and silence that has so devastated the lives of people who identify as LGBTQI has also impacted the life of the church. Trust has been broken. Truth cannot be told. Relationships cannot flourish. The church cannot be the church.

This diminishing of the church has been seen by others, both inside and outside The Presbyterian Church in Canada. A community that is not willing to address the pain within itself does not attract others to it. Many storytellers attributed the exodus of people who identify as LGBTQI, along with that of family and friends, as being a significant part of the decline of the church. Especially among younger people who live their lives in a society which has become more inclusive of people who identify as LGBTQI, both in its legal framework and in its attitudes, it is difficult to understand why the church continues to exclude and harm those members who are different. Over and over again, younger people have expressed their desire to build a more inclusive church and the church has been dismayed when they leave because change does not happen. Some storytellers expressed their concern that many young people have stopped searching for God in the Presbyterian Church and have stopped bringing their passion and creativity to the Presbyterian Church's mission.

As people of faith...is (sexuality) all that we can talk about, all that we can fixate on...and is it putting up barriers between us that really don't need to be there?

I have stepped back from the courts of the church because it just was not healthy for me to be in those spaces.

I'm tired of it. So tired of dissenting. I would rather be rejoicing than dissenting.

I think one of the biggest pains or sadness I've carried as a Presbyterian is that I don't feel really comfortable inviting friends or anyone in the LGBTQI community to church because they would either be harmed or triggered or feel unsafe.

I have found over the years that our church is very good at reinforcing a conspiracy of silence. We don't like to talk about difficult things.

My story? It's not necessarily so important but more important are all of the stories the church will NEVER hear from so many that are no longer connected to the church now as a direct result of the inaction and harm to LGBTQI people.

Young LGBTQI youth and their allies are leaving because the church isn't moving fast enough to accept them or stop harm.

If gay people...LGBTQI people...being able to fulfill their call is the end of The Presbyterian Church in Canada, I'm prepared for that to happen. I think it probably should happen if we can't do that.

In support, my family followed me to the United Church despite their engrained Presbyterian identity.

There are church leaders who say that they do not know any gays. Perhaps it is because no one comes out to them because it would not be a safe experience to do so.

The church has a long history of saying, 'for the good of the church, keep silent'. This has not served the church well. I hoped that approach died in the last century. I believe that younger people today simply won't take that.

The Presbyterian Church in Canada will be tainted with the sin of discriminating against LGBTQI persons for a very long time...even if the denomination becomes fully inclusive someday.

A lot of us feel alone at this point in time...no matter which side of the conversation we fall on. It's a result of conflict within our denomination. You don't know who you can turn to and you don't know who you can trust.

When do we get to have fun with each other, support each other's work, imagine new ideas or support new initiatives? When do we get to just love each other instead of just focussing on budgets, agendas, minutes...and endless discussions about sexuality? How can we build relationships with one another and get on with mission and outreach?

I'm constantly torn between the gospel of love and being ordained in The Presbyterian Church in Canada (a non-affirming denomination). I am discerning whether to leave or stay.

I feel it's important to share my story, because it's not just me going through this. There are people who have felt called to serve, before they knew that the church was not inclusive. They also have to be burying parts of themselves. I never want anybody to feel like this. The church needs to realize that younger people are moving forward and if we don't continue moving towards inclusion, the church is going to fall apart because my generation will just walk away.

The sad thing is that the church will experience losses in dealing with the issue of LGBTQI inclusion. Those who feel they can't affirm will believe that they would otherwise be abandoning the Word of God and those who do affirm will feel that the church is not loving enough and they can't be a part of it.

I think that young people who've been raised in a reasonably secularized culture are going to have a hard time plugging into any traditional looking church especially if they discover that church is even a little behind in terms of affirmation and inclusion of others.

Focusing so much on excluding LGBTQI people harms our witness on behalf of Christ.

The more we get fixated on this (sexuality), the less ministry we do.

Harm Done in the Courts of the Church

Even when congregations and church members do not participate in emotional and physical bullying, the church's silence condones such action when it fails to speak against the violence. By not speaking clearly and in a public way, the church is "part of the evil of the world, of its violence, neglect and injustice." Moreover, church members wanting to speak fear that if they speak, they will be ridiculed and bullied themselves. For our silence and silencing others, we are sorry and we repent. (Living Faith 2.5.6) (Moderator's Letter of Repentance, A&P 2019, p. 19)

Many storytellers expressed their deep concern that the courts of the church are not safe spaces for people who identify as LGBTQI and where bullying is allowed. The assumption is often made in the courts that LGBTQI people are simply not present. Exclusive language and homophobic slurs are considered by many to be normal and permissible and are not challenged or ruled out of order.

Shocked at the behaviour, disrespect and gossip that happens at General Assembly from all sides. The discussions at GA about sexuality issues create a lot of negativity and rudeness. This is not church.

We waste a lot of time at General Assembly talking about things that have been the same...and will continue to be the same. The reports and recommendations relating to 'sexuality and inclusion' were given limited time and were cut-off despite the need for further discussion. What does this say about what the church thinks of the LGBTQI community? So, properly allocating resources and putting 'sexuality and inclusion' as a priority at Assembly is obvious.

Allowing the General Assembly to 'air grievances' was a very bad idea, (especially) if we actually believed that there was a faith-based process and a spirit-led decision (process led by the Committee of Former Moderators to discern a pathway forward in 2019). We needed (instead) to sit and listen to what God told us in that moment, because it (Pathway B – Full Inclusion) was a surprise to everyone.

Some of the behaviour that I observed at GA and the comments that I heard seemed to be anything but Christian. Individuals who spoke chose not to be respectful and in fact seemed to choose to be arrogant, mean and rude. They were cruel, judgmental and uncaring.

As people were walking out of the 2019 General Assembly (because the Assembly had voted for (Pathway B – Full Inclusion) I wondered if they recognize the parallels with what they were feeling and how many individuals have felt that same way for decades because they were excluded.

To watch people (at General Assembly 2019) lining up to vote on my future in the church was a very painful process.

Do people appreciate that there are real people who are being impacted by their homophobic statements?

Allowing the 'airing of grievances' on the floor of the 2019 General Assembly caused incredible hurt as many homophobic statements were permitted to go unchallenged.

Compromises that were agreed to were made by a group of straight male leaders. Those decisions lack integrity when they exclude the people affected from the decision-making process.

Witnessed dirty church politics at play during the nominations for Committee on Church Doctrine. Someone's name was put forward but then was removed and someone else's was put forward to keep them out. The attempt to keep this (LGBTQI) leader off the committee occurred at two different Assemblies.

I was verbally attacked at General Assembly by a minister who wanted to know why I was doing all that I could to break up The Presbyterian Church in Canada. He berated me saying that I was not fulfilling my vows and did not believe in scripture and that I was only concerned about social justice.

The platform given at the microphones at General Assembly led to me being personally attacked by a variety of people, simply for coming out and speaking in favour of inclusion.

People are empowered to speak in the courts of the church with insensitivity about LGBTQI people as if they are not even there.

The voices of LGBTQI people were completely silenced at General Assembly. No one sought to hear from those being talked about.

Observing The Presbyterian Church in Canada sexuality discussions brings back the pain of homophobic-inspired violence I endured in the military.

It could have been so joyful at the 2019 General Assembly when the vote to be fully inclusive was affirmed three times. But then to have it become this negative time of listening to objections and hurt over the decision, it felt like we were being chastised or burnt or berated because this court of the church chose to go in this direction. It was very painful.

The church permits the use of academic language and ‘process’ to hide evil. In this case, it was to call into question the veracity of the tragic story of a gay person’s death by suicide.

The inefficiencies in the setup of General Assembly and the decision-making process allows for frequent interruptions in the agenda and disrespect to be shown. Polity must not be manipulated to obfuscate reality and prevent a fair process.

When I served on the 1997–2003 Committee on Sexual Orientation, I received hate mail.

During the discussion on sexuality (at GA), I thought, ‘You don’t comprehend what’s being talked about here’ ...after a person said, “We need to bring the blinds down to keep Satan out of the room.” There’s another example of extremism.

General Assembly 2019 was traumatizing. First there was joy at finally being included (Pathway B – Full Inclusion voted and affirmed twice by a majority), then the Assembly permitted homophobic comments, anger and vitriol on the floor in response to the vote. Then, an entirely different action was passed that put gays as second-class citizens.

Having the prospect of inclusion be compared to receiving a diagnosis of cancer...from the floor of General Assembly and no one objected.

THE SIN OF HYPOCRISY

The call of the Committee on Church Doctrine in the 1994 Report on Human Sexuality was for The Presbyterian Church in Canada to repent of the harm done by homophobia and hypocrisy. This is echoed in the 2018 Moderator’s Letter of Repentance.

Irrational fear in the church has created a climate where there is often more interest in condemning what is considered sin than in listening to the struggles and stories of human beings. The church is often quick to speak and slow to listen. Further, the church is quick to name and condemn certain sexual practices, while at times being slow to name and confront sexual abuse and marital unfaithfulness. For our hypocrisy, we are sorry and we repent. For offering judgment and condemnation rather than gospel hope, we are sorry and we repent. (Moderator’s Letter of Repentance, A&P 2019, p. 19)

The hypocrisy of the church was recognized in that people who identify as LGBTQI had been singled out as being more sinful than others and that they were often held to higher standards of morality than others.

I had someone say to me (an openly gay person), “It’s okay to be gay but just as long as it’s not my kid.”

Church people said to me (about my daughter) that they would always love ‘(name)’ because she was ‘(name)’...who they’d known for years. True but...should those church people not love everyone in the LGBTQI community and in the heterosexual community regardless of whether we knew them before or not?

In the gospels, Jesus often calls out those in leadership, the Scribes and the Pharisees, for their hypocrisy. They were so focused on telling others about their sins that they could not or would not, see the ways that they did not follow the greatest commandments to love God and their neighbour as themselves.

Not All Are Welcome

Naming the hypocrisy of the church in its relationship with people who identify as LGBTQI was central to the message of many of the storytellers and to the pain that they had experienced. In their lives, what the church said or proclaimed and what the church did were two different things. In many of the stories, people pointed to the hypocrisy of “All Are Welcome” signs on churches, when in fact it was unlikely that they would be welcome if they were honest about who they were.

The irony of churches that have ‘all are welcome’ on their signs.

If there is no room for grace, we are just a social club.

I find it really grating to pass by churches that say, ‘All are welcome’. I find that so irritating.

To place socio-economic, cultural or sexuality conditions on who is welcome in a church is to state publicly that not everyone is welcome.

The actions of this church are not reflective of God’s love for all.

We need the signs that say, ‘All are Welcome’ to have an asterisk that indicates, ‘As long as you are NOT one of ‘those’ groups...lesbian, gay, trans, etc.’

I really struggled with my faith and it took a long time for me to realize that my issue was not with God. It was with the church and the hypocrisy that I saw there.

Hypocrisy is when we are serving the church (The Presbyterian Church in Canada) and not serving Jesus.

When I needed it, the church was not a place to go to for help or support.

‘Whosoever believes’ means that there is no ‘gate keeper’ to keep people out.

Hypocrisy is continuing to hurt others even after hearing about harm.

I read the apology that came out a while ago. I appreciated that it was a step. It felt to me disingenuous when the church continues to harm people.

Jesus did not work for division, yet that is what’s happening.

I overheard a conversation about LGBTQI people not belonging in ‘our’ church.

People have actually said, “We’ve got to keep those people out.”

There are churches that are ‘welcoming’ to LGBTQI people but not as a minister or elder.

As a minister, it is painful to be seen as ‘not welcoming enough’ through association with The Presbyterian Church in Canada.

Prioritizing money, the institution...the system, over people’s safety is hypocritical.

Hypocrisy: When privileged, white, straight male PCC leaders complain about the loss of safe space for them (because Pathway B – Full Inclusion had been voted for).

The Presbyterian Church in Canada is concerned about the rights of people in other countries and continents but what about the rights of our own members such as gays in the church?

We have members who have to hide who they are. They have to introduce their partners as ‘room mates’. The Presbyterian Church in Canada is forcing members into hypocrisy.

(We are told) that we gay men and women are welcome but you have to be celibate and you have to live a life where you don’t get to experience love.

It’s strange how the word ‘welcome’ has become controversial.

Polity versus Pastoral Care

For many, the hypocrisy of the church is made manifest in prioritizing polity and doctrine over pastoral care and the experience of shared community in the local congregation. Despite being part of the church, there are limits placed on participation for those who identify as LGBTQI which do not exist for others.

An LGBTQI member was part of a ‘super-affirming’ congregation but because the denomination would not stand with that member, the hypocrisy became too much to remain. Exited The Presbyterian Church in Canada despite great gifts in leadership.

You can ‘come in’ but you cannot get married.

The session approved that our wedding would be held in the sanctuary – apparently it was 100% support. That felt good but the wedding had to be officiated by a United minister.

When our daughter came out, the church was totally supportive, including providing the venue for the wedding but not the officiant.

The harm done includes neglect as well as abuse.

I buried my feelings deep into the closet...especially when all I had heard from the pulpit was condemnation.

By failing to ordain gays and lesbians, with the number of them within the church, is that we are sentencing those people to living a life lacking integrity and genuineness. And that to me, is more sinful than a lot of things we might do.

It has been a difficult process to come to terms with the fact that my Presbyterian minister parent cannot officiate my wedding (to my same-sex partner).

The church is teaching its children not to be who they are as spiritual, sexual, emotional and physical beings. The Presbyterian Church in Canada focusses on polity rather than real whole people.

As a Presbyterian minister, I am able to baptize or bury gay friends in the church. I am not able to marry them.

Why do we need to hear these stories and respond with care? So that hopefully our children will stop killing themselves if they are gay or lesbian.

I get more impatient with seeing the hurt that we continue to do. And the most hurt for me in my life comes from the church and from fellow clergy.

I am not permitted to serve those who wish to be married and happen to have a same-sex partner.

Directing people to go to some 'affirming' congregations or denominations instead of resolving the stance in The Presbyterian Church in Canada is a deficient response.

The church is putting me in a position where one day I'm going to have to choose between what is best for a child and following church polity.

In The Presbyterian Church in Canada, polity opposes LGBTQI inclusion but we have gay elders who are married.

We (same-sex spouses) asked about having our son baptized...and I guess session came to some sort of compromise because there were those that thought that it would not be appropriate to do our son's baptism in the church...and so it did not happen in the church building. Instead, the baptism took place at our cottage and it was a beautiful ceremony with many people in attendance.

I never understood really...especially as we were members of the church, why we could not use the building for our son's baptismal service. But we were younger and less vocal in those days. This happened about 15 years ago. I mean the baptism wasn't denied but the idea that there was something about having it in the church building that was sacrosanct kind of rubbed us the wrong way. But anyway, it worked out...and our other two kids, by the time they were ready and chose to be baptized...those happened in the church.

The congregation might have been more supportive of us if the wider church had been more open. People look for direction from the wider church.

Polity is used as a shield to avoid talking about people.

Hypocrisy evident when (a very slim majority of) the Doctrine Committee voted to 'shut down' the LGBTQI voice and then right afterwards say, 'Let's pray'.

The hypocrisy of the church is also made manifest when pastoral relationships were broken. People who had trusted others did not experience compassion or the care they had expected or were betrayed.

I was openly mocked in a meeting with a high voice and the limp wrist from someone who reported to be an ally, which was incredibly hurtful.

It seems to me that the church was being used as a tool for shame, judgement and condemnation. That didn't really align with my own personal connections with the Divine...with my understanding of Jesus' words and work.

Our minister at the time spoke with my parents and others by saying a gay neighbour that had been outed...should have been shot. He said that, "If anybody's gay in the congregation, he would prefer them to leave."

I have observed that there is very little overt homophobia in my presbytery but a lot of hypocrisy around inclusion of LGBTQI people.

It's what's in the 'fine print' that's hurtful. I've never been betrayed by someone I know that hates me. I've only been betrayed by people I thought loved me.

After a presbytery meeting that focused on the topic of sexuality, about five different senior ministers came to me and said, 'Oh, we agree with you but we can't say it publicly.'

Harm is caused by the church's inaction on the issue of inclusion despite knowing the toll it is taking on people's lives.

Our church says it is supportive of LGBTQI people but it is not public, vocal or visible.

So, I heard from another pastor who had heard from somebody that I'm gay. He called to tell me that I shouldn't have any sex. That was the sum of his pastoral advice.

There is harm when overt homophobia is simply met with silence and by standing by those who say they are allies to LGBTQI community.

Inaction around inclusion is causing harm. You can't talk out of the two sides of your mouth.

It is difficult to have so many people who identify as allies but how do they take the next step to really stand with us to be really engaged with the difficult conversations? Otherwise, we are still just being talked about.

Our church doesn't have a public display of affirmation of LGBTQI persons despite saying we are an 'affirming' place. It is only quietly affirming.

The worst betrayal is by spaces claiming to be safe or seeming to be that way but then being hurtful or judgmental.

I learned afterwards that the letter I wrote to my former congregation had been edited – before its distribution and without my knowledge – because it didn't jibe with the interim moderator's point of view. (The letter explained why the minister left that church in order to live an open and authentic life.)

My respect and trust were entirely broken because of my experience with the church as a structure...as a bureaucratic process.

In my early ministry, I realized that I was saying that, "God loves you but doesn't want you to be who you are."

I think they (those who oppose inclusion) need to realize that a lot of their sons and daughters and uncles and aunts are LGBTQI. But they are not going to open up to them if they think they're not going to get a fair hearing or a warm reception. They don't trust them...and why should they?

The church is fine with taking my money and people are just fine by taking my labour and people are fine having me keep my peace but as soon as you're mad at me, as soon as you disagree with me, as soon as there is conflict, then me being gay is an issue.

We...(the supportive grandparents of trans and gay grandchildren) owe it to the church not to step away. I live with the dilemma about whether to stay in the church. I feel that things

in the church need to change – especially so that my family is welcome but I also can't turn my back on my faith or I'll be dead inside.

The Presbyterian Church in Canada says to me that they are willing to use my gifts to bring about what The Presbyterian Church in Canada wants to manifest as a church but don't ask us to give you any sort of power. Do not ask to be recognized as an equal. Do not ask to be able to live out in the fullness of who you are. Hide who you are. Lie about who you are. Don't love yourself...

I've gone from thinking, 'That's just the way it is', to thinking... 'I've been hurt by the church'.

The harm that I experienced while serving on the Committee on Church Doctrine and what followed was cruel. After reaching out to other committee members to try to put the betrayal into context, there were no responses.

It bothers me that the church would bless that kind of self-denial...for me to ignore attraction to someone of the same-sex and choose an opposite-sex mate. For me, it is like when Jesus said that the Pharisees were putting heavy burdens on people's backs and not willing to lift them. I felt that the burden of celibacy or marrying somebody I didn't love was a burden they were willing to put on my back to make them feel better about their theology.

Complicit in Hypocrisy

The decision of many storytellers to stay in the church was particularly difficult because of their perception that they were complicit in perpetuating harm simply by their presence in the church. They felt that that presence endorsed the church's stance on same-sex relationships.

The contentious issue I had was not with God; it was with the church and with the hypocrisy that I saw there. Can I be a leader in the church when I don't believe what it's saying? Am I then complicit in the hypocrisy?

I remained quiet and did not take the lead because I feared what the impact would be on the program but then ended up feeling ashamed...because I am not being my authentic honest self.

The church's current position is quite worrying to me. Because of its position, I am concerned and very worried that I am unable to foster a safe loving environment for the kids that participate in the programs that I run.

Instead of spreading love and acceptance we are contributing to hurt, pain and suffering. Especially for the young people in our midst who so badly need to feel our unconditional support and love as they try to find their way in this world. Some days, I am ashamed of my church.

It becomes impossible to defend the Bible as it has been used as an oppressive document against LGBTQI people.

I sat back...trusted the process...trusted the church. Have I let God down? Because I sat back and believed in the church structures. I hoped and I prayed things would change. I feel greater hurt and pain because of the church's homophobia.

As an ordained minister, I experienced a crisis of conscience at being asked and then having to turn down officiating a marriage between two women.

During the sermon, the minister began to preach about 'Adam and Eve, not Adam and Steve'...and essentially condemned the practice of homosexuality. It was an incredibly uncomfortable moment for our family. In hindsight, we should have made a braver decision to leave the service but felt uncomfortable considering our family came for our son's baptism.

I struggle as a minister wondering how can I support gays when our denomination is not affirming? I am often asking myself, "What is the role of the Spirit? What does 'being true' to the gospel mean?"

I could not be authentic if I was going to preach that God's grace was sufficient. How can I explain that I (LGBTQI) got excluded from that?

I am constantly feeling paralyzed with thoughts of leaving because of the harm caused to others but then I feel the need to stay to support the LGBTQI community.

I am tired of apologizing for the church because we say we want to be better and more loving but we are not. We are hypocrites.

I do not like being associated with a non-inclusive denomination. I don't announce to others that I'm Presbyterian even though I grew up in The Presbyterian Church in Canada and serve as a clergy member.

I was preaching about grace and at one point in the sermon I said, 'God's grace is sufficient for everyone.' And the voice in my head said, 'Except you.'

I know of lifetime members who had to leave the church because the denomination wouldn't embrace their children. It was impossible to live with the hypocrisy of loving their children and serving the church that excluded them.

Being involved in The Presbyterian Church in Canada as an LGBTQI person feels wrong and we could not in good conscience, invite friends to attend church with us. They and their family would not see themselves reflected or affirmed.

Even as an ally, I feel complicit in causing more harm just by going to church.

How can I associate my name with an organization that fundamentally is not there for me?

Felt like a hypocrite when approached by a congregant to help them 'become heterosexual' out of fear to keep their Christian job.

It has been so difficult and hurtful to explain to Presbyterian youth the barriers that exist in the church...that it is not a safe space, no same-sex marriage or ordination of LGBTQI teaching and ruling elders.

I live with and lament my own hypocrisy in not following my conscience when asked to perform a same-sex marriage rather than stick to the rules of The Presbyterian Church in Canada.

After refusing to marry a same-sex couple – one of whom was my friend – I vowed that I would not ever say 'no' again. I felt awful. I felt wretched being there at that wedding and knowing that I could have done that for a friend. I've never been asked again.

As someone who works with kids and youth in The Presbyterian Church in Canada, I realize that I may be hurting these kids because I belong to this institution that says they cannot love who they love.

If you are going to be accepting, it has to be without the 'fine print'.

Double Standard

Storytellers named the double standard of the church as being at the heart of hypocrisy. Those who understand that people who identify as LGBTQI and/or are in a same-sex relationship as sin, hold them to a higher standard than others. Many gave examples of behaviours identified as sin, such as those who are divorced, who are engaged in pre-marital sex, etc., where forgiveness and pastoral exceptions are offered. That same compassion and pastoral exception are not offered to those who identify as LGBTQI and/or are in a same-sex relationship. Biblical passages are used as weapons against those who identify as LGBTQI whereas passages condemning other behaviours are put in the context of their time. Many ask why being LGBTQI and/or in a same-sex relationship seems to be in a category of sin all its own with no hope for compassion or understanding or reconciliation.

I can find lots in the Bible that points to quite a few things that are not acceptable or are considered to be abominations but somehow the church figured out a way to have polity that allows many of those things to be permitted. So, I thought it just makes sense that the same approach be taken with respect to the church's attitude on same-sex relationships.

And the next time that person says anything to me about me and my same-sex partner, I am going to be inclined to say, 'And who else have you confronted about their sins today other than me?'

Hypocrisy: When the church says it's welcoming and it's open and it's loving...and especially when we say things like, 'we're all sinners' and yet, we seem to hold a special place or to put up a barrier for people whose sin is a certain sexual expression or identification. When we condemn only specific 'sins'.

Religion has been used as a weapon to inflict shame, guilt and harm.

We offer a wide pastoral dispensation from scriptural centre to heterosexual individuals who have divorced for reasons other than marital faithfulness, yet we do not allow LGBTQI people a similar pastoral leave to marry and have their marriages – even civil ones – recognized. This hypocrisy is poisoning the body politic of The Presbyterian Church in Canada.

Clergy who have dated or had relationships with members of their own congregation were breaking the pastoral tie and covenant of care that's required of pastors continue to serve in The Presbyterian Church in Canada but those who identify as LGBTQI are harassed, threatened and/or removed.

We are quick to condemn homosexuals and are slow to confront sexual abuse, infidelity etc.

The hypocrisy of largely white, straight men committing adultery in their church but having no discipline...but the LGBTQI community does get disciplined.

With respect to grace, there seems to be an exception for LGBTQI people as if they are 'broken people'...whereas grace is frequently extended to those who are divorced, break marriage vows etc.

We are tolerant of theological differences in some areas. Why not with respect to LGBTQI inclusion?

Requiring a celibacy contract to be signed by a gay man but straight people were not asked to sign a celibacy contract.

Celibacy is required of gay clergy in the Anglican and Presbyterian churches but not for straight persons.

I was singled out to take a vow of celibacy when other candidates – single hetero – were not required to do so.

In an affirming theology, there is less of an angry vengeful God that demands my celibacy...my commitment not to love or to be loved...as a sacrifice.

It's time to stop the 'celibacy' thing. We don't interrogate straight candidates for ministry on the nature of their relationships with their partners.

The church wants you to be a celibate gay...but encourages you to marry someone you don't love (of the opposite gender) and not be celibate with them! The church does not love me as I am.

Someone who is critical of 'sexual lifestyle' as being a 'bad Christian' yet that same person only comes to church once or twice a year.

The church makes peace with and for divorced people but not for gays.

We bring in and support refugees, help the downtrodden and help so many people who are marginalized. We should be creating more acceptance and stop making it such a scary world in the church.

How can one sin be more sinful than another?

The Presbyterian Church in Canada is a double standard organization allowing disingenuous, hypocritical and discriminatory behaviour. An organization claiming to love is actually discriminating against its own members and leaders.

I struggle with the selective use of biblical warnings? What about warning against wealth?

Those who point to scripture to exclude LGBTQI people but then ignore so many other parts of scripture.

If I am created in God's image, how can you say I'm sinful and going to hell? There is a disconnect here. So, which is it?

The hypocrisy of following the 'anti-gay' biblical rules but not all the other ones like eating shrimp, wearing veils.

Hypocrisy is when homosexuality is singled out as the one sin worth noting.

Gay relationships are treated as a special category of sinners.

In a sermon the pastor would bring me up and say, 'Well (name), you know how she struggles with her sexuality but look she's being celibate because she gave her sexuality to God.' ...I never knew what he meant.

I spent more time wrestling about what it meant to get divorced as a Christian, than I did on homosexuality.

Harm Caused by "Love the Sinner, Hate the Sin"

Some storytellers recounted experiences in congregations which considered themselves to be welcoming of LGBTQI people but condemned any same-sex sexual intimacy, same-sex marriage or any attempt to change the gender that was assigned at birth. In these situations, it is understood that the church can only go so far in welcoming but must never officially act in a way that would seem to bless same-sex activity or gender transition.

Involving God when confronting an 'accused' sinner is a form of abuse.

As a queer Christian, I come across so many people that have the mindset that makes my skin crawl...of 'love the sinner, hate the sin'.

Can only offer 'welcome' to the congregation but not by the national church. Not 'welcomed' enough.

The church says that there's nothing wrong with being homosexual but there is something wrong with acting homosexual. I have always thought that was a real contradiction.

The 'love the sinner and hate the sin' thinking just makes gay people more palatable for our society.

A Presbyterian minister said to me, 'I have to love you but I don't like your lifestyle'.

People mostly think about, 'Okay...you have gay men, you have lesbians and they want to get married...of course because everyone wants to get married'. I think the reason that this is continuing to be a challenge is because the church has always had a dysmorphic relationship with bodies, with sex and with sexuality. And so, if we're not willing to address...all of it, I think we're doomed to failure in this conversation. I think about my family members who lived together before marriage. Why, why do we push them away?

I think that there's such an opportunity here to be really getting to the heart of what this is all about – and this is not about gay people. This is not about trans people. This is about fear of difference and the church's control of power. If we can't address how God's been put in a little box, even if the church changes rules around marriage, we will continue to have

issues. We will continue to have issues where people are not able to be their true selves without being judged.

'Loving the sinner and hating the sin' is not really 'loving the sinner'...but instead is belittling of the person.

RESPONDING TO HARM DONE

GOD'S COVENANTAL EMBRACE

As mentioned previously, the Moderator's Letter of Repentance reminds the church of the harm done and the need to live out its repentance:

The church by its actions and inaction, speaking and silence, creates hurt, fear and distrust among LGBTQI persons who are part of the church. Deaf to the cries of hurt, fear and distrust, the church dismisses the pain experienced by LGBTQI persons. For our unwillingness to recognize the hurt and fear our actions and attitudes have caused, we are sorry and we repent. (Moderator's Letter of Repentance, A&P 2019, p. 19)

As the Rainbow Communion met and reflected on the stories that had been told, it was impossible not to find resonance in the words of scripture and particularly in the stories in which God's love and embrace is extended to those who have been harmed and wounded and those who live their lives on the margins. The cries of lament that are so often heard in the Psalms are heard in the anguished words of harm done, betrayal, hypocrisy and despair that formed such a significant part of the stories told. There are also glimpses of the praise and thanksgiving that also make up the Psalms but the dominant voice is of lament. "How long, O God, how long?"

Christians are the most dangerous when they're 'right'. It's not about being 'right'. I would love to see if this issue could be confronted as an issue of understanding the character of God, rather than understanding the correct theology or the correct box that we put God into. The mystery and wonder of faith seem to be downplayed in the conventional church. It has been replaced with morality, teaching and an obsession with sexuality.

Although the history of the church and its use of scripture have more often than not supported the marginalization and brutalization of those who are understood to be different because of race, gender, social or economic status, ability, sexual orientation, gender identity, etc., (see Appendix 4), there is another trajectory in the witness of scripture, God's covenantal embrace of those on the margins. God's concern for the Hebrew people enslaved in Egypt, the call of the prophets for God's people to remember their covenant with God and to do justice to those who were being exploited and harmed and Jesus' embrace of those who were considered to be outcasts and sinners. Hearing this message has led many who identify as LGBTQI to find salvation and liberation in their own lives in that same embrace.

There is a trajectory in the Bible towards inclusion.

There are examples where the church has been oppressive with respect to race and gender throughout history. But there are also examples where the church has also repented for these actions. It is possible.

It's important to read the Bible in light of God's call towards love and justice. We need to embrace the biblical stories of inclusion and emancipation.

Although the gospel stories do not speak overtly about Jesus' embrace of people who today would identify themselves as sexual and gender minorities, it is impossible not to sense a resonance in the stories the Rainbow Communion heard and the stories of Jesus' encounters with those on the margins. The gospels are filled with these stories of encounter and embrace – with the tax collector Zacchaeus, with the Samaritan woman at the well, with people with leprosy, with people who were marginalized because of different physical and mental challenges, with people involved in the sex trade, with all kinds of so-called sinners.

There's a direct parallel between ministering to the outcasts of the church to the guests of the wedding in the parable.

Who did Jesus hang out with? He hung out with prostitutes and bankers and just about everyone who was not liked in society. So, if Jesus could do it, why can't we accept our own people?

The Ethiopian Eunuch is a story that opens up a conversation about including people of other sexual identities.

Jesus was with the marginalized who then brought them into the centre.

Jesus loved the undervalued.

I am really struggling with The Presbyterian Church in Canada right now. We are called as Christians to love. We are called to follow Jesus' example...loving those who are marginalized, cast out, judged by the rest of society. We are called to show compassion, welcome and acceptance. To me The Presbyterian Church in Canada is not doing that right now.

The history of the first century church is one of a community which sought to welcome all in love. Those who were marginalized, slaves, women, the poor and others were welcomed. It also welcomed others in a community that formed in response to God's loving embrace made known in Christ. The ancient hymn to love in Paul's first letter to the church in Corinth beautifully evokes what the essence of these communities was to be: "If I speak in the tongues of mortals and of angels but do not have love, I am a noisy gong or a clanging cymbal."

Throughout its history, the church has been called to remember its beginnings and that call to welcome all in Christ's name and to value the gifts of all. The profound struggle of the early church concerning the relation of followers of Jesus who were of Jewish and Gentile origin has been reflected over and over in Christian history as the church has been challenged to welcome those who were different because of culture, ethnicity, race, social status and gender. And there are countless examples of those on the margins calling the church to be the church and to repent of its refusal to welcome, to show hospitality and to be blessed by the gifts of all. Once again in this century, the church and the world are reminded of the consequences of marginalization and exclusion and the refusal to recognize the offer of God's loving embrace to all.

Despite the continuing official exclusion in the church, the gospel has brought dignity and abundance of life to many people who have been seen to be less than others and has inspired other people to work with them to bring an end to systems of exclusion and discrimination in the church and in the broader society. Those who sought to respond to God's love and grace through the pursuit of justice were to be an example for all in what Martin Luther King, Jr. called "the beloved community".

The Road to Emmaus – Trauma and Grace

As the committee has met, has listened and has reflected on the stories we have heard, we have spent time in studying scripture together seeking to understand where the Spirit is leading us.

One of the most powerful stories we read together was from Luke's gospel, chapter 24, the story of the disciples' encounter with the risen Christ on the road to Emmaus.

The Encounter

It was Sunday, the day after the Sabbath and the third day since the brutal torture and execution of Jesus by the Romans with the collusion of the local religious authorities. Two disciples were returning home from Jerusalem with these events deeply embedded in their thoughts and in their souls. This was all they could think about or talk about. They are joined by a stranger on the road. They are shocked that he does not seem to know anything about what has happened over the last few days. As they walked and talked though, the stranger brought a new perspective on what had happened through a reading of the Hebrew scriptures. The conversation was intense and upon reaching their home the disciples invited the stranger to stay with them even though he seemed to be going on along the road. He accepted. They offered food and as the stranger blessed and broke the bread, they recognized him. And the stranger vanished from their sight.

In the introduction to the Second Edition of her book, *Trauma and Grace: Theology in a Ruptured World*, Serene Jones (p. xi) writes:

The Bible is one long series of traumatic events and accounts of how people struggle to speak about God in the face of them. Two traumatic biblical events jumped out at me immediately – the crucifixion and the resulting trauma of those Christians who experienced it.

For Jones, the story of the road to Emmaus captures these two events. Both the crucified one and those who had been witness to the crucifixion are present. The conversation between the two disciples and the conversation with the stranger tells and retells the story in a kind of loop which is typical of those who have suffered or have been witness to trauma. As we read the story of the road to Emmaus, we remembered the stories we had heard and recognized in them the deep trauma of people who have been wounded by violence or have been witnesses to it. Jones defines a traumatic event as “an experience in which a person perceives oneself or another to be threatened with annihilation.” (Jones, p. 28)

You'll have to forgive me for the rather disjointed telling of my story...because I have memory gaps. Fear does that. I wonder if it's PTSD from all the times when I felt so very unsafe.

Re-traumatization happens for me when engaging with the church...nowhere else in my life do I experience that.

Yes, I may be paranoid at times but I have legitimate reasons. So, I keep asking myself, will this be the day my whole life and calling come to an end? What do I need to do to keep safe or pass as straight? The reality is that this has consumed my whole life. And to be honest, I feel as if my ministry in the church is a mere shadow of what it could be. I feel like I've let God down and that I'm so much less than I could be because I've never reached my full potential with all the gifts that God has graced me with.

To be anything other than straight in the church is to be in constantly engaged in a battle to put away false guilt and shame. It is to feel less than whole, just to hear the subtle and covert messages of hatred and rejection all the time. To be a lesbian and (in leadership) in The Presbyterian Church in Canada is to live in exile from within the church. It is to live a nightmare each and every day and it never ends. It is to live in constant fear and vigilance with stress and trauma as the norm.

Jones notes that “those who suffer from post-traumatic stress disorder (PTSD) demonstrate symptoms such as memory loss, dissociative episodes, a profound sense of powerlessness, feelings of being haunted by intrusive memories and repetitive thought patterns, an ongoing state of hyperarousal and perhaps most painfully, a loss of basic trust and the capacity to meaningfully relate to others.” (Jones p. 28)

Those friends and the stranger on the road to Emmaus were grappling with trauma, the traumatic event that is at the very heart of Christian witness. Nothing was possible in the face of this trauma. All hope was lost. It was necessary to find a pathway through that trauma. The vast majority of the stories that were told to the Rainbow Communion were of people grappling with trauma, the trauma of being barred from being fully included in the community of those who have experienced God's covenantal embrace. Nothing is possible in the face of this trauma. All hope is lost. And it is necessary to find a pathway through that trauma.

Jones (p. 32) identifies the insights from the clinical research in dealing with trauma that are necessary for recovery:

First, the person or persons who have experienced trauma need to be able to tell their story. The event needs to be spoken, pulled out of the shadows of the mind into the light of day...The truth of the violence, in its full scope, must be articulated.

Second, there needs to be someone to witness this testimony, a third-party presence that not only creates the safe space for speaking but also receives the words when they finally are spoken.

Third, the testifier and the witness (and we are both) must begin the process of telling a new, different story together: we must begin to pave a new road through the brain.

In scripture, this is the pattern of the Psalms of Lament. The cry of the Psalmist must be spoken in all of its brutality and despair. The cry must be heard. And there must be a remembering, a

reconstruction of a way that will recognize grace and embrace. In another important essay entitled “Soul Anatomy” in *Trauma and Grace*, Serene Jones speaks about the Psalms of Lament in relation to a pastoral response to an experience of trauma in a small congregation. Those who covenanted to walk with the person who had experienced trauma also covenanted to read together John Calvin’s commentary on the Psalms. From this experience she writes:

What is crucial... is not to have the pain disappear or the forces of violence cease to beat down upon us but to reduce the hold that traumatic violence has upon the imaginative capacity of the one who suffers. In these psalms, hope returns not because evil is explained or immediate justice is invoked but because through activity of thanksgiving, the goodness of God is publicly attested to and reaffirmed. By invoking such goodness, the world in all its complex wonder returns as a gift of God.

We believe that we have had an Emmaus Road experience in listening to those who have been deeply wounded by the church and particularly by The Presbyterian Church in Canada. We have provided a space for stories to be told and heard. And we also are here acting as a conduit for those stories to be heard by the wider church as we all continue on the journey of repentance for the harm done to LGBTQI people and others. We must look at how we continue to walk together and develop a new story in the relationship of LGBTQI people and the rest of the church. In Jones’ words, to find a way that the “imaginative capacity” of those who have been harmed and subsequently those who have caused harm to be done, can be released to enable all to experience God’s covenantal embrace and to find a new path forward.

A Call to Confession

As was stated in the Moderator’s Letter of Repentance itself and as was reiterated at the beginning of this report, it was recognized that:

This letter of repentance is an interim response between the call of the 1994 document and the work of the Rainbow Communion. (Moderator’s Letter of Repentance, A&P 2019, p. 19)

In order to reveal and confront the trauma that is experienced by people who identify as LGBTQI in The Presbyterian Church in Canada, it was necessary to open a space to allow what has happened to be “pulled out of the shadows of the mind into the light of day” and for “the truth of the violence, in its full scope, (to) be articulated”. (Jones, p. 32). The church needed to hear the stories of those who have been harmed by homophobia and hypocrisy and by transphobia and heterosexism, in order to move forward on the road of repentance.

Every time I walk through a church door I don’t want it to hurt anymore. I still can’t figure out how to be in communion with people that have hurt me.

The stories shared with the Rainbow Communion have been painful and disturbing, as people have recounted their experiences of emotional, spiritual, physical and financial harm done. This harm is extensive and includes alienation, family division, separation from community and church, spiritual distress, bullying, harassment, loss of vocation, loss of income, loss of reputation, internalized homophobia and self-loathing, self-harm, substance abuse, suicidal ideation, death by suicide and a sense of separation from God. It is truly a sign of God’s grace that there are people who identify as LGBTQI and others who have been harmed that remain in the church and continue to offer their gifts in the midst of these challenges.

Many people remain skeptical and doubtful about the church’s ability and willingness to repent. Repentance requires a full recognition of the harm that has been done and continues to be done by the church to people who identify as LGBTQI. In addition, concrete actions that address this harm will need to be implemented in order to bring the healing that is needed and the assurance that harm will not continue.

I want The Presbyterian Church in Canada to follow up on its letter of repentance through substantive action/changes that demonstrate its repentance in acts of restitution contrition and penance.

Reconciliation looks like saying ‘yes’ to those wanting to marry and not destroying their loving same-sex relationship.

For reconciliation to happen, there needs to be sincere efforts to get to know and talk to people who have a different view than us.

Abolish the expectation of life-long celibacy for LGBTQI people and accept same-sex civil marriages as fully legitimate.

If congregations and leaders formed relationship with us (LGBTQI) and heard our stories that would make a difference.

Trust has to be earned and relationships have to be formed.

It took me a while to learn that Christ's command to love supersedes all objections to including and affirming. This was learned by prayer, thinking about the exclusion of a gay friend and re-reading the 'anti-gay' passages of the Bible.

I think because we're getting at it from a theological view, people will always talk about it as different understandings of how we interpret the issue of including LGBTQI people through scripture. People are always going to say, "Well, we always have different understandings of how we interpret scripture, so we've got to keep those people out."

Other denominations have gone at it from a justice perspective. When something is named as a justice issue, people get on board with it. People may not even understand what the theology is but it's a justice issue. Whereas I think within the Presbyterian Church, because it's this interpretation of exclusion, it just keeps going on and on and on.

I watched how people were voting this Assembly and I'm thinking, 'When people get home, will they be able to remember what they voted on? That there were some significant decisions that were made around the Doctrine of Discovery, for example?' That sounds great but my sense is, this is the work that we're always asking someone else to do, the way in which we do our justice work. For example: 'Let's ask the Moderator to write a letter'. It's always 'work' that someone else does.

I think this persists because there's an understanding that it's not something we're undertaking in our own congregations...at all levels in the church...as opposed to something that's out there. We just wait upon a 'decision' to occur before addressing an injustice.

One of the first places to begin is to revisit the way in which we are expected to interact and love one another with grace.

Over and over again, the Rainbow Communion heard the call for The Presbyterian Church in Canada to make a public confession of the harm that has been done to people who identify as LGBTQI and to pledge itself to change in order to stop harm from continuing to be done.

Only this will provide a context in which those who identify as LGBTQI may feel fully welcome in the body and fully welcome at the table where Jesus is present in the breaking of bread.

The first part of reconciliation is always the admission of wrongdoing...and getting down to the ground level and saying, "I'm sorry for everything I did wrong and I should have never hurt you...and it was so against the teaching in the Bible to do so."

It's important to dispel the fear of the unknown. We must build relationships and friendships with people who are LGBTQI. We need to 'journey with' instead of trying to convert.

My views on homosexuality were very naive. I kind of followed what everybody told me was the 'truth' of it all and ended up causing a lot of harm to a friend of mine who identifies as LGBTQI. And I didn't appreciate the harm that I likely caused him by things that I said and did. And I'm very regretful for that. And I never had an opportunity to go back to him and apologize. And I hope that he's able to forgive me for the things that I said and that I did.

There is something beautiful in dialogue. My hope is that The Presbyterian Church in Canada would find a way to make it safe for people to have the hard conversations needed for reconciliation.

Congregations should consider working on individualized processes of restorative justice for those who have been harmed.

I think a direct letter of apology that is read by a representative of the Presbyterian Church from the pulpit of Summerlea United to the St. Andrew's, Lachine congregation would be really, really nice for those last few people. For some of the younger ones, who are now getting older, who stuck their necks out, to be able to hear that apology would be really worth it for them.

Recommendation RCL-003 (adopted, p. 22)

That The Presbyterian Church in Canada offer a public confession to all individuals and congregations that have been harmed by the church in excluding and marginalizing people who identify as LGBTQI. The confession would acknowledge the church's responsibility for the harm done, seek forgiveness from God and from those who have been harmed and commit the church to a true change of heart and behaviour.

Recommendation RCL-004 (adopted, p. 22)

That a Special Committee be appointed by the General Assembly, to prepare the Confession for harm done to LGBTQI people before the next General Assembly. The Confession will be given public expression in a Service of Worship led by the Moderator which will be live streamed, recorded and made available for use by the church.

Public Expression

Many storytellers recounted that in their local congregations, information regarding the church's studies and recommendations related to human sexuality had not been made available to them or that members had been actively discouraged from engaging in the studies or responding to requests for feedback. Many said that the minister or the session acted to limit discussion or to discourage the expression of alternative views to their own.

Controversy (around discussing LGBTQI Presbyterians) in our session was handled very politically...pushing it around rather than study and deliberate in keeping with the reformed tradition.

What I find interesting about the situation in The Presbyterian Church in Canada are the ways exclusion works institutionally.

Re: Moderator's Letter of Repentance: Our congregation was never made aware of the letter and there's been absolutely nothing said or shared from our church leadership. It has never been printed or given out to us.

Recommendation RCL-005 (adopted, p. 22)

That members of The Presbyterian Church in Canada be encouraged to participate in the service of worship that gives public expression to the confession for harm done to LGBTQI people and to work individually and as congregations and the courts of the church to live out this confession and commitment so that harm does not continue.

More Than Just Words

Confession cannot be words only. Although those who told their stories have asked for a public confession or apology, they have also clearly stated that this must be accompanied by actions which address the harm that has been done and ensure that harm will not continue. Otherwise, the church will simply perpetuate the hypocrisy of the "All are welcome" signs. There has been a huge cost to those who have been harmed by homophobia, transphobia, heterosexism and hypocrisy in the church. Some have paid with their lives. Others have seen their health shattered, their careers destroyed and their families, friendships and communities broken. There is a cost to address the harm that has been done and the church must be prepared to cover this cost.

To make church a place of love and acceptance and welcome for everyone...will take a lot of learning...concerted and intentional action and humility to reconcile with those we have hurt for so long.

It is time to take action and to offer support and care to those who have been traumatized and harmed within and by The Presbyterian Church in Canada and whose relationship with the body of Christ has been broken. A funding mechanism needs to be established to enable those who have been harmed to access support for their healing process. The Rainbow Communion consulted with professional counsellors and given the number of people who have already shared their stories of harm and the extent of the harm perpetrated, it is estimated that the fund should begin with a

minimum of \$500,000. It is not known how many others might need to access this funding. An oversight body will need to be appointed to administer the fund and criteria will need to be established for those harmed to access this funding.

Recommendation RCL-006 (adopted, p. 23)

That a fund be established with terms to be formed and administered by the Life and Mission Agency to provide resources to support psychotherapy/counselling for those who have experienced harm done by homophobia, hypocrisy, transphobia and heterosexism in the denomination and provide a report on the funding accessed to the next General Assembly.

Providing Pastoral Care

The work undertaken by the Rainbow Communion is only a beginning. There are many others in the church who identify as LGBTQI who have experienced harm but who have never been able to tell their stories to people who will listen without judgement. Even for those who have told their story to the Rainbow Communion, the level of pastoral care available is often not adequate.

For some people, the resources to address the harm that has been done are simply not available in the church or in the wider community. In some cases, there is no minister or other person available who can provide the pastoral care that is required. For others, their experience has meant that they are not comfortable or able to talk with ministers or members of the local church. Some people live in regions that have very little access to the resources of Presbyterian churches. The Rainbow Communion did hear about congregations and presbyteries that are already providing pastoral support on a local basis but it is imperative that there be a national program of pastoral care that is available to all.

I think the denomination needs to figure out how to create material or create programs to help congregations wrestling with what this really means.

I do think that as we become more adept as a body (in) responding to the needs of the LGBTQI community, the inclusion of trans people has to be high on the priority list.

Recognize the presence of trans people...and should have space (for them) to be present; such as in ordinary church life. Be sensitive to the trauma of selfhood and identity.

State that trans people exist.

Churches should pray and truly hear the stories.

Learn from people who have suffered persecution.

I want to be able to be part of a church community where I don't need to 'code-switch' or hide parts of my life because I'm worried that someone won't understand or accept what I'm talking about; where the people around me are past stereotypes or misconceptions of what it means to identify as part of any group within the LGBTQI+ community. I hope that one day, congregations will have the knowledge and resources to adequately support people who are questioning their sexuality or gender.

In the Rainbow Communion's second interim report in 2019, the following recommendation was adopted by the General Assembly:

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. (A&P 2019, p. 46)

It is encouraging to know that this work has begun. It is important to build on this work and to expand the resources available to address harm done to people who identify as LGBTQI in The Presbyterian Church in Canada.

At times I am filled with regret over wasted years, missed opportunities and broken relationships. But now, for the most part, I feel that a giant burden has finally been lifted. I am finally able to accept myself without feeling guilt or shame. Coming out was hard but staying closeted was killing me.

Many people who told their stories felt very isolated and alone. It was difficult for them to know whether their experience was unique or if there were others who had had similar experiences. In addition to the need for support to all those who identify as LGBTQI, there were also particular needs expressed for groups to support parents and caregivers of people who identify as LGBTQI and also for serving and retired clergy who face particular challenges within the church.

I don't know any ministers in the church who are gay although I'm sure there are more than just me.

I thought, 'I'm the only guy in The Presbyterian Church in Canada who's a gay minister.'

So, when I was growing up, the gay community was totally out of my sight...and out of sight of most people.

I had no role models at all.

I knew of my same-sex attraction from the time that I came to understand what 'attraction' was. I had no model for that. I had no language for it. I did not know how to do that or be that. So, I lived closeted...very tightly closeted for most of my life. And although I had had some same-sex relationships, they were always incredibly closed off from the rest of my world.

The church I attended legitimately cared for me and cared for my eternal well-being but not my happiness.

There's just no place for an LGBTQI kid in the Korean community church.

People in the closet don't want to be the subject of rumours and gossip, so we don't talk. It's no wonder that so many people at General Assembly don't know anyone who is gay in the church.

I think it is important for the church to have some sense of how many people there are in the church who are willing to go through this process of sharing their experience and realizing that there are more people, more gay people in the church than they thought and that some of them are in positions of responsibility and trust.

The first lesbian I ever met was actually at a Presbyterian church event! I thought to myself, 'You exist?!' So many of us are hiding.

There's a stereotype about LGBTQI kids. That 'those' kids are not 'our' Presbyterian kids.

I don't think I know any other gay Presbyterians...and I've grown up in the church my whole life. Where are they? Are they all gone? I think that LGBTQI just can't wait anymore. I can't see myself here anymore. I just don't belong.

I didn't realize there are role models that I could have found in the church. It would be really helpful if there was some sort of network to connect.

Far too many people fear homosexuals without knowing the whole person or without knowingly being connected with someone who is LGBTQI. That needs to change.

Be in relationship with people, not with labels. In a perfect world, remove all the labels. Because when we create a 'checklist' of who is to be included, we are going to forget somebody and they end up excluded or mis-identified.

Just because the church excludes gays, doesn't mean you don't have gays in your community. It is such a disservice – especially to young people and kids – not to have those role models.

I think young people are the ones who are so desperately looking for answers and just don't know where to get them...because there is nowhere to safely ask the questions.

There was a lot of internalized shame and fear that we both carried about the possibility of being queer. I don't think that can solely be attributed to the church but I think that if we had grown up with more queer role models in the church, perhaps our experiences would have been different.

Need to develop policies that are looking to bridge the extremes...and also catch the nuance in between...so that people are not excluded or rendered invisible.

The tone of the conversation needs to change away from secrecy and fear to being out in the open.

Recommendation RCL-007 (adopted, p. 22)

That the Life and Mission Agency, together with synods, presbyteries, sessions and theological colleges encourage the development of organic networks of support groups and formalized pastoral care relationships across the church, both in person and online, to provide resources, guidance and care for people who identify as LGBTQI and in particular for serving and retired clergy and for family members of LGBTQI people.

Care for Youth

In many of the stories, there was a particular and pressing need to address harm done to youth who identify as LGBTQI. Appendix 6 references the terrifying statistics associated with mental distress and with rates of suicide and attempted suicide among LGBTQI youth, particularly those who are members of faith communities. Youth in The Presbyterian Church in Canada continue to be at risk of harm as attitudes and policies of exclusion continue to be perpetuated.

The staff were horrified when they came to understand that the denomination the camp operates under is non-affirming. Some decided they could not work here anymore. As much as they loved camp and their friends and staff, they said to me, "We can't work here. I am a gay person. I can't work for an organization that does not let me be who I am."

I think the care of LGBTQI people needs to be enshrined in law, in the Leading with Care document.

Policies such as Leading with Care need to address safety even in these times of discernment. How does The Presbyterian Church in Canada deal with bullying and harassment? Places such as social media (Facebook) are not safe.

Recommendation RCL-008 (adopted, p. 22)

That resources and training events developed and gathered by the Life and Mission Agency, for the purpose of equipping ministers and youth leaders to provide exceptional care and appropriate support for LGBTQI youth, be recommended for use in congregations, presbyteries, synods and camps.

Debunking the Myth That Falsely Links Paedophilia with Those Who Identify as LGBTQI
(See Appendix 7, p. 699)

The myth that falsely links paedophilia with those who identify as LGBTQI must once and for all be rejected by The Presbyterian Church in Canada. For too long, LGBTQI people have lived under this shadow and the harm it has done and continues to do, is immense. This demonstrably false accusation has been used as a weapon and has caused many gifted people to be driven away from working with children and youth because of the erroneous perception that their orientation or gender identity immediately makes them abusers.

Although there is no justification for this belief, it persists in the church and in the broader society.

Even among those who identified as allies, some felt the need to clarify that the LGBTQI people they knew were not paedophiles. Some storytellers also felt the need to recount incidents of child abuse to the Rainbow Communion. It was shocking to recognize how deeply this identification is ingrained in thinking in the church and beyond even after decades of recognition that this is not the case. This was clearly stated in the Report of the Special Committee on Sexual Orientation in 2003 (A&P 2003, p. 537 and see Appendix 7). It is still often the elephant in the room when talking about the inclusion of those who identify as LGBTQI.

I have come to understand that The Presbyterian Church in Canada doesn't trust me because of my orientation and links my identity to the abuse of children. I am an individual, I'm a

human being. I'm a female. You know...I get up in the morning and put one foot down on the floor and then the other...and I stand up. I'm the same as anybody else. It bugs me that there is any acronym of letters that define people. We're just people. If the church could just come to see me as an individual without a label, that would be a good step forward.

There was an elder at our table who said, "I will not allow somebody who identifies as LGBTQI to teach my children."

I came out to some friends but they turned away from me because of their past experiences of being abused as children...and then associated that with me.

Someone in the Body, Mind and Soul discussion group at our church exclaimed, 'If we permit people with same-sex orientation to be openly involved in our congregations, it just opens the doors to paedophiles'.

My sister's husband wouldn't let my gay brother in to their house because they had boys. I said to them, 'He's gay. He's not a pedophile!'

I remember watching a film that was from a health class in the 1960s and it was to teach children to be aware of homosexuals, because they equated paedophilia with homosexuality.

I was accused of pedophilia when it was discovered that I was gay.

Recommendation RCL-009 (adopted, p. 22)

That The Presbyterian Church in Canada reject without qualification the false claim that those who identify as LGBTQI are any more likely to be involved in paedophilia or the molestation or abuse of children or vulnerable adults than any other persons.

Responding Appropriately to Abuse

The invitation to participate in a Listening Space was to share stories of harm done due to homophobia, transphobia, heterosexism and hypocrisy and/or grace received despite those challenges. However, there were those who felt compelled to share stories of other kinds of harm. Some did so because there were great efforts to provide a safe and respectful Listening Space, while others perceived that the Rainbow Communion was to hear any story of harm especially if it was of a sexual nature, including assault. Some people related stories of gender-based violence, misogyny, sexual harassment and abuse. Some people who had experienced abuse from both same-sex and opposite-sex abusers shared their stories as they perceived the Listening Space to be a safe space to do so. Most however, did not want their account to be included in the report but did share how important it was to be able to talk about their experience in a safe and covenanted space.

I began to sense a call to Ministry of Ordination of Word and Sacrament, which became deeply personal for me. It was not an easy thing for me. It took a long time. And for the first time in my life, my gender mattered. So, I had to kind of really think through my own gender and what that was. It was a barrier. It was an issue and to accept the sense of call was not easy for me. So, I finally decided that yes, I'm going to study. My congregation was really supportive. So, all of a sudden, I go from my family, my congregation and into The Presbyterian Church in Canada and discover, holy crap, there's huge issues out there. I knew that this was a problem about me being a woman but this is a real problem that I'm a woman.

And my first year at Knox...living there, I had a group of friends invite me to come and pray with them. And I went, I'm trying to fit in all over the place. Right? So, I walk into the room thinking we're kind of in prayer. And it became a vicious attack on me personally. It was men who said horrible things, there was no touching. There was no sexual harassment in touching but it was sexual harassment. It was awful. I was so shocked that we never did pray. I sat there and took it. I was so shocked. They ambushed me. I remember shaking.

There I was still trying to discern my call, still trying to figure out what I was doing there. I had vicious hate notes pushed under my door regularly. I had horrible posters posted on the bulletin board in the common room where I lived and also in the classrooms where I went to school. I had terrible things said to me personally. Every year that I was there, a constant barrage of nastiness. And it was personal attacks on me. In my last year at Knox, I think I spent three weeks lying on my couch facing depression. And it was actually a young man

who was trying to be a priest...a Catholic priest...who came and just, you know, pulled me out of it.

And I had death threats. I had a stalker. I mean, I won't get into it. It was. It was awful. But it was because of my gender. It was about my gender. It was all about my gender. And back in those days, you had to go through licensing with (the presbytery) who didn't even know you. They conducted all the interviews and all the single men came out of there horrified because they were told, "Oh, you're single, don't you worry. You'll find a lovely young single woman in the congregation you're going to who you can marry and will be your helpmate." and to the women, "Oh you're female and you're single. Do you hate men? You're a lesbian and we're going to get to the truth of this." And everyone came out of the interviews, mostly the women...shaking and crying, the men shaking and angry.

In response to those who bravely shared stories of harm done, even outside the mandate of the Special Listening Committee, the church needs to be alerted to the need for spaces and opportunities for people to safely report these experiences and receive care.

Recommendation RCL-010 (adopted, p. 22)

That The Presbyterian Church in Canada, through the Life and Mission Agency, provide a means for people to safely tell their stories of abuse and offer an appropriate pastoral response.

ENSURING THAT HARM DOES NOT CONTINUE

METANOIA

The Greek word that is used in the New Testament that is usually translated in English as "repentance" is *metanoia*. It means "turning around", "changing our ways of thinking", "a transformative change of heart". It is often described as a 180 degree turn that sets us on a new course.

In its repentance from homophobia, transphobia, heterosexism and hypocrisy, it is important for the church to name and to address the harm that has been done to people who identify as LGBTQI and others. Equally important is its willingness to set itself on a different path that takes it away from harming these people and the belief that harming others can in any way be justified by its faith.

It is helpful to recall what Serene Jones (p. 32) identifies as a third insight from the clinical research in dealing with trauma that is necessary for recovery: "the testifier and the witness (and we are both) must begin the process of telling a new, different story together: we must begin to pave a new road through the brain."

What is the new and different story that The Presbyterian Church in Canada and those who identify as LGBTQI are being called to tell that will begin to pave a new road through our collective brain and heart that will ensure that harm stops, that God's covenantal embrace is extended to all and that the gifts of all are welcomed and celebrated?

Of course, repentance involves risk. Things will not be the same. What has been considered to be true and proper will be challenged. Each member will have to listen as well as speak, will have to receive as well as give, will have to bless as well as be blessed. But if harm is ever to come to an end, if those beloved members of the body of Christ among us, our friends, our family, our companions on the journey, who are being harmed and excluded are to be truly welcomed and able to share their gifts, then there must be a willingness to take that risk and to embrace a new way.

The experience of many people who identify as LGBTQI in the church has been one of maddening compromise in which the church has been willing to go so far but then begins to fear and refuses to fully embrace those who have been harmed and excluded. The recognition of their full humanity, their identity as children of God like all others and their rights to fully participate in the church, have been used as bargaining chips in order to calm the fears of others and to ensure that real repentance and change does not take place. A 90 degree turn brings some change and sets a new course but in the end, it does not address the causes of harm nor end harm that is being done.

A WAY FORWARD

For true repentance to happen, it is essential to look honestly at attitudes and ways of organizing the church and to be willing to make a 180 degree turn when they are the source of harm and exclusion. Throughout the stories that were told to the Rainbow Communion, suggestions were made for changes that were necessary in The Presbyterian Church in Canada to ensure that harm will not continue. And throughout the stories that were told, there were glimpses of this new way of being together: in examples of God's loving embrace being extended to all and the gifts of all being honoured and celebrated. These experiences can be seen as a starting point or perhaps as markers along the way that point to the right direction. These suggestions and experiences form the basis of the recommendations that follow.

Some only ask, 'What are we to do with those LGBTQI people', not 'What can we work at together?'

I think we all have different conceptions of what it means to be the body of Christ in the world. And you can't live without the head, without the foot. You can't live without your gay and lesbian brothers and sisters, your transgender brothers and sisters, your straight brothers and sisters. It's all one body.

We need to consider how we will reconcile with one another and repair the wounds. How can we prepare ourselves for that work?

...obviously a fully inclusive polity is the best way forward. But barring that, I think there needs to be a larger open discussion, throughout every level of the church about what it means to be an accepting community.

The church has to be the place where the perpetrator and the victim work it out, otherwise the cycle of division and retribution will prevail.

My concern is the harm being done. I don't think we can even talk about reconciliation before the church faces the real harm being done to people...particularly to youth.

We (The Presbyterian Church in Canada) are making decisions about people that are experiencing massive barriers and trauma in their lives...and 'we' are coming from a position where 'our' safety is not at risk. We are talking about individuals from a place of power and privilege. We need to recognize this.

There is an urgent need for Presbyterians to hear the real stories and meet the real people being affected by these decisions. I was truly horrified to hear that there was not a single LGBT group or person whose experience was lifted up at the General Assembly. I feel sad that there are not more intentional safe spaces where conversations can happen. These are needed for the constructive work of reconciliation.

POLICY

It is important that all decision making, educational and program bodies of the church intentionally review and change their policies to reflect the belief that all people regardless of their sexual orientation or gender identity are equally beloved by God and to challenge homophobic, transphobic, heterosexist and hypocritical assumptions and practices.

Homophobia, transphobia and hypocrisy are all underpinning current policy and the policing of LGBTQI people in the church.

There's an important role in Leading with Care which can help open the way to inclusion and for gender to become a non-issue.

Attempts were made to silence the voice and participation of a gay minister who was to serve on a church committee. The process to nominate was manipulated, not once but twice in an attempt to prevent this person from serving a first and then a second term. His value was debated at General Assembly and also questioned at Synod. (This was unprecedented for a committee nomination.)

Who do you trust with your 'real self'? When the unity of the denomination is at stake and you're the reason – simply because you're not straight and because you'd like to be treated with dignity and respect.

Bathrooms are needed that are non-gender-specific and accessible for all.

Churches can become safe spaces. Use gender-inclusive language, install gender-neutral washrooms, act on the Moderator's Letter of Repentance and encourage affirming people to stay in The Presbyterian Church in Canada and not leave.

Buildings need to be updated so that washroom facilities and signage are welcoming and inclusive of trans people.

There is something fundamental about the way we teach our kids about love, about God's grace, about inclusion. Leading with Care can be amended much more easily than a lot of other things.

Even at this time, we, the church, can abolish the current expectation of lifelong celibacy for members of the LGBTQI community. Those who have already entered into a valid civil same-sex marriage, are legitimately wed. We need to countenance them having sexual relations within those marriages.

Need to update inclusive affirming policy and language reflected in Leading with Care as well.

Safe spaces and resources need to be created for parents and family of gay Koreans.

The Presbyterian Church in Canada must be careful how we talk about 'family' and gender non-binary people in Leading with Care...for example.

That we take seriously the need to provide safe space for people like me to be able to share our story, our reality...what it's like for us to be in the church and also to share our faith perspective as gay people because I feel that my reality affects the way I understand my faith.

I had this classmate who kept trying to get certified and kept being denied. We didn't know why. We didn't understand. We didn't know and it was only like after a year after I graduated...when I realized he was being honest...He could have lied but he was being honest about his orientation, so he was rejected by two different presbyteries. Now he works in the (different denomination) church as a hospital chaplain and he's doing amazing work. But he grew up Presbyterian and spent his whole life nurtured in The Presbyterian Church in Canada. He just decided to be honest and because of that, he was not allowed to be certified and his gifts were not being used.

When reviewing policy, it is important to look at the language that is used. The Book of Forms 55 already addresses issues of offensive language. "When a member in speaking utters language that another member regards as offensive or censurable, the latter may require that the words be taken down by the clerk." It needs to be recognized that homophobic, transphobic and heterosexist language is offensive and censurable.

Similarly, *The Presbyterian Church in Canada Style Guide and Web Standards*, addresses the use of inclusive language based on Living Faith 8.4.6 and is a useful tool in beginning to address language that can be harmful or exclusive. It states, "Acknowledging this, great care should be taken to avoid language that is demeaning or that stereotypes others on the basis of sex, race, ethnicity, sexual orientation, class, income, geography, mental and physical characteristics and age" (*The Presbyterian Church in Canada Style Guide*, p. 37).

Recommendation RCL-011 (adopted, p. 22)

That with the support of the resources from the Life and Mission Agency, the courts of the church, agencies, colleges and camps review and update their policies, procedures and practices, including the language used, by June 2022, to ensure they reflect the full inclusion of all people.

Creating Safer Spaces in the Courts of the Church

As noted earlier in the report, there are particular concerns about addressing harm done to people who identify as LGBTQI in the courts of the church. There is a need to address exclusive language and homophobic slurs and to make the courts places where people who identify as LGBTQI can feel safe and included in order to participate fully and openly.

Changes to language and vocabulary are essential in The Presbyterian Church in Canada and must also be implemented.

Drop all references to gendered and heteronormative policies.

Church is not a safe place; it is safe people!

I don't think that the church has come to realize that institutional homophobia exists or the way that polity is manipulated to perpetuate homophobia.

There is risk associated with every single person you come out to in the church.

People have the right to know if they're safe somewhere...or not.

Allies who 'turn off' their sensitivity to LGBTQI folks can be more damaging than overt homophobia.

It is necessary that allies are also made to feel safe and empowered to speak up about inclusion and to tell their stories without fear.

We need to develop non-gender-specific pronouns. The language we use will probably have the broadest impact in people being able to see themselves as included.

We need to acknowledge non-binary people exist among us and also stop assuming that everyone is heterosexual and cis-gender. That understanding needs to be communicated... that there are non-binary and non-straight people.

There's actually some very inappropriate language that exists in the church's documents. They need to be updated or renewed so that they no longer refer to LGBTQI people as a 'lifestyle'.

There's still lots to be learned and done. And I'm still getting their pronouns wrong and I make mistakes constantly but my kids know that I love them and I would do anything for them.

We have some individuals who are quite vocal in the stance against LGBTQI inclusion. They make comments about it at fellowship hour. You hear them speaking to each other or they leave literature around the church and at the library. It's not necessarily the safest space.

It's important that churches clearly state their position as to whether they are affirming or non-affirming. The hurt comes when places that present as affirming...even by their silence...turn out to be unsafe. If a church or congregation has the choice to decide whether they are affirming or not, then they need to show and say that in some tangible way.

It's easy to put up a rainbow sticker; it's harder to change your washrooms to 'non-gender'.

People should not ever communicate 'disgust' about homosexuality because there may be a struggling LGBTQI person present...and therefore made to feel unsafe.

Someone once said to me that, "People (like me) cannot 'delight the heart of God' and that The Presbyterian Church in Canada should just split up because it does not make sense to have these two kinds of people in the church."

I've been harmed by the church...a lot of that harm is second degree harm from me witnessing harm done to others.

We need to identify what supports are needed for a trans person seeking a call.

There needs to be emphasis on developing a common understanding of the word 'safe'. All voices, including LGBTQI perspectives, must be heard and respected.

The Presbyterian Church in Canada must fully embrace the queer community and expect God’s gifts from all people. The Presbyterian Church in Canada must confront feelings of disgust specifically around ‘homosexual’ physical intimacy.

Recommendation RCL-012 (adopted, p. 22)

That, by June 2022, the Life and Mission Agency develop guidelines, including how we speak to one another, for helping make the courts and committees of the church safer spaces for all.

Care for One Another

The virtual invisibility of people who identify as LGBTQI in the courts and other bodies of the church, the lack of any policies related to their inclusion and the lack of concern regarding homophobic and transphobic language means that there are also no policies related to the resolution of disputes related to exclusion and abusive language and practices. These issues are often overlooked and remain unnamed because of the lack of any specific guidelines or policies to which those harmed can turn.

I think heterosexism is embedded and we need transformation, education and correction. And I think for the church we need a theological foundation that will help people understand what the psychological and social approach won’t do.

There needs to be accountability and discipline when scripture is used as a weapon.

The church will need to develop conflict resolution materials for inclusion-related disputes.

LGBTQI voices should be leading the conversation.

I’ve also experienced what I call theological terrorism...people berating beliefs of others.

The church needs to become ‘non-accusatory’ with respect to gay people and their relationships.

A non-affirming church or congregation needs to make that clear all the time. People have the right to know if they are safe – or not – somewhere.

Make absolutely sure that your church is an affirming space before you claim to be one.

I just keep living in the hope that all who call themselves Christians, will respond pastorally and with love, once they learn about the harm caused by exclusion...because the harm is real for someone like me.

Recommendation RCL-013 (adopted, p. 22)

That the Life and Mission Agency, in consultation with the Clerks of Assembly, create appropriate guidelines and policies to be used by the courts, agencies and congregations of the church to resolve disputes related to inclusion and report to the next General Assembly.

ACCOUNTABILITIES

Resources

Living out the church’s repentance for harm done to people who identify as LGBTQI and its commitment to ensure that harm will not continue will require human as well as financial resources. It is important to state again that the work of the Rainbow Communion is only a beginning. Work will need to be done to follow up on the stories that have been told and the recommendations that have emerged from them. It is important to recognize that the work of repentance and of ensuring that harm will not continue, is not solely the work of any one office or staff person, it is the work of the whole church. However, much of the oversight and coordination of this work will be located within the Life and Mission Agency.

It would be helpful to have someone on national level as animator for education on gender and sexuality (Program Coordinator Sexuality and Inclusion role was created in 2020).

We need to begin healing conversations by recognizing and acknowledging our own power and privilege. Diversity, inclusion and anti-oppression training should be mandated for church leaders and staff.

Groups need to be held accountable to honouring one another and being compassionate. The church needs to invest in and find ways to build trust and relationships in order to explore hard topics, have good conversations and engage more deeply with issues around sexuality and equality.

I still find during my time at Sunday School (youth) that sexuality is not talked about. The only time it's talked about or mentioned in church is in the opening welcome statement from time to time and at some events we hold...otherwise, it's just not talked about at all.

It feels like we are always debating doctrine. I want to say, 'We are not debating doctrine, we are debating human beings.'

I wish that there was a resource I could use, because I am not a trained counsellor for supporting people coming out in toxic situations.

Recommendation RCL-014 (adopted, p. 22)

That all congregations, presbyteries, synods and committees be encouraged to consult with the Program Coordinator Sexuality and Inclusion, concerning the ongoing work of resource and policy development, education and support for the full inclusion of LGBTQI people in all dimensions of the ministry of The Presbyterian Church in Canada.

Representation

One of the deep frustrations reflected in the stories that have been told to the Rainbow Communion is that people who identify as LGBTQI have not had a voice in decision making in the church. Their exclusion and being made invisible has meant that they have not been able to contribute to the debates about their own inclusion and in other decision making in the church. In most instances, LGBTQI people are objectified and talked about rather than making their own contribution. It is imperative that people who openly identify as LGBTQI be deliberately, visibly and consistently included in all courts, agencies and other entities in the church and their voices be welcomed and heard.

At a meeting, one of the session members raised a question of whether a person who had been nominated as a new session member and was openly gay should become a session member.

There was a person who was very well respected and typically very gentle that was in our sexuality discussion group who said, "Well, why can't they (LGBTQI people) just go to their own church and then they'll be happy?"

I think it's all about education and giving space and our time to people who are living it...all it takes to bridge the gap is to put a face to it.

For healing to truly happen, we must listen to the voices of LGBTQI in The Presbyterian Church in Canada and continue to create spaces where we can say, 'We want to hear your story and you are not going to be punished for it'.

Stop putting up barriers. Just stop. Don't make it a 'thing'. If someone is called to the ministry, they go into ministry. If someone's called to work with youth, they work with youth. Who they are dating should not matter.

When somebody would ask me to let my name stand to become an elder, I said, 'No.' I thought, 'You can't be gay in The Presbyterian Church in Canada.' So, I didn't accept that call.

There is a systematic exclusion of gay leaders and teachers from denominational positions – especially at higher levels of responsibility – and platforms.

In an ideal future for the Presbyterian Church, kids will grow up with a mix of straight, cis and LBTQI+ elders and mentors to help them foster their faith; this kind of representation can make a world of difference.

Recognize that when 'LGBTQI' is debated...it is about real people not mere labels. They are talking about ME.

Recommendation RCL-015 (adopted, p. 22)

That committees to nominate at all levels and in all courts of the church, be urged and encouraged to include LGBTQI representation in the membership of committees of the sessions, presbyteries, synods, colleges and the General Assembly.

Removing the Threat of More Harm

Many of the stories shared with the Rainbow Communion had never been shared before. Much of the harm that happens in the church goes unnoticed or is held in secret. No one will ever know the true extent of the harm that has been done and continues to be done and the dilemmas that people face every day in the church.

Although the inclusion of people who identify as LGBTQI at all levels of decision making is important, it does raise a serious and systemic dilemma for them which was clearly illustrated in the work of the Rainbow Communion. The church invited people who identify as LGBTQI to tell their stories and also required that at least two members of the Special Listening Committee identify as LGBTQI. This call and this requirement in fact demanded that people “out” themselves in a church that formally remained opposed to same-sex relationships and to the ordination of anyone married to a same-sex spouse. This made members of the committee and those who told their stories liable to the discipline and censure of the church in relation to its stance on same-sex relationships simply for being who they are and potentially made the Rainbow Communion a space in which harm would continue to be perpetrated against the very people the church sought to hear.

In order to address this dilemma, the Rainbow Communion in its interim report to the 2018 General Assembly made a recommendation that was subsequently adopted (A&P 2018, p. 459–64, 29). The intent of this recommendation was that people who served on the committee or who told their story would not be subject to the discipline and censure of the church in relation to its stance on same-sex relationships. Each member of the special committee and each person who told their story received a letter that attested to this decision of the Assembly.

For the Rainbow Communion, this represented a covenant the church had made with people who identify as LGBTQI in its process of repentance to enable them to be honest and open and to tell their stories with integrity and without the threat of discipline.

HARM CONTINUES

In 2019, the Rainbow Communion was made aware of a situation in which this covenant was not honoured and a storyteller’s safety and position in the church was threatened. A presbytery’s handling of a Call to a storyteller was challenged in the courts of the church despite knowing of the protection from the threat of censure afforded to this person by the decision of the 2018 General Assembly (A&P 2018, p. 459–64, 29). In the course of the proceedings, the action of the Assembly was dismissed as being irrelevant thereby nullifying the covenant made with the storyteller and potentially all storytellers and those who have served with the Special Listening Committee. Although a pastoral exception was made in this case and the storyteller was allowed to remain in the charge, the threat of harm remains and the covenant continues to be brought into question.

This situation had harmful consequences for the storyteller:

I am told I have no role in this dispute. The complainers were all there but I was not invited. We can’t put down roots here until this is settled. It is like a dark cloud over us and a heavy weight on our shoulders. The uncertainty has costs at our end that seem to be of no concern to the powers that be either.

It cost the objectors nothing to oppose me and nothing to keep on opposing me with procedures and appeals.

I had one day advance notice that I might be forced out of my church the very next evening. No time to organize a thoughtful defense, no time to prepare myself for the worst, no time to prepare my church, no time to prepare my family, no time to put my things in order, no time to even pray in any coherent manner except a cry for help. If that motion had passed it would have crippled my church’s recent progress, devastated their excitement for ministry, sent them back into the leaderless wilderness of vacancy and embittered their spirit against the denomination to the point of quitting.

It would be nice to bring an end to this stressful year-long process that is tantamount to the kind of sexual harassment the General Assembly already apologized for some years ago – but yet is still allowed to continue in the courts of the church.

The guarantee of the removal of the threat of censure adopted by the General Assembly has been brought into question jeopardizing the safety and wellbeing of those who serve on the Special Listening Committee and all those who have told their stories to the Rainbow Communion. This constitutes yet another instance of harm being perpetrated by the courts of the church against those who identify as LGBTQI and deepens their sense of betrayal and distrust. The Rainbow Communion has communicated these concerns to the Assembly Council, the Life and Mission Agency and other relevant bodies.

This experience illustrates the impossible situation in which people who identify as LGBTQI find themselves in The Presbyterian Church in Canada. It shows the breaking of covenant with LGBTQI people, which allows harm to continue and the lengths of process to which the church will go to ensure that the rights and dignity of people who identify as LGBTQI are not upheld, even when affirmed by the General Assembly. In short, this situation demonstrates the continuing hypocrisy of the church in its relationship with people who identify as LGBTQI. When the courts of the church are used in this way, harm continues.

It was in this context that on March 17, 2021, the Moderator of the 2019 General Assembly, the Rev. Amanda Currie, wrote a pastoral letter to the church. It read in part:

With terms of reference set by the 2017 GA and revised by the 2018 GA, the Rainbow Communion implemented a listening process for LGBTQI people and others to tell their stories of harm done to them and/or God's grace experienced in the church. Recognizing that the invitation to participate in the listening process could produce a high level of fear for LGBTQI people to tell their stories and reveal their identities, especially for those who are subject to the discipline of The Presbyterian Church in Canada, the 2018 General Assembly adopted the following recommendation:

“That those who are subject to the discipline of The Presbyterian Church in Canada who accepted the invitation to serve on the Special Committee re Listening (LGBTQI People) or who accept the invitation to tell their stories...would have potential censure with respect to The Presbyterian Church in Canada's stance on same-sex relationships suspended indefinitely in order to allow them to participate freely and honestly in the work of the special committee.” (A&P 2018, p. 29, 462.)

Individuals who have served on the Listening Committee or shared their stories are given a Letter of Certification as an attestation of the decision of the 2018 General Assembly. Those who have made themselves vulnerable by sharing openly and honestly in the listening process have a certificate in their hand to remind them of the promise made to them by The Presbyterian Church in Canada. It is our responsibility, as the church, to remember and to keep that promise...

Lent is a time for repentance. It begins with acknowledging our errors, as the Moderator's Letter of Repentance began to do three years ago. It continues with listening for the Spirit's guidance and turning in a new direction. I encourage the church to enact our repentance by giving public expression to the Letter of Repentance in our local contexts, by engaging with the resources being developed related to sexuality and inclusion in our church and most urgently, by remembering and keeping the promise the church made to those who participated in the listening process.

As God has graciously kept covenant with us, may God give us the courage and compassion we need to keep our promises to one another.

All people, whatever their sexual orientation or gender identity, are equally beloved by God. People who identify as LGBTQI need to know that as beloved children of God they can be fully included in the church and in its decision-making processes and bodies without the threat of harm or the fear of direct or indirect discipline or censure because of their committed relationships with the people they love. This should not be a matter of pastoral exception but rather a recognition by the church that those who identify as LGBTQI and who choose to enter into a committed relationship with a spouse of the same sex cannot be disciplined, censured or excluded for this

reason. This will enable those who identify as LGBTQI and/or are married to a same-sex spouse to participate freely and honestly in the life of the church as all others.

Because I participated in a public church event (by invitation) to debate the question of inclusion in the church, I was publicly scolded and skewered...by congregants and by one of the speakers at the event. It was not safe or respectful.

Need to remove threat of censure for ministers who conduct same-sex marriages and for ministers and elders who are married to same-sex partners.

Clergy already have liberty of conscience regarding who they marry in a religious ceremony, so that will not change in the future. No one can force a minister to marry any couple regardless of them being heterosexual or homosexual. For those who are non-affirming, they lose absolutely nothing; they do not have to give up anything except to acknowledge that we (LGBTQI) are present and have gifts to serve with as well...should The Presbyterian Church in Canada ever become inclusive and affirming.

In the midst of all of this mess, sometime after the presbytery had found me not guilty...it was made clear to me that I would probably never find a job in the Presbyterian Church in Canada. It didn't really matter that I had come out of the process with my credentials intact and without having been disciplined. I was on a blacklist (sic) and every time I would apply for a job, there would be some push back and reason not to hire me...simply for the allegations of being gay at that time.

Recommendation RCL-016 (adopted, p. 22)

That identifying as LGBTQI and/or being in a same-sex marriage not be grounds for discipline and censure in The Presbyterian Church in Canada.

WORSHIP

The church has no higher calling than to offer the worship that belongs to God day by day, Sunday by Sunday. (Living Faith 7.3.1). Members of the body of Christ join together to worship God in Word and Sacrament and to find strength and hope for the task of proclaiming the coming of God's reign in the world. Those who gather include members who identify as LGBTQI.

The Rainbow Communion heard from many storytellers that in sacred spaces, those who identify as LGBTQI routinely feel marginalized and excluded. Language used in worship shapes the way we understand who God is, our theology and also how we understand ourselves as the body of Christ. When the language used in worship is heteronormative, homophobic and/or binary, those who identify as LGBTQI do not understand themselves to be included in the body nor do they see themselves as being created in the image of God or being part of God's covenantal embrace. This has left many feeling unwelcome to participate in the life and worship of their home churches and feeling alienated from spaces that are meant for all to celebrate God's love and grace together.

The church has undertaken the role of judging the nature of authentic and loving relationships.

Marriage requests and criteria need to be treated equally whether for same-sex or opposite-sex couples.

Heteronormativity is so ingrained in our church even at worship. This morning, a casual reference was made to 'go and sit with your moms and dads'.

Non-inclusion leads to many questions on the part of the LGBTQI person about the need for church, prayer, worship and other staples of Christian life.

So, I started coming into this church and eventually some of the heat subsided and I was asked to play on the worship team (musician) which meant a lot to me because I was told by the other church that I could be involved in that way.

We need to examine traditional beliefs around marriage and family, like Adam and Eve and the nature of men and women. We need to treat it like the myth that it is. Humans are incredibly complex and wonderful.

The exclusion and invisibility of people who identify as LGBTQI in worship means that too often attention has not been paid to the language and symbols that are used. As the church lives out its repentance, it is essential to develop liturgical resources including visual symbols of affirmation

in church spaces, prayers and words of welcome, alternative texts for hymns and access to inclusive worship music, assistance in writing sermons that use inclusive language and illustrations and liturgies for the sacraments that truly welcome all to the font and to the table.

It is important to mention LGBTQI in public discourse and in prayers. Remove the fear of saying the actual words out loud: lesbian, gay, bisexual, transgender, queer and intersex.

One of the things that we need to do that will have a wide-ranging impact, will be for us to examine our language. We ordain every elder and every minister with the preamble that is hugely problematic. It has the patriarchal hierarchical relations embedded in it as the only way that the divine is connected to us. That's a problem.

Privilege varies between people in The Presbyterian Church in Canada based on their gender and sexual identity.

Recommendation RCL-017 (adopted, p. 22)

That all congregations, presbyteries, synods and theological colleges be encouraged to use the Life and Mission Agency updated resources for worship and to review their own practices and the language that they use in worship.

Recommendation RCL-018 (adopted, p. 22)

That congregations and other worshipping bodies be encouraged to be inclusive by providing opportunities for all to offer their gifts in worship and in the life and ministry of the church.

EDUCATION

One of the most important tasks of the church is to be involved in the education of its members of all ages. Many now refer to this as "Faith Formation", providing the opportunities to grow in faith throughout our lives. The Rainbow Communion heard from many story tellers that the educational programs in which they participated in the church did not ever make reference to the diversity of sexual orientations and gender identities that make up the people of God. In fact, heteronormativity was taught exclusively while other expressions were ignored or condemned.

A long-time Presbyterian Church in Canada member shared that their minister became very defensive and angry when questioned about why the congregation was never offered the opportunity to discuss church doctrine on sexuality. The member's concerns were simply dismissed.

I was only exposed to a narrow-minded viewpoint because of what the church leaders believed and there was no sharing of information and resources (from The Presbyterian Church in Canada) about sexuality...nor discussion encouraged.

As questions (at our church) were raised about the stories of Sodom and Gomorrah, the response from leadership was 'We don't talk about that...'. So, we never got to explore what that all means or examine it in any kind of depth.

There are congregations that did not participate in the Body, Mind and Soul study because their ministers refused to share the resources.

Not preparing people to talk with one another about sexuality is an 'open invitation' to say hateful, insensitive things.

We need education to interpret the biblical passages to break down the prevalent and condemning stereotypes.

Mandate anti-oppression training, understanding privilege and power.

We need greater understanding of same-sex relationships, their families...and all they bring (to the church).

I think that every person in charge of Christian education inside a Presbyterian church should be involved with the inclusion team at that church.

I think there has to be a lot of education. I think everybody needs to be educated about LGBTQI issues, about homophobia, transphobia, about being a welcoming church.

In order to ensure that harm does not continue, it is important to provide resources for faith formation for people of all ages that will affirm and illustrate the calling to be a church that includes everyone. This would include guides for the study of scripture that invite reflection on the call to God's loving embrace of all. Resources currently in use need to be examined to ensure that nothing is being taught that would continue the harm being perpetrated by the church on people who identify as LGBTQI.

It is important to note the role of silence. A lot of churches think that if they don't talk about sexuality, then they are 'welcoming or affirming'. Silence actually communicates that it is wrong or taboo. We need to talk openly to normalize sexuality and make clear who is welcome. It is not enough to NOT be 'anti-gay'. Silence reinforces a message of shame.

The Life and Mission Agency has already begun to produce and provide resources for congregations as a result of previous recommendations of the Rainbow Communion adopted by the General Assembly (A&P 2019, p. 486, 19). This work needs to be continued and grown both through print and on-line resources, particularly on the web site of The Presbyterian Church in Canada. Specific attention needs to be paid to resources for ministers.

Scriptural understanding doesn't cause homophobia but it can fuel it.

One time a girl told me that I was going to get cancer if I was gay because her pastor had preached that past Sunday that, 'If you are gay and you succumbed to your temptations, you will get cancer and die'.

Heteronormativity often shapes a theological mindset that marginalizes the 'non-straight'.

When you look closely at scripture, there is no case for exclusion.

The Bible doesn't help on this issue. It's like slavery. There was enough support for slavery in the Bible so that the people could say, 'Slaves obey your masters.' So, slavery should be alright. You can do the same thing with homosexuality.

Reference the decision to ordain women, specifically to educate 'Compensatory Education'.

The AIDS crisis was happening...the gay men's health crisis...the teaching in the church was that it was God's punishment – God's wrath.

Need behaviour guidelines to be in place when entering biblical discussions on sexuality. During a church discussion that focused on the passages that are condemning of LGBTQI folks I replied, 'Love your neighbour'. I was then confronted by an elder who countered with, 'If you are going to do that, then where do you stop?' The 'slippery slope' argument ensued. I had been silenced and no one moderated.

Theological Education

Some storytellers recounted experiences of harm done in the church's theological colleges and in theological formation that did not address the harm done to people who identify as LGBTQI. The Rainbow Communion requested and received statements from each of the theological colleges concerning courses and activities that address the harm done to those who identify as LGBTQI and the church's process of repentance for this harm. It was encouraging to hear about what is being provided currently, particularly in courses related to pastoral care and theology. It is important that the colleges continue to review all courses as well as worship and community-building activities to ensure that they are reflective of communities of learning and preparation for ministry that welcome and include all.

I have not been well equipped to minister well to those who identify as LGBTQI.

Our biblical hermeneutic does not actually match the content of the 1994 Study on Human Sexuality.

Never in my life did I hear a sermon or youth pastor ever talk about same-sex relationships or attraction...so, it was a culture of absolute silence on the topic. From that, I understood it was taboo.

Learn from history. We must know the church's treatment of sexuality and learn from Luther and the Reformers. They rejected celibacy as a virtue.

There is a need for better biblical-theological articulation. For example: Adam and Eve and the description of their binary relationship...and the relationship between that description and the discovery of non-binary persons.

Heterosexism is a 'given' in the dominant theology of The Presbyterian Church in Canada especially since 1994.

Recommendation RCL-019 (adopted, p. 22)

That theological colleges continue to examine and update their courses, worship and community-building activities to ensure that they reflect the church's commitment that harm does not continue and that LGBTQI people are fully included in the life of the church.

RAINBOW COMMUNION

The name, 'Rainbow Communion' was selected by the special committee to intentionally reflect its mandate and purpose. It also signaled a welcoming and inclusive space for those who have been harmed to tell their stories.

In Genesis, the rainbow is a sign of God's covenant with Noah and all humanity. Throughout this report, the language of covenant has been used to speak about the relationship between the church and people who identify as LGBTQI. After all the harm that has been done, we need to remember God's covenant and live into a new relationship with one another that sets us on a new and different path. The rainbow 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.

Communion can be defined as 'the sharing or exchanging of intimate thoughts and feelings, especially when the exchange is on a mental or spiritual level'. When we are truly in communion with one another, we welcome and embrace each other and lose our fear. Of course, communion is also at the heart of our Christian life together. When we come together at the table to share bread and wine, we all come as guests, welcomed by the One who is love incarnate and who demonstrated that love in broken body and shed blood. It is a place where violence has been known and is remembered but it is also a place where the trauma of crucifixion is transformed in mystery into the living body of Christ where all share fully.

The Body of Christ

Those who met a stranger on the road to Emmaus only recognized the risen Christ when they gave thanks to God and broke bread together. They were truly "companions"*; those who shared bread together and recognized in that act the presence of the One who overcame fear and death. The encounter in the stories told by those who have been so deeply harmed and excluded by the church calls us to a new experience of communion. We are invited by the One who is Love to a new and transformed communion in the body of Christ. Paul's description of the body of Christ in the First Letter to the Corinthians states that, "when one member suffers, all suffer together with it". We can no longer say that we are not aware of the harm the church has perpetrated against LGBTQI people. Corinthians also states, "If one member is honoured, all rejoice together with it." The church lives in hope that in our words and in our actions, we can truly honour and welcome one another and rejoice together in all the diversity and beauty that is the body of Christ

* "Companion" comes from *panis*, the Latin word for bread. Originally, the word was used to describe someone with whom you shared a meal.

Recommendation RCL-020 (adopted, p. 22)

That this report and its recommendations together with the supporting resources be commended to congregations, the Life and Mission Agency and the courts of the church to assist in the process of reconciliation.

Recommendation RCL-021 (adopted, p. 22)

That thanks be extended to all those who have served but are currently not members of the Special Committee re Listening (LGBTQI People) and whose contributions have been invaluable to this work including the Rev. Dr. Timothy Archibald, the Rev. Joseph Bae, Ms. Bassma Younan; and chaplains, the Rev. Linda Patton-Cowie and the Rev. William Elliott.

Recommendation RCL-022 (adopted, p. 22)

That gratitude be extended to all those who have served as deputized listeners.

Recommendation RCL-023 (adopted, p. 22)

That the Special Committee re Listening (LGBTQI People) be dismissed.

APPENDIX 1

THE RAINBOW COMMUNION'S TERMS OF REFERENCE AND THE LISTENING PROCESS

Creating a Safe and Respectful Environment

As the Rainbow Communion began to develop the process for listening, two issues became apparent in relation to its scope: who would tell their stories and what needed to be addressed? The harm done to people who identify as LGBTQI by the church and by others impacts the lives of people beyond those individuals. Family members, friends, work colleagues, members of faith communities, members of social and community groups and others all have stories to tell of harm done and of how their lives have been impacted by the harm done to people who identify as LGBTQI that they know.

It was also realized that the issues being addressed and the content of the stories that people would bring were much broader than “homophobia and hypocrisy” which were named in the original terms of reference. This in turn had been drawn from the language that had been used in the 1994 Report on Human Sexuality. Much has changed since 1994. The struggle for justice and dignity for transsexual people and the recognition of the distinction between sexual orientation and gender identity has changed the landscape and the language in relation to speaking about the harm done to people who identify as LGBTQI. There has also been a recognition that the harm done is carried out in societies which are heteronormative, that is where heterosexual attraction and relationships are the only ones that are considered to be “normal”. This had been very clearly articulated in the joint report of the Committee on Church Doctrine and the Life and Mission Agency in 2017. In seeking to understand and respond to the harm done to people who identify as LGBTQI in the church and beyond, it was necessary to honestly name this underlying heteronormativity and to understand the harm it has done and continues to do.

At the General Assembly in 2018, then, the Rainbow Communion brought two recommendations to amend the terms of reference of the committee. The first was to expand the range of people who were being asked to tell their stories from “LGBTQI people” to “LGBTQI people and others”. The second was to add “transphobia” and “heterosexism” to the list of issues to which the special committee was to “provide an appropriate response”. These two recommendations were adopted and became part of the terms of reference.

In discerning how to create as safe a space as possible in which people could tell their stories, the dilemma and indeed the hypocrisy that was to be found in the terms of reference themselves became very apparent. In addition to asking LGBTQI people and others to tell their stories in a church that continued to deny their full participation and would not recognize their committed relationships, the terms of reference required that the special committee “shall include at least two members of the LGBTQI community”. In essence, the Terms of Reference were asking that queer people ‘out’ themselves to tell their stories and to be members of the committee while still being subject to the discipline of the church in relation to its stance on same-sex relationships. Therefore, in 2018, the Rainbow Communion brought a third recommendation “that those who are subject to the discipline of The Presbyterian Church in Canada who accepted the invitation to serve on the Special Committee re Listening (LGBTQI People) or who accept the invitation to tell their stories of harm done or grace experienced, even in the midst 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 committee.” This recommendation was also passed with strong support in the Assembly. (A&P 2018, p. 459–64, 29)

In the process developed by the Rainbow Communion for listening to people’s stories, a letter written under the letterhead of the General Assembly Office was given to all members of the special committee and to all storytellers assuring them that they would have potential censure with

respect to The Presbyterian Church in Canada's stance on same-sex relationships suspended indefinitely. (A&P 2018, p. 459–64, 29)

With these changes in the terms of reference and the assurance that the potential of censure in relation to the church's stance on same-sex relationships would be removed, we felt confident in moving into the phase of listening to stories.

Listening

For decades, even in the prolonged debate related to human sexuality, the church has most often refused to listen to the stories of harm done to LGBTQI members of the body of Christ. The creation of the Special Listening Committee provided a unique opportunity for those harmed to speak and to be heard. However, as the letter of repentance states, deep-seated hurt, fear and distrust had developed among LGBTQI persons in the church. Many felt betrayed by the General Assembly's refusal to distribute the study document developed by the Special Committee on Sexual Orientation. (A&P 2003, p. 43, 545)

The Rainbow Communion developed a process that enabled storytellers to tell their story by whatever means was best for that person including face-to-face meetings, written submissions (letter or email), video conference or by phone and ensured that the stories were recorded and kept only with the express consent of the individual. In some cases, the storyteller preferred not to be recorded and only to have notes taken during the listening session. The Rainbow Communion also respected that there were those who did not wish to have a record of their story kept but simply needed a space to be heard. The location for the listening space was determined in consultation with the storytellers according to what they would consider to be a safe, welcoming and respectful space. Some were open to telling their stories in locations associated with The Presbyterian Church in Canada while others refused to enter into these spaces.

A consent form for the keeping of records was provided. The Rainbow Communion maintained a secure and confidential database that included the number of storytellers, demographic data (age range and province) and the content of the stories. Names of the storytellers would only be associated with the stories where the storytellers had expressly requested that their name be recorded and shared. Storytellers could require that material would only be shared with names redacted or with portions of the material redacted. Any material to be used in the report that was a direct quotation or which would enable the storyteller to be identified was to be confirmed with the person before being used.

Storytellers were informed that, with their consent, the content of their stories would be retained in the Archives of The Presbyterian Church in Canada. If they were not in agreement, their material would be destroyed at the end of the mandate of the Rainbow Communion. If they agreed to have the material retained in the Archives, they were able to indicate restrictions they wanted placed on it including: 1) Accessible to researchers, 2) Accessible only to me and my family, and 3) Accessible to all with names redacted.

Some optional questions were asked of storytellers including what their affiliation was with The Presbyterian Church in Canada, if any, if they wanted to tell their story in a language other than English and which pronouns they preferred to be used in referencing them. They were also asked whether they would like to include prayer in the listening session, how much time they anticipated would be needed to tell their story, the current level of impact of their experiences on their personal/emotional well-being, whether they had considered bringing a companion with them to the listening session and how they heard about the Rainbow Communion.

Some prompting questions were made available on the application form and were used in many of the listening spaces including:

- What would you like to tell us about your experience with The Presbyterian Church in Canada as it relates to homophobia, transphobia and/or heterosexism?
- Why do you feel it is important for us to hear your story at this time?
- If seeking reconciliation, what form might it take?
- How to you define and think of homophobia and/or transphobia? Do you have any suggestions on what the church could do to address it?

The majority of listening spaces and submissions were received between May 15, 2018 and June 15, 2019. A few listening spaces were held with people after June 15, 2019, if the person had

indicated a desire to tell their story before the deadline. In total, the Rainbow Communion heard 139 stories. Storytellers came from every province and represented a wide range of age, gender and ethnicity. They represented a wide variety of associations with The Presbyterian Church in Canada. Over half told their story primarily through their experience of identifying as a sexual or gender minority. Others told their story primarily through their experience of identifying as a partner, a family member a friend, an ex-partner, a work colleague, a minister, an elder or a member of a church community.

APPENDIX 2

MORE FROM THE STORYTELLERS

Storytellers commented frequently about homophobia and/or experiencing homophobic situations. They are so numerous that they are included in this section in addition to the ones in the body of the report.

Homophobia is like a seed that contains hatred and self-righteousness.

The expectation that everyone is the same...fear of the 'other'.

I was born in a family where my dad and mom but mostly my dad, taught us to hate 'fags'...before I knew what a 'fag' was...we were to hate that.

As a kid and as a teenager, it was one of those things we said at school all the time. It was to make fun...even though we really didn't know gays. That's the culture I grew up in...'gay, fag, queer...' – that's what you said to people to put them down.

I met a young man when I worked with a youth outreach program...who at a Mother's Day dinner, decided to come out to his family and he was homeless by dessert.

My father reacted very badly to my coming out. I have no idea why my father reacted that way. I have no idea whether it had anything to do with his religious faith. It didn't tell him that it was wrong to react that way.

During a congregational renewal process, one person withdrew from being a small group leader because she would not work with a gay-affirming elder.

An elder shared some harsh comments about sodomy during our church's Body, Mind and Soul study. Overt revulsion was communicated through church channels.

A congregant refused to pass the peace with another member out of fear of catching (assumed) AIDS.

I was at a church where people refused to participate in the choir because the music director was gay.

No challenge to those who hold homophobic views in The Presbyterian Church in Canada.

Denial of a local option for inclusion at Committee on Church Doctrine. Very disrespectful language was used.

Generally, people think of homophobia as those outright expressions of hate. But I think the much more dangerous and subversive form are all the little ways that people are told 'no'.

Having to choose between experience/career or living out gay identity.

Being outed via report and having no rights over how it was distributed.

(The evaluator) said, 'I will have to tell the church officials you are gay'.

Well, obviously, being gay was not something I wanted to be. And so, then you have this internal state of something you don't want. You have this thing inside you but it's just like, okay, I've gotta deal with it. I've gotta find ways to get through it. Internalized homophobia as it is, is an incredibly real thing.

Homophobic comments are free to be expressed at the General Assembly. The homophobia is institutionalized.

We have this deafening silence that's not healthy. Blindness...and pretending that it's not there.

Being permitted to preach homophobic sentiments outright at my church.

Experienced anxiety in church knowing what has happened to others who came out.

Homophobia is: People responding with a sense of threat to LGBTQI people because...

- There has been an explicit denunciation or censure
- It's personally threatening, i.e., televangelists who have secret lives
- Threat of change – social change – rather just 'fit into a box'.

Homophobia is that which compromises another's ability to love fully and beautifully.

Homophobia: believing that homosexuality arises from child abuse.

Homophobia/Hypocrisy: to welcome but not to be visibly affirming or advocate for LGBTQI people.

Homophobia: the association of homosexuality and infidelity.

Homophobia is sinful behaviour that includes the willful embracing of heterosexist values in a world where you've had an opportunity to learn that some people partner with the same sex and gender.

Homophobia is an irrational fear of gay people.

People saying or doing harm to other people – when it's perpetuating hate. When it is because of the way you feel about gay people...that's homophobia.

Homophobia is fear of change and of those who are different.

Homophobia is rooted in fear...as opposed to hatred. I think there's a fear of that which people do not understand.

Homophobia = pushing away.

Homophobia is less as fear and more as hate. Unwilling to share space.

Homophobia...define fear in general: It's the unwillingness to be transformed.

Homophobia: Telling people there is something inherently wrong with them.

Homophobia: Praying against the idea of including all.

Homophobia and transphobia frequently align right beside racism and anti-immigration beliefs.

Homophobia is a luxury, quite frankly. When a church has enough money, enough people, all of the resources in the world, then the church can afford it. In the past, The Presbyterian Church in Canada could afford to be homophobic and just dismiss LGBTQI people.

Homophobia: the experience of being talked ABOUT from the floor of General Assembly...like those words were not about real people...Presbyterians among them.

Homophobia is having the confidence and clarity and certainty that you are right in a way that precludes the validity of another story or experience.

Be careful about identifying homophobia because there is a lot of diversity of thought. And some anti-gay views are thought through and not essentially a phobia.

That difficulty rationalizing what scripture says with modern realities is not necessarily homophobia, just a problem with hermeneutics.

Some people seem homophobic but they may instead have a hermeneutics issue re...interpretation of scripture.

With respect to anti-homosexual passages in the Bible...they are not about healthy relationships.

On homophobia. It's not just the issue itself but it's all the side issues. Focussing just on the issue ignores so much of what's going on just leaves people feeling that their faith is falling apart. We have to show them that it is not.

Homophobia reduces the mystery of Christ and grace and salvation to a false dichotomy of gay and straight.

I was appointed to the Special Committee on Sexual Orientation that year (1997). That's where things started to get interesting. We spent six or more years on that thing. It was interesting how other people perceived us. Nobody was indifferent. People thought we were either off the wall radical left wingers who were going to destroy the church...and other people just made the assumption that because we were studying it, we must be conservative. So that was a lose-lose thing for a lot of the time and we did the same listening thing. We put out a call for stories. And some of them are pretty hair raising. And because all of the stories, the hate mail was quite fascinating. That was a picture of the church I never expected to see.

APPENDIX 3

DETAILING THE HARM DONE TO ST. ANDREW'S, LACHINE, THE PRESBYTERY OF MONTREAL AND THE REV. DARRYL MACDONALD

The decision of the Presbytery of Montreal to sustain the call to Darryl Macdonald to St. Andrew's, Lachine and to ordain him was overturned by the General Assembly because he had shared that he was in a same-sex relationship. The members of St. Andrew's had given overwhelming support to the Call with the full knowledge that Darryl was in a committed relationship with another man. They had discerned strong gifts for ministry that were well suited to their needs as an aging, suburban congregation.

In his story told to the Rainbow Communion, the Rev. Macdonald recalled the pain of this experience for him, for his family and friends and for the congregation of St. Andrew's, Lachine. The Rev. Macdonald appealed the decision of the General Assembly but that appeal was not allowed to be heard. In effect, the Rev. Macdonald was silenced and his story was never fully heard in the church. For this reason, a large section of his story is included here with his permission.

There are **two very strong images** that have remained with me (since that time in 1996).

The first, was when I was told that St. Andrew's Presbyterian Church, Lachine session was ready to call me as their minister. They were ready to issue the Preach for a Call...and I thought, 'Whoa, they better know more about me before they do that...because I don't want anyone to be surprised'. So, I told them at that meeting that I was gay. And the only question that they really had was, 'Are you in a relationship?'...which I was and still am. It's been now 25 years that I've been with Chris (my husband). And at that time, it was about eight months that I had been with Chris and I let them know that he was very supportive of me. And...that's all they wanted to know.

I had no idea about what was in their head. I left the room while they talked, after I told them about this (being gay). While I waited, I stood in the sanctuary of St. Andrew's and I was looking out to a beautiful stained-glass window. I was looking on to this one particular window and in the evening, I could see the shadow of a tree outside and one of the images in St. Andrew's above their table and in the Chancel was the burning bush, a beautiful wooden sculpture of the burning bush and of course that sense of being in the presence of God. So, I saw this tree outside which was a living tree and I was looking at it and I just said, 'God be with me'...and I just felt that presence of God with me. Then, shortly afterwards, when I went back in, I got the news from session that, 'We want you to preach for the call'. So, for me that was an affirmation and I really felt God was present with me. And that was an affirming thing.

And then the later image is of being at Briarwood Church in Beaconsfield listening to a colleague. I went to school with him. He came from Assembly to read the edict from the Commission which was the one that basically said they would not look at my Appeal. They

wouldn't even read it because it was null and void anyway. He never once looked at me and he just read this thing saying **I could no longer be a minister in the church. I could no longer preach. I was stripped of my license. I could not hold any positions in the church in a session or any other positions of authority.** I was welcome to come and sit in the pew and to think about my life.

So, at that point, I just started repeating in my head the prayer of Saint Patrick's breastplate: 'Christ with me, Christ before me, Christ behind me, Christ beneath me, Christ above me, Christ on my right, Christ on my left...' I said it over and over in my head. I almost was tuning him out and I was just repeating that prayer in my head. And when I looked over to my left there was one of my parishioners Ruth Taylor on my right was Chris, in front of me were some members who were there to support as well as behind me. And of course...the church beneath me where I preached before. And I just surrounded myself with God's presence. That got me through that whole event.

So, on both occasions, it was my focus on God that helped me to be in those places and to hear those things. And for me, that was an affirmation that what I was doing was right. Because I felt God's presence. And that was my focus. My focus wasn't on being gay or being a minister or being anything else. It was just being in the presence of God. And THAT is what got me through those times.

Those are really strong images for me. And...it was hurtful. It was especially hurtful that when he said, 'We didn't even look at (Darryl's) appeal because it was null and void based on the Committee's ruling at the past Assembly.' And in my head...that was the one time where I broke the prayer...in my head, I'm thinking, 'What? You didn't even look at my appeal? You didn't even read it. What was this all for then? You just shut me out?'

After that happened, St. Andrew's dug their heels in further. They still wanted me. They said, 'Well would you still be with us even though this has now come down?' I said, 'Well I'm not doing anything right now. I feel that what I'm doing with you is right...and that we're good together. So, yah, I'm willing to continue without being ordained and see where this leads.' I said, 'It doesn't look good but I'm willing to take a try and see what the next step is'.

So, in the end they (St. Andrew's) were forced to vote on whether to stay or leave. I preached that Sunday and I told them, 'If you vote to stay in the Presbyterian Church, I completely understand. No ill will. I will walk away from here with my head held high and I expect you to do the same. What you're doing is right for yourselves and for me. And we will go our separate ways and we tried. And that's okay'.

And...they voted to leave! They voted to leave the The Presbyterian Church in Canada. I then told them that if they voted to leave, I'll be there with them; that I'm not going to abandon them. But it was really up to them to do this. I felt it was completely unfair that they had to even had to go that route. So, in the end, I was the only member of the Presbyterian Church left at St. Andrew's Church! My membership stayed. They couldn't take it away. (The Presbyterian Church in Canada) asked St. Columba...they wrote to St. Columba and said to basically excommunicate me...and to take me off the rolls. St. Columba said, 'Absolutely not'. They said, 'No, you're going to have to force us to do that'. And there was no legal force to do that. So, (The Presbyterian Church in Canada) left it alone.

When it came time for me to move into The United Church of Canada...when I made that decision...then I had to transfer my membership...that's when I did it on my own. But for the time between when St. Andrew's voted to leave and I moved into the United Church I was the only member of The Presbyterian Church in Canada in that church. They were independent.

So, that was just a crazy time. I remember back when it all started. It was that session meeting that I mentioned at the first. And that real strong affirmation that...what I was doing was right. I had Chris's approval and Chris is Greek Orthodox. Our connection is singing. We both are singers. He sings in the choir here and has followed me along at St. Andrew's and everywhere else. He was very supportive of me, so that was an affirmation. My parents were, of course, very supportive and were happy that Chris was supportive of me through the whole ordeal that I went through with The Presbyterian Church in Canada.

And actually, when I told my parents that I was gay, it was my dad who said, 'Don't ever bring anyone home'. And so, I said, 'Well Dad, if I ever meet anyone that I would bring home to meet you and Mom, we'll stay in a hotel'. There was DEAD silence on the phone. I was here in Montreal. And then he said, 'Well, we'll talk about that'. Because what was worse for my father was me coming home and not staying with them. That was far worse than anything else I could offer him in life. So, when it came time for me to go home and...that was that the summer of '96 with the decision of The Presbyterian Church in Canada...Chris came home, too.

We had a family reunion in PEI. So, Chris came home with me and he got to meet Mom and Dad. And Mom says, 'Your bedroom's all ready. We have a queen-sized bed in there for you and Chris. It's your old room. It's all set up for you'. And I said, 'Well...is Dad okay with this?' Mom said, 'Your father and I've talked about it and Chris has been there with you through all of this. We know it's been a really tough ordeal and we see him like we would see each other or your sisters' husbands.' I said, 'Oh! Okay.' Because, of course, we couldn't get married at that time. They had great respect for him. So, when Dad met Chris, well...Chris became the favourite son-in-law.

Dad had read a book, when I was growing up, Why I'm a Presbyterian. because of the whole United Church thing. ...he was born in '22...and why we should be staying Presbyterian. What was good about that denomination? He was an elder at a Presbyterian church in Sydney, Nova Scotia. My Mom and Dad sang in the choir. Dad dealt with the people who needed food vouchers and things like that. He was extremely compassionate and kind.

When Dad fell ill during the time when I was going through my ordeal, his minister never came to visit him, all because of me. My mom met (the minister) in the grocery store one day and she laid into him. She said, 'You know Donny has served this church long before you ever got there. He's been an elder in this church. You know the stuff that he did there and you have abandoned him.' And my mom quickly left and went to the United Church after all this happened.

I was having a conversation with Dad one day and he goes, 'I'll always be Presbyterian'. I said, 'Yah Dad, you will, I know you will always be Presbyterian but you know how they treated you. They've abandoned you too because of me. So, you've got a place that will take you in. And when it comes time for your funeral you will want to have a minister who knows you, who knows Mom, who knows us as a family and who could do your funeral.' And he agreed and he transferred his membership to the United Church in Dartmouth with my Mom. And I can just imagine how hard that was for him. But when he died his minister did the funeral and did a fantastic job. And I sat next to my mother and I was there to support her. You know that the minister was there to support the family and still is, still supports my Mom. My dad was really abandoned by the Presbyterian Church and that hurt me more than anything in this whole process, how my family was treated. (My family) did absolutely nothing wrong.

So that just shows you how it just branches out and for what? Because I was in a relationship with a guy? When I went to St. Andrew's, I preached for the call based on the lectionary readings of the day. I wasn't preaching there on the basis of 'gay is the only way' or 'rah rah rah'. It was simply preaching the lectionary readings for the Sunday to show that's what I do. Actually, Ruth Taylor that woman from the church, asked me if I would preach on the topic. I said, 'Well, I don't preach on topics, I preach on scripture. But if there is an example within scripture or that will enlighten the scriptures, that is appropriate for that, then sure I would use that example. But there are tons of other examples as well that I could use in preaching. So, no, I'm not going to focus on that one topic.' And she appreciated that.

When the call was presented at the presbytery, the interim moderator for St. Andrew's presented it as a regular gospel call. There were no issues, no underlying problems. I preached for the call, I met with the congregation. Everything was going well. I had these lovely pieces of paper up here which said that I was okay to go. I had the approval of the presbytery. I was under the care of the Presbytery of Montreal. Everything was fine. It was the chair who said, 'There's information that I've heard that would make this a problem'. And the interim moderator said, 'No'.

So, it was the moderator of presbytery who then, from the chair, stood up and said, 'I hear that he is a practicing homosexual'. And then ten people appealed. The presbytery voted in

favour of the call by a two-thirds majority and ten people registered their dissent which then eventually stopped the process.

Then it went to the Assembly because that was the next body meeting. The Assembly then overturned the decision of presbytery to ordain and granted it to the ten people. By then one more had added their voice. So, it was 11 that went to the Assembly. And so, 11 people decided the fate of an entire presbytery.

When that happened, I went, 'Oh, oh, here's the injustice coming out in the church', because the presbytery voted in favour of this. And the Assembly should have granted the presbytery their decision because in the wisdom of the presbytery they said, 'This is not an issue for us. So, it's a regular gospel call. Fine. Ordain him.' It's not like they didn't know of gay ministers in the church before. But I was the first, I guess, 'out' person. I don't know. I'm sure there were others. So that was really unfair. That was unfair to the presbytery and even to this day they feel the reverberations of that. It divided them. It caused colleagues to fight against colleagues. It was not a pretty sight. And then after that, the commissions and the committees...

And I remember being at one meeting, So, they've now closed that church. One of the ministers, stood up and made an argument against my ordination basically by stating, 'What Hitler did to the Jews was wrong because it was religious but what he did to the homosexuals was right because it was a crime.'

I knew about the Triangle camp, part of the concentration camps, because I've learned enough of the history of 'my people'. I was with the chaplaincy program in 1986 and 1987 with the Armed Forces. And so, I was over there in the Reserve Chaplaincy program. When I went to Lahr, a United Church chaplain took me out to Bergen Belsen. And part of the pictures they were showing was the Triangle camp. That's when I learned that the gays and the transsexuals and all the queer community that were marked with triangles were actually imprisoned by the Allies because it was considered criminal at that time. So, they weren't liberated. So, that minister was making reference to this. And there was an audible gasp, needless to say, in the congregation. And I remember an elder had come to that meeting and was against my ordination. After that meeting, he said, 'I can't be on that side' and so moved his support. But by then it was in the Assembly's hands. So, hearing things like that makes your skin run cold. And those things stick with you. It was tough. It was really tough.

So, the committee (appointed by the Assembly) met at Presbyterian College. I think there were seven people but it hinged on one person to make the decision. At the Assembly someone had stood up and said, 'The United Church slit their wrists over this, are we going to slit our throats?' And you know that was like well duh. You make a statement like that and of course what's going to happen? In reality the United Church never slit anything. They closed doors, yeah, they closed doors and they basically said if you're homophobic this is not the denomination for you. And that's okay to say.

I'm fine with being exclusive when it comes to that type of thing. If you don't accept women as equal partners of ministry, then this is not the denomination for you. And The Presbyterian Church in Canada has said that. So, I'm okay with the church saying, 'This is our belief. If you don't like it, then maybe this isn't the place for you. There are other churches that will fit along with your thinking and you're welcome to go there and we'll sing hallelujah as you become a member.'

That's what the United Church did. And some people left and a lot of people came. It's not a perfect denomination by any means. There are many frustrations I have on the administrative level. So, I get frustrated with some of the polity of the church but there's frustrations in the polity of the Presbyterian Church, too.

Theologically though, we're almost equal. There are people with varying degrees of more conservative theology to more liberal theology and both are pretty comfortable within those denominations. So, a United Church minister can be very comfortable in The Presbyterian Church in Canada and vice versa. Interestingly enough through this process once I became ordained as a United Church minister, I was the only United Church minister in Canada who could not serve next to a minister of The Presbyterian Church in Canada because I was denied any of those functions in The Presbyterian Church in Canada.

So, I was unique to the United Church of Canada of being the only one who was not able to do that. It was St Columbia by the Lake who then petitioned the presbytery to bring to the

Assembly a few years ago that that statement about me participating in the church be revoked and that I be allowed to be considered like every other United Church minister and able to stand next to a Presbyterian doing communion or to be there for the baptism of a child or to preach for a summer pulpit supply or whatever. I couldn't do any of that stuff. Now I can again.

Scripture really is the big issue, I think, with The Presbyterian Church in Canada. Let's face it, we're dealing with translations. What's the context and what are the other words saying. What's the direction that you follow. The Ethiopian eunuch, if that's not an example of what we should be doing about homosexuality in our context, I don't know what is. That is the parable we should be using because that makes sense. What's to stop me from being baptized. Absolutely nothing. And it happens. And it's the Spirit that moves and does that. We all know that story. So that should be the paradigm that is being used in this discussion. Not a couple of sentences from Leviticus which we would consider a hate crime in our country.

So, there's a lot of hurt. And at the same time there's been a lot of healing too. Because it's forced me to really question this for myself. One of the things that I realized through the debate was that all of the things that were being said about me as a gay person are things that I've heard said about women. Within homophobia is a strong misogyny. Until we address the misogyny, we're never gonna get over the homophobia.

I need the church to say this was wrong. I think that St. Andrew's needs a direct apology from The Presbyterian Church in Canada for what they were put through because they're not gay. And yet they were just slammed by the church for backing me. That's not fair. And it was a way to get at me. You know it's sort of like, we'll get the family so that we can force him to do what we want. That's mafia tactics as far as I'm concerned. And I think a direct letter of apology that is read by a representative of The Presbyterian Church in Canada from the pulpit of Summerlea United to the St. Andrew's, Lachine congregation would be really, really nice for those last few people. For some of the younger ones, who are now getting older, who stuck their necks out, to be able to hear that apology would be really worth it for them. And I don't care about me getting an apology.

Ruth Taylor she's like my dad, she's there all the time now. She's just a part of who I am. I'll never ever not have her by my side. She's like that presence, that really strong divine presence that was in her that is there with me all the time. I bring her with me to every congregation I go to, Ruth is there. She was an awesome member.

Two years after my father died, we were in Puerto Vallarta, Mexico. It was a 70s dance and they were playing Donna Summer's version of MacArthur Park and I just was remembering that my Dad and Mom used to love that song and I remember it just felt like being at home again in Sydney in the house. I could picture the house and I could picture Dad there and I just started to miss him and I said to my friends, 'Look I just need to go off and be on my own and I'm going to watch the sunset'. So, I went off on my own to the beach and I stood there and I was watching the sunset and just thinking that this is something my Dad and I could never do because at the end of his life he wasn't able to travel with me like that. And he'd never been to Mexico and I said, 'I wish I could have just shared this experience with you Dad'. And then I felt his presence with me. I felt like he was standing beside me and I could feel his hand on my shoulder and then his voice came in my head and said, 'No we couldn't do this while I was alive but we can do it now'. And then I watched the sunset with him. And then every time I went back after that, one of the nights, I would go and watch the sunset. And this year I told my friends about it. and I said, 'Yeah I do this every year' and one of them said, 'Well let's go watch the sunset'. I said, 'OK, yeah, let's go watch it with my Dad'. And we all went together and we stood and watched the sunset and they put their arms around me. And I just remember my Dad saying, when he was at my wedding, because that was the first time that he met all my friends, he said, 'Darryl, you have great friends'. And I just felt him there again with me.

That, for me, is what church is about. That was a worship service and God was present there, my Dad was present there. It really felt good. It was like a joyous moment of being able to share that with my friends and just tell them that story and have them be part of it. And for me that's where God is and that's where the church needs to focus and get off of this stuff about who puts their 'whatevers' wherever or what person you're sleeping with or the gender of the person. I mean even the gay community can learn from the church how to be inclusive

because that's what the church does best. And we keep failing at it. I don't get it. Like why are we losing our basis of who we are? When people say, 'Well that's why people aren't going to church anymore, because of, you know, letting gays in or letting women in,' all this kind of crap that you hear. No, the reason the church is failing is because it's failing in being its true Christ-like mission.

What Christ did is he touched people who most people wouldn't go near. He dined with people who people wouldn't eat with. He hung around people who most of the church has condemned through its history as opposed to accepted. We've really failed at being Christ-like and we need to get back to that. And I think if the church started to do that, we would break down those barriers. So, I would hope that the people can hear that being gay doesn't mean you don't have faith stories. It doesn't mean you can't connect with a living faith in God, being a sexual, a homosexual person or even a heterosexual person. Sexuality itself is a problem within the church. And it's because of our medieval and Puritan values that we've kept. We're so stuck in Augustine and sin, you know sex being a sin as opposed to it being a gift which is obviously in the Bible – I mean you read those passages it's like, 'Why do we think that this is a sin?' Adam and Eve simply realized they were naked and vulnerable. And now, 'Oh no, we know the difference between good and evil!' And then we took that to mean sex. I don't know where you'd get that from the story? It's not there. And yet you know we are going to take on some ancient theologian's own angst about his own life and say that now we're going to pin it on everyone. I think that the church, The Presbyterian Church in Canada, especially those who are undecided or still saying, 'yah but...', need to know that a group of gay friends standing on the beach can be a worship service. And that group of gay guys on the beach, you're not going to find in a sanctuary somewhere because the sanctuary has told them they don't belong. The gay community is already developing its theology and its connection with God and they're doing it outside of the institution of the church. And the church should be the ones to help in that not to hinder it.

Well, one night in Presbyterian College, I was struggling, just struggling, with the whole... I was coming out at that time. I was twenty-two years old and coming out and I just knew that I was gay. I didn't know what it meant. I didn't know. I had no relationship with a guy before. And then of course I was dealing with being molested at nine years old as well. From a man who was at (...) Presbyterian Church and sat in the pew behind us with his wife and kids. And his wife was my grade (...) schoolteacher. So, there was that issue, so was that it? Do I have an illness? You know it was one of the things I was thinking because of course one of the things I was told was that (my abuser) must have been molested as a kid. Now as a kid I'm hearing that going, 'This is gonna be me? Because it happened to him and he became this. So, it's happened to me now, am I going to become that?' I remember my grandmother saying that...my mother's mother saying that, that he must have been. It was just an innocent comment. But as a kid I remember going, 'Oh my God'. Which of course is not what's happened. But I did question that about my homosexuality, did that cause me to be gay? And my Mom asked me that question as well. She said, 'Did you think (the abuser) had anything to do with it?' And by that time, I said, 'No, no it hadn't.' But I remember being in the chapel. I'm lying on the bench and I was sobbing. Just heaving sobbing, saying, 'God take this away from me. Take this away from me. Just don't let me be this.'

And then, like my Dad on the beach, I heard a voice in my head and I said, 'I give you my life, just take this and change it'. And the voice in my head said, 'I take your life and I give it right back to you. You need to be the best person you can be. You need to be the best man you can be. You need to be the best gay person you can be. You need to be the best minister you can be. This is your life. I've given it to you. Now I'm going to help you live it.' That's the voice that came in my head and I stopped my sobbing and I thought, 'Okay this is what I need to do, I just need to be me because this is who God has made me to be and if I take anything away, I'm not being me and I'm no good to anyone. So, I need to be my authentic self.'

And I've not been perfect at it of course but that's been my goal: to be the best I can be in all aspects of my life. So, if I'm going to be the best gay person and Christian and minister and brother and son and colleague, then they have to work together. The minute I take one out it collapses. What I was hearing from the church was that you need to pull one of these out, like they'd said to me that I could be ordained if I just stopped being gay. Or even worse,

it was because I was with Chris. Then they said, 'If you give up your relationship to this man then you can be ordained'. But then who would I be? How would I have integrity? That was a really big struggle but by that time, like after that voice in my head, I was quite clear about the path I need to walk or else I may as well give up. I was 22 when I made that decision. And I knew the church's stance. And actually, I remember one of my colleagues, one of the students there, asking the same question like, 'How do you reconcile this?' And I remember saying to him at the time, 'Well I don't reconcile it. For me it just makes sense. This is who I am. This is what I do. I feel called to ministry. I am gay.' And this was in '85.

There's a couple of things in my life experiences that were very formative. One of them was when I was around four or five years old. We went out to a camp in the summer and I got lost. I took the wrong path. I'm a little dyslexic. I came off one path and I kept going down the other path thinking I was going back but I actually should go back the other way. And then they couldn't find me. And I got lost and so I started to cry because I couldn't find our tent and I just remember an old man and an old woman. And they took me in to their tent and calmed me down and said, 'we're going to find your parents, it's okay'. The husband went to the front gate to say that they found me. And actually, when he got there, my father had just arrived, to say, 'I lost my son'. And so, they sent my dad to get me. And I remember her giving me milk and cookies and I felt very sad but they calmed me down and I felt very secure. I felt that I could trust them. And I felt good. Like they said they would take care of me, I believed them.

I remember my Dad; I had my head down on my Mom – I had this red pillow in the car and I had my head down on the pillow on her lap – and my dad driving back never once took his hand off me. He drove back to the campsite with his hand on me and then tucked me into bed and I never left the site after that. That was one of the formative moments of my life. Just feeling and again for me that's a God moment, how I identified God is in my Mom and Dad coming and rescuing me. So, when I grew up hearing the stories of Jesus being a saviour and all that, that was the image I had, was the old man and the old woman in the tent and Mom and Dad coming and taking me back to the campground and not chastising me but just loving me.

And then the **next formative moment** of course was when Mom and Dad approached me and said, 'What has (that man) been doing? Has (he) been doing things?' That's what they said. And because my Mom was alerted to something; she just felt very uncomfortable with how he was around me. And so, she told Dad about this and Dad said, 'Well let's ask Darryl'. That was my Dad's way. So, they pulled me aside one night and they came to me and said, 'We just want to ask you a question. Has (he) been doing anything?' And I just broke down and cried because again I thought – I was nine – I thought I was going to be in trouble because (he) said I would. He said, 'If you tell anyone you're gonna be in trouble'. And so, I believed him. So, I just cried and cried and cried. And at that point they knew, they didn't have to ask what, they just knew that definitely something was going on. And my Dad just grabbed me and hugged me and said, 'It's not your fault, it's not your fault. We love you. We love you'. And that's the first things I heard after that. (My parents asked), 'Can you tell us anything?' And I did tell them because again I felt secure. So, there was that moment.

It would have been nice to have had the church reach out and say, 'We're here for you'. But they didn't. That wasn't what they did. But I did get it from my parents and for me my parents have always been that spiritual energy that I believed was in the church. I still believe it's in the church. I just know that there's also other powers that are strong and tried to crush that. And those also exist within the church.

Interestingly, we moved to the other side of the church. That's what we did. But (my abuser) remained in the church and was there every Sunday and I would see him every Sunday. It was the only time I would see him and Mom and Dad asked how I felt about that, about seeing him over and over again. I said, 'Well, this is a place where he can't do that'. And so, for me the church was literally a sanctuary and still is to this day in my view. It is that sanctuary. So, you know, hearing what's happened with some people, some kids in the church being – especially with the priests in the Catholic Church although they're not the only ones – that just horrifies me that that becomes, that the church would turn it not into sanctuary. I wouldn't say the same but I had that similar feeling when I was treated the way I was from the church that it was almost like a kid being molested because it was happening in a sanctuary. Like those edicts were written in a sanctuary. I thought boy, this just doesn't

feel like church to me. You know this feels like something else. And it was a little too close to home. But it was a good lesson. I learned what I don't want church to be. And I hope they hear that strongly.

I mean really, just to say it really clearly, it felt like the General Assembly molested me on that day. In the sanctuary, in front of everyone. That's what it felt like.

It was a gathering. It was in the evening. They called the presbytery together and they read the edict to myself, St. Andrew's and of course, the Presbytery of Montreal and all of us were slapped. The presbytery too but it was done in a sanctuary from the pulpit of the sanctuary where I had preached. And then he walked out. He didn't even look at me.

In that moment I was that close to walking away from it. They almost succeeded in doing exactly what they wanted me to do. And that was for me to leave the church. And I, like so many others, would have left and never come back. I thought, 'This is it'. But then I thought why should I leave the church to them, to that view. If the Bible was just left to the kings, we wouldn't have the prophets. The Bible's got the prophets, so 'step in line Darryl!' – way back in the crowd but still step in line and follow that path as opposed to giving it over to the reigning monarchs and what they believe is right.

I really hope that the church decides soon that this issue has caused too much harm in its debate and it will be far better handled if it's accepted and it becomes part of the ethos of the church to say, 'These people are part of us.' I think that The Presbyterian Church in Canada could be leaders in how to deal with this issue and should be leaders in how to deal with this issue. So that's my hope.

Homophobia for me is not just negative statements against the queer community. I think it's also the language and the theology. Again, part of it is linked with misogyny. So, it's really hard to separate it out because that stuff is really embedded in a lot of our thought. So that for me is where homophobia falls. It's really hard to define it, to narrow it down, because it starts to spread out. And it goes anywhere from: 'We'll be nice and accept you. You're okay to sit here type thing' – that's for me in and of itself enough to say, 'No'...and walk away – to outright statements like what Hitler did to the Jews was wrong but what he did to the gays was right. That is a clear statement of homophobia.

Well language for one is a big thing for me. Addressing the language that we use and being mindful of using the politically correct terms...and I know some people go, 'Oh, political correctness stuff is so crazy!' It hurts people when you use the wrong term for them because it's basically saying, 'I don't care about you. I'm just going to use what I want.' And if we're really true to our faith, we're going to listen to people. So listening is the big thing. And when people say things like, 'Well, we'll accept it as long as we don't have to walk in pride parades.' I respond, 'Well, have you ever been to one? Do you know what it's about? Do you know what happens there?' I went to the parade this past year and hadn't been in a long time. And it was a great experience. Standing there with my friends and it came time for the moment of silence and up went the hands and mine went up too and I immediately started to cry because I remembered all the people I knew who died of AIDS. And that's exactly what that moment is for. And it's just such a moving moment. And then the cheer comes up from the front through and it was just, oh, to be standing there for that again. It was like my Dad on the beach, you know, that those people were there again.

So again, how can the church not celebrate that? I don't get it. You go to the St. Patrick's Day parade, why not Pride? We'll lay the poppies at the cenotaph which is a thing we need to do. There were gay people who fought in the war and died in the war. Young men who fell in love and gave their lives just as much as anyone else. And if we're part of a culture that says that they don't count, I don't want to be part of that culture.

Reconciliation looks like this, right now, what we're doing here. Just hearing the stories, is the really big thing for me. And the other thing that would be when The Presbyterian Church in Canada has its vote and says, 'Enough, gays and lesbians are a part of our community and we value them'. I know that there are people who are coming up for ministry. There are young people who are struggling with their sexuality and they need a church there to help them and to be supportive of them as they develop. And to see that there are stories, faith stories, that they can connect with and to give those stories for that purpose.

Again, thinking of Pride, the gay community every year walks down the street, through the streets of our country. And they carry one of the best symbols from the Bible and that's the

story of the promise of God never to let a flood happen again. And that the rainbow flag was marched in the streets at a time when the people were dying of AIDS. And they raised that flag not knowing that they were connecting to the story of Noah and the promise that God made. The way I see it, the gay community at that time was forcing God to see the rainbow and to stop the flood. And that's a powerful image. That the church doesn't make that connection just means that there's so little vision. It's so powerful, that the flood that was coming was AIDS and it affects more than just the gay community; it affects countries around the world. Look at some of the places in Africa where (AIDS) just decimates communities and generations. So why can't the church join in? And say, 'Yes, we need to grab a corner of that flag with you'.

The church doesn't have to be gay. It just has gay people in it and that's it. We walk together. It's not a gay or straight institution. It's an institution of believers. And within that body of believers are people who have faith stories and they're gay faith stories and straight faith stories and elderly faith stories and youth faith stories, et cetera, et cetera and they all can come together and inform each other.

I realized that I had been holding onto this stuff for so long and never got the opportunity to sit down and tell my story to The Presbyterian Church in Canada. Because they said, 'We don't want to hear it actually. We're not even going to listen to it because we're gonna go on a decision of the Assembly.' That was just devastating to hear that the church doesn't want to hear our faith story and doesn't even acknowledge that you have a faith story. That was for me the biggest sin done to me by The Presbyterian Church in Canada.

They tried actually to have me excommunicated. And then I was thinking, they basically did that with my Dad. My Dad was the one with his hand on me when he rescued me. And he was the one who hugged me and said he loved me when they asked me about (my abuser). And he was the one who cried every time he left me at the airport and was worried about me and how I'm living here and just wanted the best for me. For me that's what the church should be.

I got lots of support – that was the good thing. And from Presbyterians. I mean I felt really supported. That's why I went through the process. I didn't feel alone. I felt in some ways that if I left, I'd be disappointing a lot of people. It was hard to transfer my membership over. That was a tough day when I wrote a letter to St. Columba, to the session. It was a tough letter to write you know and they wrote back and they accepted it and they understood and all that. I thanked them for the years that they were there for me. And again, St. Andrew's, when I left them and went to Christ Church it was so emotional. It's also 11 years I could have been getting a pension but it's part of the compromise.

You know it is just ridiculous how much it affects everyone. The Presbyterian Church in Canada needs to hear that as well. It's sort of like firing shrapnel. You're not just firing a bullet you're firing shrapnel and it's affecting so many people. It's like a weapon that's used. Part of the homophobia, I think, is the finger pointing and the three pointing back. Now, whether it's a traumatic experience they had that they've not dealt with or whether they're actually doing what they're against. You listen to those voices and you think, now this is not going to run our church. That voice is not going to run the church. And the church let that voice run it. I'm frustrated that that happened. I was young. I've grown a lot older but I was very young back then. And I was someone they could get but they didn't realize that I had moved well beyond what they thought I was. It's just because I was trying to be, authentic and courageous to myself and to who I felt God had called me to be in all aspects of my life. And maybe the Presbyterian Church wasn't the place for me to find that. But that is where I found it.

A lot of my colleagues left and came as well to the United Church after what had happened. They were fearful of what was going to happen to them. They came in and that's because many were gay too. They went, 'Oh, oh there's going to be a witch hunt and people are going to start looking for all these gay people in the church.' Well, you don't have to look far, we're all over the place. We're playing your organs. We're sitting in your sessions. We're teaching Sunday School. We're sitting in the pew or on the councils. We're all there. We're arranging the flowers for funerals and weddings or we're making cookies for the bazaar. Start looking at who's in your church.

In 1999, there was a group of ministers who went to Queen's for a conference. We were driving back and (a colleague), who was a United Church minister said, 'We gotta do something for Darryl. Let's have an ordination or something'. How are we going to do this and make this work? I wasn't in the United Church at the time, we were now an "independent". And they said, 'Well, we can't be perceived as doing something that the denomination is going to slap us with.' So, what they did was to have the ministers present come up and lay their hands on the members of the session of St. Andrew's independent church, to affirm their ministry in the community. Then the session turned to the ministers present and said, 'Would you join us in laying hands on Darryl who we have called to be our Minister for our community.' Just like the Presbyterians invite other clergy to do, we had the session lay their hands on me and the clergy lay their hands on me and the session and we had this ordination in 1999.

It felt so good to have that affirmation from the United, Presbyterian, Anglican. It was wonderful – we even had, a Catholic priest, who founded, the 'Dans la Rue' program here in Montreal and he died last year. So, I'm part of the apostolic succession of the Catholic Church. It was very powerful, very, very powerful.

Then in 2005, when I was ordained in the United Church, I made a stole. Now, one of the funny things, I was cross stitching this during meetings in the church and someone on the 'No' side was upset that I was being 'too gay'. And...so I said, 'I am not aware of any gay cross-stitching leagues myself. I'm the only gay person I know who is doing this.'

For the people who are struggling with being in the church and being a sexual minority, I would hope that my story would help them to understand that they can be a sexual being and a person of faith, hand-in-hand and actually that they need to go hand-in-hand. They need to be part of each other because the stories that we live in our life are both secular and divine. I mean this is God's world. It's not our world. We live in God's world. And so, everything for me is connected to the divine. And if it doesn't that's where we run into the problems, it's when we lose that connection. So, our sexuality needs to develop with God in mind and our social work needs to develop with God in mind and our science needs to develop with God in mind. You know, for me it's all connected.

And I pray for The Presbyterian Church in Canada in its journey through this as well. I hope that especially the members who identify as people of faith who are gay, lesbian, transgender, bisexual, etc. and their friends and families who support them within the church too, will find that God's presence is there for them. And you know it's just to remember that I say this with funerals we don't get over death we learn how to live with it and we don't get over the hurts, we learn how to live with those. And the pain or the hurts that I have experienced in The Presbyterian Church in Canada is something I've learned to live with and learned to grow with. And I know the church will be able to do that too, I trust. I have every confidence that the Presbyterian Church and the Christian Church in general will heal from those wounds because I believe in Christ and I believe in resurrection and I believe that's where we're going. So, I thank God for all that. And thank God for you.

In addition, a presentation made by Ruth Taylor an elder and member of the Search Committee at St. Andrew's, Lachine, describing her perspective on this experience, is included here. Darryl referred the Rainbow Communion to this historical account written by Ruth Taylor as part of his story. It is posted at: summerlea.ca/en/history4.htm.

My Path of Faith by Ruth Taylor

(Presented March 22, 2007, at Alexandria United Church, Alexandria, Ontario)

January 2005 marks the joining of St. Andrew's Presbyterian Church with Summerlea United Church, both of Lachine, Quebec, Canada. On this occasion we summarize the inter-linked history of the two congregations since the inception of St. Andrew's Presbyterian in 1818, One hundred eighty-seven years ago.

This particular path of faith in my life began late in 1994 in my church, St. Andrew's Presbyterian, Lachine, Quebec. It was a rather small, active, faith congregation in the English sector of our small city, a suburb of Montreal. The area was increasingly becoming French, good neighbours but ever lessening our chance of growing in numbers. Our concern was our need to focus on finances when we would have preferred to be focusing on being His hands, a Christian influence and help to our schools on either side of us, to the

community in general. But life abounds in challenge and we could not possibly foresee the scope of the one to face us.

I was a member of our search committee and after two years we had made no progress. Then we welcomed an application that resulted in our church family more closely united than ever, The Presbyterian Church in Canada was shaken to its roots. Our faith in our national church tested.

This application came from Darryl Macdonald, Master of Divinity, a Licentiate of the Presbytery of Montreal of The Presbyterian Church in Canada. He had come to Montreal from his home church in Sydney, Nova Scotia to complete his studies for the ministry at McGill University and Presbyterian College, while attending St. Columba Church, Pointe Claire, a nearby suburb. He was fully appreciated there by the ministry staff and the congregation.

After meeting with him our hopes were high – we could not believe our good fortune. We carefully checked all his references, which were impeccable. He had been active on a part-time basis for ten years within the Presbytery of Montreal.

We called him to meet with us a second time to discuss further. At this time, he told us he was a homosexual with a fully committed relationship with his partner. That didn't dissuade us at all and it was with much enthusiasm that we recommended him to our session and our congregation, who then were in complete agreement.

At the regular meeting of the Presbytery of Montreal, April 1995, we made our request that Darryl Macdonald be called to our church and therefore ordained. In The Presbyterian Church in Canada, the local presbytery must first ratify a call to a church before proceeding to ordain.

This became our first introduction to the trouble that loomed ahead. There was a lengthy procedural wrangling but finally the vote was taken. By over two-thirds majority it was declared a gospel call. We felt so happy, so thankful and excited about our future.

Unfortunately, this was followed by a dissent and appeal made to the national church. Darryl's outstanding attributes were disregarded.

The problem of being without a minister was solved by presbytery's approval of Darryl's accepting to fill in as Interim part-time supply. His preaching was top-notch, inspiring – his warm caring for the families – his good humour and infectious laugh was just what we needed. Added to this he had a McGill trained singing voice which he shared.

The General Assembly in Charlottetown arrived and our delegate delivered an open letter, a presentation and video, pleading to our brothers and sisters from coast to coast to help us by honouring the decisions of St. Andrew's, Lachine and the Presbytery of Montreal. Regardless, the vote was a shocking 227–24 against Darryl being ordained, thus setting a precedent by denying Presbytery to sustain the call.

A committee of nine was formed to examine the recommendations of General Assembly.

The national church Pastoral Care Committee made a visit to our congregation. We were pleased to welcome them. We were encouraged to speak freely and we did. It was a very emotional meeting, our members for the first time able to express the anguish, emotional outrage and sense of friction to which we had all been subjected and about our future hopes.

Quoting one member – he put it in a nutshell – the congregation saw Darryl as the pastor the preacher, a teacher to our children, the visitor to the sick, not Darryl the homosexual.

This Pastoral Care Committee was very understanding and recommended to the Presbytery of Montreal that no preceptive steps be taken that would break up the wholly supportive relationship between Darryl and our congregation.

In the meantime, there was a leaking to the press of the General Assembly negative report. We had been sworn to silence on the issue and agreed wholeheartedly. We did not want publicity. However, we were in the news, due to no fault of our own. The Montreal Gazette, the Globe and Mail, La Presse Montreal, all took interest. Following the initial 'leaking' a Montreal Gazette reporter called persistently for comments – she was going to write a story whether or not we had input. For this reason, we were given permission by Presbytery. Her initial headline in large print was 'Openly Gay Preacher Rankles Church Hierarchy'.

This reporter came to the church by permission following our service – after speaking to several members was directed to me. I was quoted in the newspapers the next day and my brother learned about it in the French paper, in the Laurentians. My comments, in part, were that, ‘we had been so set in our ways and were considering what changes we could make but when change came it was in a big way – a bolt out of the blue, with receiving of Darryl’s excellent application. Others enthusiastically called Darryl Macdonald a wonderful caring person – they were impressed by his compassion. They really felt he had a true calling.’

CBC had us on their television news and I was shown approaching the church with my cane, indicative of the age of the congregation.

Thus – Darryl Macdonald, dedicated Christian and preacher, with a calling to the ministry, emerged as Darryl Macdonald Homosexual – but not to us.

Our church life was full, busy as ever but we were not forgotten. The appointed committee of nine came to Montreal twice, one meeting at our church, one at Presbyterian College. We attended with great interest and great hope. Unlovely, unkind words were spoken by some who obviously feared his homosexuality and we listened with utter dismay. Darryl was present but said not a word. To us it was heart breaking. NO Christian deserves this disdain!

We were able to ask many questions, one being, ‘Why was there an objection now to his answering a call, when he held his license to do so?’ The answer really shook us up – ‘We didn’t think he’d tell’ – Simply that.

The Presbytery of Montreal made their own objection known. They had the historic right to process a call and this was now being denied – a Precedent. ‘When, it asked, is the General Assembly free to do this?’

In spite of it all, the committee’s vote of 5–4 was upheld in favour of denying ordination to Darryl Macdonald and therefore denying our church call. The four members of this appointed committee – those in the minority, stated that, ‘Darryl’s only ‘sin’ was honesty – he is not a category of person but an individual with a deep sense of God’s call, faithful to commitment to the church and a recognized gift of ministry’.

We continued our church work as if under no pressure. We requested Darryl’s part time hours be increased to full time. We obtained the permission though with rumblings. Nevertheless, all too soon we were called to a special meeting by Presbytery, regarding the General Assembly decision after the report of the committee 5–4.

We were ordered officially to remove Darryl from our pulpit. We were given no opportunity to ask questions – for the chairman and accompanying elder had left. The cold finality stunned us.

Darryl again insisted there be no bitterness and to keep our faith.

It was such a strange time – peace within our church yet a storm raging outside. I think it wasn’t defiance we felt but a very real sadness, yet a very sure knowing that it was right to continue with our very special minister. We hope that we have helped open the door to full inclusiveness within the Presbyterian Church and in general.

At our kirk session meeting Darryl’s devotion began with, ‘These are not the actions of people who have given up but the actions of committed people, who have heard the words “Be strong and let your heart take courage, all who wait for the Lord” – quoting Psalm 31’.

We advised presbytery by fax that we individually and collectively would be continuing as we have been by reason that we did not accept this decision. We were immediately served with directives that our action would be considered an act of defiance.

We carried on, as St. Andrew’s Presbyterian Church, Lachine Independent and prayed that the national church would before long adopt its own subordinate standards that ‘Justice opposes prejudice in every form’ (from their Living Faith Chapter 8 verse 4).

We were aware of the seriousness of what we had done but each had examined ourselves closely and believed we did as we knew was right. This was 1998 and we were now free, after the initial shock, to fulfill our mission to the community and to move forward.

But first the final formal ending: A minister representing the presbytery with an attending elder chaired a final meeting together with our clerk of session to hold a formal vote. We were advised again that to continue with Darryl in the pulpit would place the session and

each elder in violation of their ordination and result in disciplinary charges. Each member was also included in the warning.

The Vote by secret ballot was for:

A: to remain and cease and desist from our contumacious behaviour.

B: to leave The Presbyterian Church of Canada and we would be wished God speed.

The result was that a clear majority of our members voted “B” though heartrending, especially those who had been lifelong Presbyterians as had their forefathers. We felt the sympathy of the minister who presided. We lost eight valuable members at that time, seven of whom wished to remain in the national church, even though they were supporters of Darryl.

In February of the next year, 1999, a magnificent ‘Service of Blessing and Recognition’ was held in our packed Sanctuary. There were 40 clergy present and 250 lay people from near and far who poured out their love and support for our minister Darryl and for our congregation. What a celebration! The ‘laying on of hands’ on Darryl was tantamount to ordination, we considered and henceforth he was the Rev. Darryl Macdonald.

Our church life continued meaningfully – Bible studies were held; much beautiful music enriched us; Darryl held Celtic meditation services monthly on Sunday evenings which were rich experiences. I was proud to be the attending elder in a new baptismal ceremony initiated by Darryl. The baby baptized was my great grandson Benjamin, grandson of my daughter Pam Hellstrom.

We now recognized our finances were not sufficient to maintain our present building and we looked into future possibilities. We received a letter from Summerlea United Church, during the time of the Rev. Dean Moffat, with an invitation to meet and discuss our possible future together. We did this and chose to hold separate services in their building, renting the needed space, (our wish). Before this huge move we held our final service at our beautiful building June 24, 2001. Hearts were heavy with memories but full of hope for our future. We left that building but we the church moved on to a new location. We were warmly welcomed to Summerlea. The cooperation between our two congregations was excellent, greatly helped and encouraged by their Rev. Howard Clark. We immediately were asked to join their outreach committee. I did, with one or two others of our members. Our cooperating grew to other areas and to our holding joint services.

For the last five years, with our encouragement, Darryl had been studying and preparing to become a United Church minister. He was ordained at the beautiful historic St. James United Church downtown Montreal in the fall of 2004. Many Summerlea folk joined with us at that absolutely memorable event, 10 years after our first interview. What a journey that had been.

A not-to-be forgotten ceremony was held in Summerlea, to officially designate the closing of St. Andrew’s Presbyterian Independent Congregation, in November of that year (2004). Shortly after, January 2005, we were officially welcomed as members of the United Church of Canada, our minister to be, the Rev. Howard Clark, our congregation now partners with the congregation of Summerlea United. One hall at Summerlea is now named St. Andrew’s and one day one of our stained-glass windows, perhaps with a light behind, will be installed on a wall there. (ed note 2007/07/09) The Summerlea sanctuary south window is now fitted with St. Andrew’s stained-glass windows and a wall under construction behind the choir will be fitted with three more. Two have gone to Wyman Memorial United Church in Hudson and two others to Christ Church United in Two Mountains – Darryl’s church.)

Looking back at those years of struggle we are forever thankful for our minister Darryl who gave us ten years of life as an active, meaningful church. We had, before his arrival on the scene, predicted three years.

I must mention the huge moral support we had received from so many in the presbytery and further away. The clergy in Lachine and all along our Montreal West Island accepted Darryl freely as our minister. Our finances had been helped from donations from individuals across the country who encouraged us. We were blest.

I did not decide to go against the national church but rather to stand up for the right of inclusiveness, the equality of each person, a child of God.

I am proud to have been ordained an elder by Darryl, proud that he Baptized my great-grandson and thankful that he came here to Alexandria to conduct the funeral service of my

son-in-law John Hellstrom, in 2001. I feel as if my husband should have been with me on this walk. Perhaps he was. Now I am most happy and thankful to be part of the Church-on-the Hill with its warm and welcoming congregation and with the Rev. Gwen Hennann, Mr. Andrew Love and Mr. Charles Barnhardt and choir.

Darryl is an Associate of the Celtic Iona Community and believes, as they do, that his journey is into the Heart of God.

I would like to conclude with the Celtic prayer Darryl first said in our Service of Recognition and Blessing:

Christ with us; Christ before us; Christ behind us, Christ in us,
Christ above us; Christ beneath us, Christ on our right, Christ on our left,
Christ when we lie down; Christ when we sit down,
Christ when we arise; Christ to shield us,
Christ in the heart of everyone who thinks of us,
Christ in the mouth of everyone who speaks of us.
Amen.

Timeline of St. Andrew's, Lachine

- 1818, January: Founding of St. Andrew's Scottish Presbyterian Church in Lachine.
- 1832: St. Andrew's Scottish Presbyterian Church and manse built on 15th Avenue at St. Joseph.
- 1876: Union of the Presbyterian Churches in Canada.
- 1904: First meetings of the Summerlea mission of St. Andrew's Presbyterian in a "little red schoolhouse" on the Lakeshore Road in western Lachine.
- 1925: Summerlea and St. Andrew's Presbyterian congregations joined the new United Church of Canada. About 100 members remained with The Presbyterian Church in Canada and began holding services in the Masonic Hall on Notre Dame Street, retaining the name St. Andrew's Presbyterian. The Rev. Dr. Ross was inducted as minister on September 22, 1925.
- 1957, April 5: Dedication of new St. Andrew's Presbyterian Church building at 5065 Sherbrooke.
- 1997, June: St. Andrew's congregation severed ties with The Presbyterian Church in Canada, which refused to ordain a homosexual minister.
- 2001: St. Andrew's Presbyterian congregation decided to leave their home of 44 years and accept a Summerlea United invitation to share facilities.
- 2004, September: Summerlea United and St. Andrew's Presbyterian Church voted to amalgamate, retaining the name Summerlea United. Fellowship Hall to become St. Andrew's Hall, with articles from St. Andrew's Presbyterian Church, to commemorate the St. Andrew's congregation.
- 2005, January 16: Covenanting Service for the joining of St. Andrew's Presbyterian with Summerlea United.
- 2011, December 18: Last service of St. Andrew's United Church, the congregation having decided earlier in the year to close the church. Thus ends the history of St. Andrew's Presbyterian and St. Andrew's United Churches in Lachine. (There is no longer a St. Andrew's Church in Lachine.)

APPENDIX 4

THE CHURCH'S HISTORY OF HARMING SEXUAL AND GENDER MINORITIES

(Prepared by the Rev. Dr. Charles Fensham)

TRIGGER WARNING: This section makes frequent reference to violence, brutality, killing, torture, homophobia, transphobia and misogyny. Prior to the Introduction of this report is a list of help resources, including LGBTQI+-specific and youth-specific help lines and mental health supports.

Acknowledging the brutal history behind the church's overt condemnation of homosexuality exposes the extent of harm done to LGBTQI people. Simply reading this history can be traumatizing. It can also be a source of dismay for many that the church could be involved in such brutalizing actions. However, it can also help in understanding the church's long-standing practice of harming LGBTQI persons, often for political reasons or reasons of social control.

Timeline of the History of Religious Homophobia in Western Traditions

1. Appropriating Scripture: The Hebrew Scriptures

The Book of Leviticus took shape between 1000 BCE and 538 to 332 BCE. This book contains two apparent legal prohibitions against male same-sex sexual intercourse. These can be found in Leviticus 18:22 and Leviticus 20:13. The translation of these texts are complex. Their intended purpose and context are also a matter of debate. However, these texts and their translations take on strongly homophobic meanings from the second century of the Christian era onwards.

The Implication of these two texts for the rise of homophobia in Christian traditions:

The Christian translation of the texts interpret the classical Hebrew in a way that make the prohibitions appear universal. The original seems to indicate a specific context: same-sex sexual intercourse of a married man that violates his responsibility to his wife (See Rabbi Jacob Milgrom's – Anchor Bible Commentary). The second part of both versus refer to "beds of wives" which supports this specific reading. Jewish Rabbis have long debated the correct interpretation of these texts. Contemporary Jewish biblical scholars read these texts not as universal prohibitions against homosexuality but rather as a prohibition against homosexual adultery and incest, based in the ancient patriarchal code of the law.

Later, medieval, Christian interpretations of these texts started emphasizing the death penalty based on Romans 1:32 "...people like this deserve death".

Christian interpretations started associating the universalised Christian reading of these texts with the creation narratives thus arguing that male-female sexual complementarity is required for Christian sexuality.

2. Philo of Alexandria (around 20 CE) – Associating the story of Sodom and Gomorrah with Homosexuality (Genesis 19)

Philo of Alexandria (25 BCE-50CE) was a Jewish scholar in Alexandria. He can be identified as the prime architect to Christian homophobia. Because his classical Hebrew skills were not strong, he read the Old Testament by means of its Greek translation. This led him to interpret the story of Sodom and Gomorrah in Gen 19 as a story about God's disgust against homosexuality in general. Philo's conclusions on this goes against all the other biblical references in the Old Testament to this story. It is also important to note that the New Testament never links the story of Genesis 19 with homosexual sexual intercourse. His interpretation was determined by a strong sense of personal disgust he had against same-sex practices in the city of Alexandria of his time. His primary concern was rooted in Patriarchal assumptions of the superiority of males and a profound inferiority of females. He argued that male same-sex sexual relationships will make women out of men. He considered women inferior to men and subject to uncontrollable passions. Men who start behaving like women thus indulge in scandalous behaviour. It is so scandalous that he believed that men caught in same-sex sexual relationships should immediately and without any legal process, be put to death. Even though he was a Jewish scholar, his work was collected by bishop Clement of Alexandria in the second century. Over time Christian scholars started to believe that Philo was a Christian bishop and his writings gained great authority. They would become primary influences in the thinking of Chrysostom and Augustine in the fourth century. His arguments started cementing the idea that male same-sex sexual relations must be described as "the sin of Sodom." By the 11th century this idea would become the abstract idea of "sodomy" and "sodomites" with disastrous consequences for those accused of such transgressions.

3. Appropriating Scripture

The New Testament Debates continue today about the implications of Romans 1:26–32 in relation to same-sex relationships. Romans was written c. 57–58 CE, so Paul, the writer, might have had in mind the sexual immorality and excess of the court of Emperor Gaius Caligula (12–41 CE) and others when writing this chapter. In early Christianity this passage was rarely associated with the rejection of homosexual relationships. The first interpreter to read Romans 1:26 as referring to female same-sex sexual relationships was Chrysostom (349–407 CE). Before that time that text was read as general female immorality. Christian arguments against male same-sex sexuality made in the first three centuries were generally based on what was considered to be "natural" and "unnatural" behaviour within Roman philosophical high culture which was deeply influenced by Stoic philosophy. However, in later Christianity and particularly under the influence of contemporary religious homophobia Romans 1:26–32 has become one of the key biblical texts

invoked. In these cases, the text is read without reference to its historical and rhetorical context in the letter to the Romans.

4. Clement of Alexandria (150–215 CE)

Clement of Alexandria debated his opponent Tatian on the acceptability of sexual intercourse. Tatian argued that all forms of sexual intercourse are by definition “passionate” and therefore sinful. As a monastic Clement agreed with him but argued that without sex there would be no more Christians so he theorized that sexual intercourse for the sake of procreation and conducted without any “passion” could be acceptable in some limited circumstances. Male, same-sex activity is therefore sinful because it engages in passion without the potential of procreation and because it denigrates a male to become like a female. Women were commonly considered inferior to men in the culture of the time and later Christian theologians assumed this to be true. He did not base his primary arguments in Scripture but rather in Stoic Roman custom and in popular myths about evil animals like hares and hyenas which he argued engaged in inappropriate same-sex sexual activity. He also picked up on Philo of Alexandria’s claim that God’s judgment of fire sent down on Sodom and Gomorrah expressed God’s displeasure on all forms of male on male sexual relationships.

5. Jerome and the Latin Translation of the Bible (known as the Vulgate) (347–420 CE)

What Jerome’s brilliant translation of the Bible in Latin added to anti-homosexual ideas was the use of the Latin word *luxuria* in his translation of Galatians 5:19. This word, that in its Latin context of the time meant a kind of frivolous and loose attitude to life including a tendency to drunkenness and sexual immorality, slowly, particularly in the theology of Pope Gregory the Great, became associated with homosexual sexual intercourse. Jerome also translated the Greek word *malakos* (1 Corinthians 6:9) with the Latin *molles*. This word, in its time indicated a form of moral weakness, particularly a weakness by not standing up against injustice. Over time this term became associated with physical weakness and by the time of the King James Translation this word is translated as “effeminate” which subsequently became associated with men in same-sex relationships that take a passive role.

6. John Chrysostom (349–407 CE)

John Chrysostom was one of the most vehement preachers against homosexual sexual intercourse. He argued that people who engage in homoerotic acts should be put to death. His argument was based partly on the common cultural misogyny that considered men who became the assumed “passive” partner in such sexual intercourse as becoming “womanly” and thus weak and contemptible. He also picks up the idea that homosexual intercourse is the vice of Sodom under the influence of Philo of Alexandria. Historians like Boswell point out that his fiery preaching against homosexual relationships is one strong piece of evidence that same-sex relationships were fairly common and tolerated in Christian communities of the time.

7. Augustine (354–430 CE)

Although homosexual erotic relationships do not play a big part in Augustine’s theology, he also associates it with Sodom and also refers specifically to Romans Chapter 1. However, he also seems to take the custom of high Roman culture and Stoic philosophy that saw men “subjecting” themselves to other men as something that is culturally unacceptable because of misogynistic assumptions about the inferiority of women. Augustine did not seem very concerned about female same-sex intercourse. He only seems to refer to such practices once in an oblique statement that advises cloistered nuns not to “play” with each other.

8. Christian Emperor Constantius II (317–361 CE)

In 341 CE Christian Emperor Constantius II banned same-sex marriage in the Roman Empire. This clearly meant that such a practice was still engaged at the time. The reason given for the ban in the edict is that such same-sex marriage would denigrate men into women. Penalty for breaking this ban was banishment. However, by 390 CE the Emperor Theodosius, adds the death penalty for anyone engaging in same-sex marriage.

9. Gregory the Great (540–604 CE)

Pope Gregory the Great is the architect of medieval Christianity. He was a monastic who believed strongly that any form of sexual activity engages the loins which he considered the source of evil and sin. He takes up Jerome’s use of the idea of the vice of *luxuria* and argues that this vice is

primarily a sexual vice exemplified in same-sex sexual intercourse. Gregory developed the idea of the Seven Deadly Sins, of which he considered luxuria a prime sin to avoid. Gregory associates the divine judgment that comes down upon Sodom and Gomorrah as a judgement against of form of idolatry that he describes as the crime of the sodomite and which he associates with sexual passion. The mistranslation of his work leads to a medieval teaching against the “sin of sodomy” which could only be cured by means of the live burning at the stake of such a sinner. Out of this system of Seven Deadly Sins arise the practice of writing manuals for priests who had to hear confessions during the medieval period and these manuals became more and more focused on the “sin of Sodom” and particularly on the idea that this sin is the most grievous sin one could commit. It was considered worse than having incestuous sexual intercourse and became described as “the sin against nature.” Although many different sexual practices became associated with the sin of Sodom including many heterosexual practices, it also included particularly male same-sex activity.

10. University of Bologna Rediscovered Emperor Justinian’s Corpus Juris Civilis (1100 CE)

The legal penalties, including those against people in same sex relationships developed by Roman Emperor Justinian is rediscovered at the primary legal institution of the time, the University of Bologna. Here the medieval development of civil law in close co-operation with canon law institutionalises severe penalties against those accused of sodomy. This sets the basis for all major homophobic legal developments based in Roman law as developed and accepted throughout the Western world including constituting the death penalty as an appropriate penalty. The 3rd and 4th church lateran councils develop severe ecclesial penalties against sodomy based on these legal developments.

11. Philip IV of France and the Templars (1268–1314 CE)

As a bankrupt king Philip IV of France started to use religious homophobia to accuse the Knight’s Templar – the powerful medieval order with great financial assets – of secret sodomitic acts which allowed him to arrest, execute and seize their property.

12. The City of Venice – (15th Century CE)

Religious homophobia rises steadily in Europe under the influence of the legal developments in Bologna and the development of canon law and severe penalties prescribed by confessional manuals against the sin of sodomy. The city of Venice would become the site of the most severe and consistent violent persecution of those accused of sodomy. The city fathers deemed heterosexual prostitution an acceptable practice and sponsored brothels. However, religious homophobia led them to believe that the city’s prosperity would be threatened by God’s judgment if any grace is shown to those accused of sodomy. In addition, with the rise of the plague and the devastation it brought it was believed that the plague was God’s judgment against male same-sex activity. At first the Night Police was charged with seeking out and charging sodomites. Later the City Fathers themselves took charge of the effort in their fear of divine reprisal. The historian Louis Crompton notes that the greatest toll to have been exacted from the homosexual population in Europe before the persecutions of the Nazi holocaust, occurred when Venetians accused of sodomy were burned to death in the square in front of the city’s Doge’s Palace during this period.

13. Savonarola The City of Florence (1494–1498 CE)

The Dominican Reformer, Savonarola, was a profoundly homophobic religious leader who worked his supporters in the city of Florence into a frenzy against people accused of sodomy and he instigated secret campaigns for accusing people of this crime. Such accused were burned alive on the central city square.

14. The Spanish Inquisition (1478–1834 CE)

The Spanish Inquisition used the reigning religious homophobia as instigated by the church to deal with opponents to its power. It created groups of volunteers, called familiars, to seek out and deal with sodomites. Those accused stripped naked, their genitals were cut off and hung around their necks and then they were paraded to great religious festivals, called auto da fe, with crowds gathered who watched as they were hung upside-down until they died. All this occurred in the midst of great religious fervour and Christian devotion. Property and possessions of those so executed was seized by the crown. Homophobia thus also gained the added benefit of financial gain for those in power.

15. The Reformation Period (16th Century)

During the Reformation Period in Europe one of the most common accusations levelled at religious opponents was that they were sodomites. This speaks of the frenzied religious homophobia on all sides. Protestants accused Roman Catholic monks and nuns of homosexuality and Protestant leaders including John Calvin and Theodore Beza were accused by Roman Catholic opponents of being sodomites. Beza was a particularly easy target because of love poems he wrote to another boy when he was young. In Protestant Geneva, many were executed on charges of sodomy. Such accused were “broken on the wheel,” that is they were tied to a large wheel while alive and then clubbed until their bones broke and they died. A woman accused of lesbianism was executed by holding her down under water until she drowned.

16. Henry VIII and the clergy lands (1491–1547 CE)

Henry VIII, after his schism from Rome, found his kingdom in financial trouble. He used charges of sodomy against Roman Catholic Convents and Monasteries to seize their land and other possessions for the crown. Henry created the formalized English laws against homosexuality, for the purpose of economic gain, that would spread around the world through the British Empire in its colonial properties. In many of these jurisdictions those laws are still in force.

17. 18th Century the Dutch Republic

Although the Dutch Republic in the 18th century was one of the most tolerant Protestant domains in Europe it was not tolerant of those accused of sodomy. A series of natural disasters, a spire hit by lightning and the disastrous collapse of dikes, under the influence of religious homophobia led to the belief that these disasters were God’s judgment against sodomites in the community. This led to a period of severe persecution and many executions, usually either by means of hanging or drowning people in barrels of water by holding them down. This was done under the instigation of the Reformed Church. In a small village called Faan, many teenage boys were executed after confessions were extracted by means of torture. All this under the instigation of the local Reformed Church minister.

18. 18th and 19th Century England

During the 18th and 19th Century religious homophobia in England was very strong. Christian societies were created to work against sodomites and to expose them. Many clergy wrote and preached against the evil of sodomy and it was even named as the sin so evil one could not “speak its name.” Many newspaper accounts remain of the events where those accused were publicly executed. If not executed culprits would be placed in stocks on the town square where people could insult, beat and throw things at them. Often this form of torture led to death.

19. The Development of the Homophobic Medical Paradigm

In the 19th century there was a slow process by which sodomy was moved from being considered only a religious matter to the medicalization of same-sex attraction as a disease. This led to the use of the term “homosexuality”. This medical paradigm led to many forms of medical and psychological abuse in attempts to “heal” people of this “disease.” Medical homophobia has lingered into the 21st century through electro-shock treatment and other attempts at “reparative or conversion therapy” with people who experience same-sex sexual attraction.

20. Homosexualization in the Christian Scriptures (20th Century)

New Bible translations during the 20th century started to use the pejorative medical language of “homosexual” or “homosexuality” in translating texts that use very different concepts from a very different period of time. These translations led to a resurgence of religious homophobia in conservative Christian circles where the argument became that the Bible is against homosexuality because “the word is literally in the Bible”.

21. The Nazi Holocaust (1939–45 CE)

Besides millions of Jewish people and many Roma people, people considered to be homosexual were also sent, enslaved, medically experimented on and executed in the Nazi concentration camps. Some 15,000 people accused of homosexuality both men and women, were sent to these camps. Many died due to mistreatment and medical experiments conducted on them. The exact number of deaths of sexual and gender minority people who died in the camps is not known. The mistreatment and homophobia did not stop there, upon the liberation of these camps, those accused

of homosexuality were not set free but re-imprisoned by the Allied and German authorities. This happened with the support of the Christian churches of the time.

22. Religious Homophobia today and Marriage Equality (21st Century)

Religious homophobia continues in Christian communities around the world. This is demonstrated in the way children who come out are treated in many Christian families by means of rejection or the treatment of such young people in their local Christian churches. Social research has now shown that this religious homophobia plays an important and instrumental role in the cause of much elevated rates of suicide, suicidal ideation, substance abuse and depression among religiously involved youth who are sexual and gender minorities. Christian churches have also played a key role around the world in opposing equal legal rights for same-sex couples in matters of marriage, adoption and other legal equalities. This opposition includes The Presbyterian Church in Canada advocating against marriage equality in Canada and continued teaching that puts sexual and gender minority youth at great risk. Several youth and adults within the Presbyterian Church in Canada are known to have died by suicide due to the religious despair inculcated by the church's teaching and attitude.

For further information consult the book *Misguided Love: Christians and the Rupture of LGBTQI2+ People* by the Rev. Dr. Charles James Fensham (2019), Atlanta: The Journal of Pastoral Care and Counselling.

APPENDIX 5

THE STRUGGLE FOR LGBTQI RIGHTS AND THE CHURCH

(prepared by the Rev. Dr. Robert Faris and Ms. Sue Senior)

Introduction

The history of the contemporary struggle for the rights of LGBTQI people in Canada has unfolded over a period of sixty years. It has resulted in changes in both attitudes and the legal framework in relation to the fuller inclusion of people who identify as LGBTQI to varying degrees in countries throughout the world. Consequently, it has created spaces where people who identify as LGBTQI can live more authentically. These achievements have included marriage equality, the right to adopt children, freedom from discrimination in work and access to government and commercial services, state support for gender transition.

These achievements have benefitted the lives of people who identify as LGBTQI both inside and outside the church. However, in most instances, the church initially opposed the recognition of these rights. Only after the fact did churches respond and change their own doctrine and policy to reflect these achievements.

Each section provides information on some significant events in Canada and the world and then, is followed by actions taken by The Presbyterian Church in Canada and other churches.

1960s

The question of the rights of LGBTQI people has been before The Presbyterian Church in Canada, as it has been before other churches in Canada, since significant changes were made to the criminal code in the late 1960s. Prior to this, LGBTQI people were openly discriminated against in almost every area of Canadian life. The infamous so-called "Fruit Machine" was created as an ostensibly scientific way to detect homosexuals, so they could be fired from their government jobs or pre-screened before being offered employment in the first place. (cbc.ca/arts/the-fruit-machine-why-every-canadian-should-learn-about-this-country-s-gay-purge-1.4678718)

The "Stonewall Riots" in New York City in 1968 are considered by many to mark the beginning of the modern movement for LGBTQI rights and their impact was felt in countries around the world.

The General Assembly approved the 1969 Report of the Board of Evangelism and Social Action which included the communication of its approval of the Government of Canada's proposed legislation to remove homosexual acts between consenting adults in private from the Criminal Code. Homosexual acts between consenting adults are a private matter and should not be criminalized. (A&P 1969, p. 316–17). This did not change The Presbyterian Church in Canada's position on these acts as being sinful in the eyes of God and in the doctrine of the church but

recognized that not all sinful acts needed to be criminalized and that this legislation simply represented the current practice in Canada of not prosecuting people on the basis of these laws.

1970s

In 1973, the American Psychiatric Association removed homosexuality from the Diagnostic and Statistical Manual of Mental Disorders. Despite the changes in law and medical categorization, however, the prosecution of people involved in homosexual acts in what were considered to be public spaces continued and neither the government nor the church moved to challenge this practice at the time. Harassment of LGBTQI people and “bashing” people who were assumed to be homosexual continued and grew throughout the 1970s, particularly in Canadian cities with larger and more organized communities including Toronto, Montreal, Ottawa, Calgary and Hamilton. Police raids on bars and bathhouses, frequented predominately by gay men, increased with names of people arrested made public and family and workplaces being informed. These raids reached a peak in Toronto in 1981 in a series of coordinated raids in the so-called “Operation Soap”. This provoked a strong reaction from LGBTQI people and others who organized marches and other forms of protest which began to reduce the actions of police.

The late 1970s and early 1980s saw the beginnings of groups and networks of people within The Presbyterian Church in Canada that affirmed and advocated for the inclusion of LGBTQI people. This happened in parallel with the emergence of similar groups in other denominations and the beginnings of the Metropolitan Community Church (MCC).

The best known of these in The Presbyterian Church in Canada was the St. Andrew’s Gay Association (SAGA) at St. Andrew’s Church in Toronto, Ontario. At first, the church simply provided a space for gay men, including some of its members to meet but later and especially in the height of the HIV/AIDS crisis in the city in the 1980s, to be considered a group that was formally associated with the congregation. SAGA continues to meet and to be a vital part of the life of St. Andrew’s.

1980s

The HIV/AIDS crisis of the 1980s had a significant impact on LGBTQI people in Canada, particularly gay men. Worldwide, HIV/AIDS killed millions of people with the greatest number of people infected and deaths in sub-Saharan Africa. In the North American context, it was sometimes known as “gay cancer” or the “gay plague” and gay men were further stigmatized as being responsible for the epidemic and putting all at risk. Treatment and research was suppressed because of the link with homosexuality. There was increased pressure in Canada, including in the churches, to address the myths related to LGBTQI people and HIV/AIDS and the place of LGBTQI people in the church.

In a statement from the Committee on Church Doctrine, approved by the General Assembly in 1985, a distinction was made between homosexual orientation and practice. Homosexual orientation in and of itself was not understood to be sinful but same sex intimate acts were to be considered to be so. In 1988, the General Council of the United Church of Canada (UCC), approved a recommendation that “all persons, regardless of sexual orientation, who profess their faith in Jesus Christ are welcome to be or become members of The United Church of Canada” and that “all members of the United Church are eligible to be considered for ordered ministry.” This decision reversed the UCC’s own position and set it on a different course from most other mainline churches in the country including The Presbyterian Church in Canada and provided a point of comparison for those churches that maintained a position that denied inclusion to LGBTQI people.

1990s

The 1990s witnessed significant changes in legislation relating to LGBTQI rights in countries around the world. Civil unions were legalized, anti-discrimination laws in employment and benefits were passed and the unbanning of LGBTQI people in the military began. 1992 saw the repeal of Canadian Forces Administrative Order (CFAO) 19–20, Sexual Deviation – Investigation, Medical Investigation and Disposal (1967), which required members of the military suspected of being homosexual to be investigated and then subsequently released.

In 1994, The Presbyterian Church in Canada produced its most significant study of human sexuality, including homosexuality, to date. Like the 1985 statement, the Committee on Church Doctrine’s Report on Human Sexuality, reaffirmed that homosexual orientation was not to be

considered a sin but that homosexual acts were. Both reports condemned homophobia as being without basis and the 1994 report called on the church to repent of its homophobia and hypocrisy. In addition to the call for repentance and in many people's understanding in direct contradiction to it in perpetuating homophobia, the report also stated: "Whatever our interpretation of The Fall in Genesis 3, the church recognizes that we are all part of a distorted creation, where the power of sin has marred the image of God in humans and dislocated all relationships, whether with God, with our neighbour or with ourselves. Sexual identity and desire are not exempt. Scripture sees evidence of sexual distortion to God's creation pattern in adultery, rape, incest, promiscuity and homosexual relationships." (A&P 1994, p. 266)

In 1995, the congregation of St. Andrew's, Lachine, in suburban Montreal, extended a call to Darryl Macdonald, a recent graduate of Presbyterian College and licensed to preach by the Presbytery of Montreal. Macdonald had revealed to the congregation that he was in a committed long-term relationship with a male partner. The Presbytery of Montreal sustained the call but a minority group appealed the decision to the General Assembly. The 1995 General Assembly established a Special Committee to report to the next Assembly. In 1996, the General Assembly overturned the presbytery's decision by a vote of 237 to 24.

2000s

Beginning in 2003, same-sex marriage began to be legalized in Canadian provinces through a series of court decisions. It was legally recognized nationwide with the enactment of the Civil Marriage Act on July 20, 2005. churches were invited to make representation to the Parliament on this legislation. In its submission, The Presbyterian Church in Canada affirmed its position that marriage was between one man and one woman. The legalisation of same-sex marriage, however, raised new questions in the church regarding same-sex marriage in the church and the relation of the rights of LGBTQI people in the country and religious rights.

In the wake of the Macdonald controversy, the General Assembly established the Special Committee on Sexual Orientation which brought forward its report and recommendations in 2003. It had prepared a study guide entitled "Listening..." but its recommendation that the guide be encouraged for use in congregations was defeated. However, the report itself was commended for study and use in educational resources of the church and congregations and presbyteries were encouraged to create safer spaces for encounter for "people of different sexual orientations and different views on sexual orientation." (A&P 2003, p. 545, 40, 43–44) Although it strongly affirmed that sexual orientation in and of itself was not a barrier to ordination in The Presbyterian Church in Canada and although it did provide a broader and more detailed study of sexual orientation than The Presbyterian Church in Canada had ever been presented, its recommendations did not challenge the doctrinal understanding that marriage is to be exclusively between one man and one woman and that only single and celibate or married people were to be allowed to be ordained.

Also, in the wake of the Macdonald controversy, a group called "A New Network" (ANN) which advocated for the full inclusion of people who identify as LGBTQI developed in The Presbyterian Church in Canada. It was based in Toronto but had members across the country and it produced a newsletter that was circulated to all its members. It also held occasional gatherings to address issues related to inclusion. It remained active until 2006 when the last edition of the newsletter was published.

Other than the work of "A New Network" there was a prolonged silence in The Presbyterian Church in Canada in relation to issues of human sexuality and the inclusion of LGBTQI people in this period.

2010s to present

In 2017, Bill C 16, was passed in Parliament and added the words "gender identity and expression" to the Canadian Human Rights Act as prohibited grounds for discrimination and to the Criminal Code in two sections, the first dealing with hate speech and hate incitement and the second regarding sentencing for hate crimes. This made Canada among the most progressive countries in relation to rights of those who identify as transgender.

In 2018, at a Commonwealth Heads of Government meeting, Prime Minister Theresa May acknowledged Britain's responsibility for laws that criminalize male-to-male sexual relations that

still continue in many former British colonies and deeply regretted the persistence of discrimination, violence and death.

In 2015, an “open letter” appeared online advocating for full inclusion of LGBTQ in The Presbyterian Church in Canada. To date it has received 951 publicly displayed signatures. In the same year, three presbyteries sent overtures to the General Assembly asking the Assembly to allow for same-sex marriage in the denomination and to allow for the ordination of persons in these relationships. Many other overtures advocating to maintain the existing polity and some advocating for less than full inclusion were received as well. These overtures were referred to the Committee on Church Doctrine and to Justice Ministries in the Life and Mission Agency. A joint study guide entitled, “Body, Mind and Soul” was produced and distributed for use across the denomination in 2015 (A&P 2015, p. 539–41, 46).

In 2017, a joint report was produced that recommended the establishment of a special committee to hear the stories of LGBTQI people harmed by homophobia and hypocrisy which was to bring a final report by 2020. A motion from the floor of the Assembly directed the Moderator to write a Letter of Repentance for the church’s homophobia and hypocrisy in response to the call for this in the 1994 Report on Human Sexuality. Other recommendations were tabled and in 2018 the Assembly decided to establish another special committee, this time made up of Former Moderators of the General Assembly, to propose a way forward for the denomination from this impasse which led to decision in 2019 to follow a pathway toward full inclusion. Subsequently two recommendations were passed which allowed for two definitions of marriage and for complete liberty of conscience and of action in relation to same-sex marriage and the ordination of individuals married to a partner of the same sex which were remitted to Presbyteries under the Barrier Act. A majority of presbyteries agreed to the remits and they await a final decision in a subsequent Assembly.

A Changed Context

Of course, this changed context has impacted other churches in Canada as well. In addition to the fact that same-sex marriage has been legal across Canada since 2005, there are now two major denominations in Canada, the United Church of Canada and the Evangelical Lutheran Church in Canada which celebrate same-sex marriages and which do not put any additional restrictions on LGBTQI people pursuing ordination. The Anglican Church of Canada and the Mennonite Church of Canada have allowed for same-sex marriage and ordination of LGBTQI people on a local basis. The debate has also been significant in the Christian Reformed Church in North America and in the Reformed Church of America. Some Baptists and other evangelical churches have allowed for congregations to accept same-sex marriage and ordination of LGBTQI people.

In the United States, in 2018, the Presbyterian Church (USA) accepted full inclusion. The United Church of Christ has been a strong advocate for the rights of people who identify as LGBTQI and allows for full inclusion on a local basis. The United Methodist Church is moving toward a split after a very bitter debate and vote affirmed the current understanding of marriage as between a man and a woman and that people in same-sex relationships could not be ordained. In 2017, the Church of Scotland agreed to accept same-sex marriage and to allow for ordination of people in same-sex marriages and to offer an apology to LGBTQI people.

APPENDIX 6

STUDIES AND STATISTICS RE DEATH BY SUICIDE, HOMELESSNESS, DEPRESSION AND MORE AMONG SEXUAL AND GENDER MINORITIES

Studies show that individuals who identify as sexual and gender minorities are at a significantly higher risk of developing mental health problems such as depression, anxiety, obsessive-compulsive and phobic disorders, PTSD, suicidality and engaging in self-harm and substance abuse.

- Centre for Addiction and Mental Health, Canadian Mental Health Association Ontario
- Centre for Health Promotion – University of Toronto, Health Nexus
- Ontario Public Health Association. Mental Health Promotion in Ontario
- A Call to Action, 2008

Global Persecution Based on Sexual Orientation and/or Gender Identity

Lesbian, gay, bisexual, transgender and intersex (LGBTI) persons are subject to imprisonment in more than 73 countries and to the death penalty in nine countries, based on laws against same-sex relationships and activities.

Despite the advancement of rights in terms of same-sex unions and joint adoption recognition in some countries, individuals who self-identify as LGBTI are still targets of persecution, death threats, the death penalty and killings, corporal punishment, imprisonment, sexual and gender-based violence, physical assault, torture, forced “corrective therapies” (e.g., institutionalization, sex-reassignment operations, sexual assault and rape, drug injections, hormonal therapy, electroshock therapy, etc.) and accusations of immoral or deviant behavior; face denial of the right to assembly, expression and information, to marry and to adopt children in addition to discrimination in employment, health and education in many parts of the world.

Persecution based on Sexual Orientation and/or Gender Identity. (n.d.). 2021 Refugee Sponsorship Training Program: Catholic Crosscultural Services: Toronto.

Enze Han Associate Professor and Joseph O’Mahoney Lecturer in Politics and International Relations. (April 16, 2019). How Britain’s colonial legacy still affects LGBT politics around the world.

Homelessness

Socio-economic factors also contribute to overall mental health and statistics show that gender and sexual minorities are at higher risk of experiencing social exclusion, discrimination and lower access to economic resources and opportunity. In particular, bi-sexual and transgender people are over-represented among low-income Canadians. In Ontario specifically, half of trans people report living on less than \$15,000 a year. These social and economic strains, felt much more often by LGBTQI persons, are significant contributory factors to homelessness, mental illness, addiction and suicidal ideation.

M. Tjepkema. Health care use among gay, lesbian and bisexual Canadians. Statistics Canada. Canada: Statistics Canada, 2008; G. Bauer, Boyce M, Coleman T, Kaay M, Scanlon K, Travers R.

As a result of family and community rejection, criminalization and discrimination, anywhere from 25% to 40% of homeless youth in Canada identify as LGBTQI. The shelter system is often a dangerous place for LGBTQI persons due to homophobia, biphobia and transphobia existing in the system, leading to increased risk of violence for homeless LGBTQI persons.

Who are trans people in Ontario? Toronto: Trans PULSE E-Bulletin; 2010. Report No.: 1(1).

Substance Abuse and Addiction

According to the Canadian Centre for Addictions, compared to the population as a whole, the LGBTQ (lesbian, gay, bisexual, transgender, queer) community has a much higher rate of substance abuse. Studies have shown that an estimated 20% to 30% of the LGBTQ community abuses drugs and/or alcohol. This can be attributed to the obstacles they face daily, that those who are heterosexual men and heterosexual woman do not encounter.

Some of the challenges include:

- Discrimination or stigma based on their sexual orientation
- Emotional abuse, threats and public humiliation
- Hate crimes directed toward the LGBTQ population
- Rejection from family members and friends, especially right after coming out
- Mental illness such as depression, that can lead to suicidal thoughts
- Self-hatred or internalized homophobia

These challenges can lead LGBTQ individuals to seek a way to numb their pain and often, that will mean drugs or alcohol to self-medicate. The prejudice that the gay and transgender population faces in society can be so overwhelming and isolating that alcohol or drugs can help the individuals deal with their feelings. They may feel anxiety, anger, depression or fear and escaping those feelings becomes a top priority.

One segment of the LGBTQ population that is especially vulnerable to becoming addicted is transgender individuals. One recent study found that transgender youth are 2.5 times more likely than the general population to use cocaine or crystal meth and they are twice as likely to abuse prescription medications such as opioids.

Addiction in the LGBTQ Community: CCFA. (2020, June 10)

LGBTQ youth face approximately 14 times the risk of suicide and substance abuse than heterosexual peers. Gibson P. Gay and lesbian youth suicide. 2011

Experiences of Sexual Minorities

In 2018, 32% of Canadians that identified as sexual minorities considered their mental health to be poor or fair, compared with only 11% of heterosexual Canadians. Compared to heterosexual Canadians, Canadians who identify as sexual minorities are more likely to:

- Report poor mental health (32% versus 11%)
- Seriously contemplate suicide (40% versus 15%)
- Be diagnosed with a mood or anxiety disorder (41% versus 16%)

Hate crimes motivated by sexual orientation more than doubled in Canada from 2007 to 2008 and were found to be the most violent of all hate crimes. 59% of Canadians of sexual minorities reported being physically or sexually assaulted for their sexual orientation, compared to only 37% of heterosexual Canadians. Despite this, Canadians who identify as sexual minorities are less likely to report physical assaults that they experience to the police and so are less likely to receive help for these incidents.

M. Dauvergne. Police reported hate crime in Canada, 2008. Juristat (Internet). 2010; 30(2). Available from: statcan.gc.ca/pub/85-002-x/2010002/article/11233-eng.pdf.

Those who identify as both racial and sexual minorities are at even greater risk of experiencing violence and discrimination. 73% of Indigenous sexual minorities report being physically assaulted and 65% report being sexually assaulted, compared with 45% and 37% of sexual minorities who did not self-identify as Indigenous.

Experiences of Gender Minorities

According to a 2018 report from Statistics Canada, transgender people and gender minorities often experience different risks than individuals identifying as sexual minorities. 77% of trans respondents in an Ontario-based survey had seriously considered suicide and 45% had attempted suicide. An Ontario study showed that 34% of transgender individuals had been the subject of verbal threats or harassment and that 20% had experienced physical or sexual assault due to their gender identity.

Bauer et al. Suicidality among trans people in Ontario:

Implications for social work and social justice. *Service social*, 2013; 59 (1): 35–62, G. R. Bauer and Scheim, 2015.

Trans people also experience higher rates of discrimination and harassment than their cisgender counterparts and as a result, experience poorer mental health outcomes. They are also at a greater risk for suicide as they are twice as likely to think about and attempt suicide than LGB people.

Transgender people and suicide. (2020, November 26), Centre For Suicide Prevention, Calgary, Alberta.

Context

While statistics portray approximate numbers surrounding the increased health and safety risks which LGBTQI people face, it is important to remember that violence and discrimination towards LGBTQI persons is an under-reported issue. The unique nature of homophobia, transphobia and heteronormativity means that they are not sufficiently captured in police reports or administrative data. Due to fears of violence, being outed, discrimination and disbelief from their friends, family and community, many LGBTQI victims of violence and discrimination will refrain from reporting incidents of verbal, physical and sexual assault.

Conroy, S. and A. Cotter. 2017. “Self-reported sexual assault in Canada, 2014.”, Juristat. Statistics Canada Catalogue no. 85-002-X.

APPENDIX 7

DEBUNKING THE MYTH THAT FALSELY LINKS PAEDOPHILIA WITH THOSE WHO IDENTIFY AS LGBTQI

From 2003 Report of the Special Committee re Sexual Orientation. . (A&P 2003, p. 537)

Is there any reliable data that indicate the incidence of pedophilia among heterosexual people and among homosexual people?" (With Dr. Richard Barham) One study (Freund and Watson, 1992) has reported the ratio of hetero-to-homosexual pedophiles as being about 11:1. That is within the approximate population ratio of straight-to-gay men (i.e., the rate of offending for the two groups appears to be much the same). Other studies indicate that, for straight or for gay offenders, the fact that the victim is a child is a greater determinant than the gender of the child. A child's risk of being molested by his or her mother's heterosexual partner is over 100 times greater than by someone who might be identifiable as being homosexual, lesbian or bisexual.

The matter of language and word usage deserves attention in this discussion. Any adult-child sexual interaction is designated as being an instance of child abuse, within specific age limits which vary between jurisdictions. They are also all instances of pedophilia according to some common uses of the term. At times child abuse is labelled as incest (i.e., between family members). Where non-family members are involved, such adult-child sexual interactions are commonly referred to as child sexual abuse or less commonly, as pedophilia. There are some who will call all familial cases of child sexual abuse incest and all non-familial cases as pedophilia.

None of the italicized terms have positive connotations but the term pedophilia is especially ominous. It is often used selectively in debate to have an impact on listeners' attitudes and sympathies.

Persecution Through Stereotyping

Members of disliked minority groups are often stereotyped as representing a danger to the majority's most vulnerable members. For example, Jews in the Middle Ages were accused of murdering Christian babies in ritual sacrifices. Black men in the United States were often lynched after being falsely accused of raping White women. In a similar fashion, gay people have often been portrayed as a threat to children.

Steinback, Evelyn Schlatter and Robert. "10 Anti-Gay Myths Debunked." Southern Poverty Law Center, Feb. 2011

Myths versus Facts

Sexual abuse of children occurs primarily within the family. Over 95% of abuse that is reported has been perpetrated by a male relative. A child is over 100 times more likely to be sexually molested by a heterosexual relative than by a homosexual (Paediatrics, 1994). Most sexual abuse of children outside the family is committed by pedophiles. Pedophiles do not distinguish between male or female victims; however, girls are victimized twice as often as boys are. The perpetrators are motivated by power and control, not by sexual desire. 90% of all pedophiles self-identify as heterosexuals.

LGBT people are just as concerned as heterosexuals that children are protected from pedophiles. The pedophile myth is the basis of the most damaging charges leveled against queer teachers, to keep them in the closet and out of the classroom.

Myths vs. Facts about Child Sexual Abuse and Prevention Education. (2016).

International Journal of Science and Research (IJSR), 5(3), 660–62. doi:10.21275/v5i3.mob162), adm.viu.ca/positive-space/igtb-myths-facts | Vancouver Island University.

The empirical research does not show that gay or bisexual men are any more likely than heterosexual men to molest children. This is not to argue that homosexual and bisexual men never molest children. But there is no scientific basis for asserting that they are more likely than heterosexual men to do so.

Herek, Gregory M. PhD, University of California at Davis, 2018. "Facts About Homosexuality and Child Molestation."

APPENDIX 8

GLOSSARY

Vocabulary Found in the Committee's 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

Queer is used by some people who identify as a sexual and/or gender-sexual minority. Reclaimed from its earlier negative use, the term is valued by some for its defiance, by some because it can be an umbrella term that is 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 the 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 or ‘Cis’

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. For most people, their gender matches up with the cultural expectations of the sex they were assigned at birth. This means they are cisgender. Others may self-identify as being transgender, agender, Two-Spirit, gender queer, non-binary, gender fluid or any number of terms.

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 expression

Gender expression is how gender identity is expressed through name, pronouns, clothing, hair style, behaviour, voice or body features. Gender expression also includes using facilities (like washrooms and change rooms) that match up with one’s sense of gender. Society often thinks of these cues as being male/masculine and female/feminine. But what is thought to be masculine and feminine changes over time and within different cultures.

Gender identity

One’s deeply held core sense of being a girl/woman, boy/man, some of both or neither. A person’s gender identity is not seen by others and does not always correspond to biological sex. Awareness of gender identity is usually experienced as early as 18 months old. Gender non-conforming, non-

binary and gender fluid means the individual does not identify fully as a man or a boy (male, masculine) or a woman or a girl (female, feminine).

Heterosexual

A person who experiences attraction to people of a different sex and/or gender. Also referred to as “straight”.

Homosexual

An outdated clinical term often considered derogatory and offensive, as opposed to the generally preferred terms, gay, lesbian or queer.

Intersectionality

A lens of analysis of social relations and structures within a given society. The concept of intersectionality recognizes how each person simultaneously exists within multiple and overlapping identity categories (including but not limited to: ability, attraction, body size, citizenship, class, creed, ethnicity, gender expression, gender identity, race, religion).

The ways in which an individual experiences systemic privilege and oppression are impacted by the interplay of these identity categories, depending on how they are valued by social institutions.

Lifestyle

A term often used negatively to describe the lives of people who are LGBTQI that makes assumptions about the way in which LGBTQI individuals live differs significantly from the rest of society.

Out

Generally, describes people who openly self-identify as LGBTQI in their private, public and/or professional lives. Sometimes, individuals are outed by others who they may have already come out to. Outing an LGBTQI person without their consent is disrespectful and potentially dangerous for the LGBTQI individual. Some people who are transgender prefer to use the term disclose.

Preferred Gender Pronouns

A preferred gender pronoun or PGP – sometimes called proper gender pronoun – is the pronoun or set of pronouns that an individual personally uses and would like others to use when talking to or about that individual. In English, the third person singular pronouns that we use most frequently are gendered, so some individuals may prefer that you use gender neutral or gender-inclusive pronouns when talking to or about them. In English, individuals use they and their as gender-neutral singular pronouns. Others use ze (sometimes spelled zie) and hir or the pronouns xe and xer.

Sexual orientation

Emotional, romantic or sexual feelings toward other people. While sexual behaviour involves the choices one makes in acting on one’s sexual orientation, sexual orientation is part of the human condition. One’s sexual activity does not define one’s sexual orientation; typically, it is the attraction that helps determine orientation.

Straight

See “heterosexual”.

Two Spirit

An English umbrella term that reflects the many words used in different Indigenous languages to affirm the interrelatedness of multiple aspects of identity – including gender, sexuality, community, culture and spirituality. Two Spirit people were often accorded special status based upon their unique abilities to understand and move between masculine and feminine perspectives, acting as visionaries, healers and medicine people. Some Indigenous people identify as Two Spirit rather than or in addition to, identifying as lesbian, gay, bisexual, transgender or queer.

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Bob Faris and Sue Senior
Co-Conveners

BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE

To the Venerable, the 146th 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 the appropriate key objectives of the denomination's vision.

As part of the church, the 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 and effective leaders for the church and the world in Quebec, across Canada and beyond. It does this work in partnership with Montreal School of Theology (MST), made up of Diocesan College (Anglican), Presbyterian College, United Theological College (United Church) and through its affiliation with McGill University's School of Religious Studies and now with new partners as indicated below.

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

The Presbyterian College seeks to carry out this objective within the unique context of the province of Quebec. Part of its uniqueness is that MST is the only Protestant, English-speaking seminary accredited by the Association of Theological Schools (ATS) in Quebec. This provides an opportunity for the college to welcome students from various denominations in Montreal and Quebec who do not have their own theological college. As indicated in our report, welcoming such students and maintaining a broad vision of theological education is an important part of our mission.

We presently have students enrolled in B.Th., M.Div. and S.T.M. programs, all of which are offered in varying degrees of collaboration with the School of Religious Studies at McGill University. In relation to the regular M.Div. curriculum, the college offers specialized workshops focused on practical areas of ministry. Workshops offered in 2019 and 2020 were: Introduction to Constructive Communication, Pastoral Care with Children and Youth, and Congregational Leadership. Each year, M.Div. students participate in a intercultural learning experience in Cuba, although the January 2021 trip was cancelled due to COVID-19, therefore an alternative online intercultural learning experience led by Jonathan Schmidt was offered in collaboration with the Forum for Intercultural Leadership and Learning of the Canadian Council of Churches.

In 2019, the college entered a new partnership with the Institute de Théologie pour la Francophonie (ITF), to offer a Master of Theological Studies in Practical Theology and in 2020 with the Université Laval (UL). The first cohort of these respective programs had four students (ITF – fall of 2019) and 8 students (UL – fall of 2020). There is further information provided on this below.

The mission of God is global and The Presbyterian College has sought to develop a dynamic and global place of learning. In 2019 and 2020, numerous students were from the global church including Ghana, Uganda, Taiwan, Cameroon and the United States. These students are a tremendous gift to the 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 have continued our Faith to Faith program aimed at bringing students from various parts of the world whose area of interest is in interfaith cooperation and dialogue. This program is completed through the Master of Sacred Theology at the School of Religious Studies, McGill University. We had our second graduate in this program in 2020.

In 2019 and 2020, we continued to participate in the MST Certificate program. Courses offered included Christian Theories of Justice, Patterns and Practice in Christian Spirituality, and Global Christianity. MST has decided to no longer offer a certificate program but has continued to offer online courses open to students with an undergraduate degree who wish to explore theological studies.

Discern, Prepare and Support Leaders – Lay, Youth and Young Adults and Clergy – for Faithful and Vibrant Ministry

We carry out this part of our mission through four key activities. We continue to develop the mentoring program of the college which was originally designed to support ministers in their first five years of ministry. Over time, more experienced ministers asked to join a group. There are approximately 40 people enrolled in this program. Participants meet monthly in small groups by video conference and participate in an optional yearly retreat at The Presbyterian College. The retreat for 2020 was to focus on Renewing Worship and was to be open to both clergy and lay members but had to be cancelled due to the pandemic. We expect and pray that we will be able to return to these significant and meaningful in-person events in the spring of 2022. We are also reviewing this program overall and will establish new goals in our next strategic plan which will be completed by mid-2022.

Through the Leadership Centre, over past years, we have run programs on congregational vitality and faith and work. These programs are for both clergy and lay leaders. The feedback from these groups has been very positive and they are being reviewed in our new strategic plan. In addition to this work, we provide leadership in congregational retreats across Canada to help advance the goal to “discern through grassroots consultation and research the challenges ministers and congregations face and connect them to tools to overcome them.” In 2019, the faculty have worked with sessions and congregations in Toronto and Thunder Bay in areas of mission and congregational renewal.

Engage in Healing and Reconciliation between Indigenous and Non-Indigenous Peoples

The Presbyterian College recognizes the importance of this ministry and participation in the path of healing and has sought to integrate it into its regular curriculum. Together with partner colleges in MST, we now offer a course titled “Indigenous Encounters” which draws our students into meaningful conversations with representatives of Indigenous communities – communities from across Canada, but also from the global context – so that our students may learn about Indigenous history, culture, spirituality and Christian faith. This course also represents our response to those Calls to Action of the Truth and Reconciliation Commission (TRC) which specifically address the churches and theological education. For the 2019–2020 and 2020–2021 academic years, a grant from the Healing and Reconciliation Seed Fund supported the offer of this course in collaboration with MST.

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. Seeking to use our resources wisely, we partner with St. Andrew’s Hall in the course on history and polity. 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 takes place each week, led by faculty and guest speakers. The community life of the college is a major focus and strength. A community meal is held each week and students participate in small groups to 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 within Christian community.

OTHER INITIATIVES

In 2010, the National Assembly of Quebec amended the degree granting charter of The Presbyterian College to include the Master of Theological Studies degree. As noted above, in 2018, the college began conversations with the ITF. This institute is partnered with Laval University, through which they grant the B.Th. In 2019, The college has entered into a partnership with ITF for offering the Master of Theological Studies in Practical Theology. The program is a 45-credit degree granted through The Presbyterian College. The program is primarily in French, with approximately twenty percent of the courses taught in English. The college faculty teach in the program. A committee has been 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 with the French context of Quebec. At present there are nine students enrolled in this program.

As of the 2020–2021 academic year, the college also entered into a new agreement with L'Université Laval for the collaborative offer of a Master of Theology with a similar focus on practical theology. In this first academic year of its offer, there are eight students enrolled in the program.

In 2019, MST went through a reaccreditation process with ATS. This entailed a significant amount of work given the complexity of our system. The overall result was very positive with reaccreditation for ten years, which is the maximum reaccreditation period. This was contingent on MST submitting a student complaint policy by October 1, 2020, which has been completed. It was also contingent on a report to ATS indicating a reduction in its costly complexity, by April 1, 2021 (a report which has been completed in draft form as of the writing of this report in March 2021).

Regarding the latter requirement of ATS, MST established a task force, with the agreement of the three colleges, to explore different models of operational and governance integration. The final report of the task group outlined a variety of ways in which such integration might take place, including through possible amalgamation of the colleges. The result of the task force report was rather increased bilateral discussions between the respective boards of the theological colleges. As a result, the summer of 2020 saw a series of board-to-board conversations, with all boards involved represented by a group of about three or four representatives. These conversations combined an introductory function with conversations about each institution's vision, mission, and direction with a general discussion of the themes raised in the final report of the task force. As these conversations continued, the Board of The Presbyterian College expressed interest in integrating some operational functions across MST but not for integration of governance at this time, which in their view, would not further their mission or address the complexities faced by MST. Conversations between the United Theological College (UTC) and the Montreal Diocesan Theological College (Dio), however, did lead to an affirmation of a significant alignment of vision and mission and to the possibility of pursuing a closer relationship.

Following the board-to-board conversations of 2020, in December 2020 and January 2021 Dio and UTC reached an agreement in principle to form a strategic alliance for a period of 18 months, beginning in January 2021. According to this agreement, UTC will wind down independent activities while maintaining its legal existence (to ensure, among other things, that students graduating from the college would continue to receive the *testamur* of the United Church of Canada indicating academic preparation for ordination.) During this 18-month period, the two colleges are engaging in a shared process to explore and plan for the formation of a combined theological college that will continue to offer theological education in collaboration with McGill University, MST, and The Presbyterian College. A formal Memorandum of Agreement between the two colleges (UTC and Dio) is, at the time of the writing of this report, in process

FACILITIES

Stewardship of our facilities is a priority for The Presbyterian College. Over \$200,000 of our revenues are related to rental of our residences and building. In order to establish a long-term plan for needed repairs, the college has secured a loan from The Presbyterian Church in Canada

Lending Fund for \$100,000 and The Presbyterian Church in Canada Building Corporation for \$160,000. Upcoming plans for renovations include a new roof on the education wing, new entrance doors and refurbishing the courtyard. The parking lot has also been rebuilt/refurbished. The Quebec government mandated that all educational institutions have their water tested for lead. The college completed these tests and has ensured it is compliant with the standards set by the province.

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 MST. The year academic year of 2019–2020 proved to be a year of transition at the college. In 2019, the Rev. Dr. Dale Woods was on sabbatical from July 1 to December 31 and the Rev. Dr. Roland De Vries was appointed Acting Principal for that period. In January of 2020, the Rev. Dr. Woods informed the Executive Committee of the Board of Governors that he would be accepting a new position as Presbyter of Vision and Mission in the Presbytery of Westminster and would be resigning as Principal effective June 30, 2020. A letter requesting permission to conduct a search for a new Principal was sent to the Assembly Council Executive in February 2020 and permission was granted. A minute of appreciation for Principal Woods is found later in this report.

The Rev. Dr. Shute retired as College Librarian in the spring of 2020. He had been at The Presbyterian College for four decades. Over that time, he has served as librarian, teacher, researcher, author and general supporter of students. As Dan concludes his work at the college, we would like to thank him for the contribution he has made. A minute of appreciation is found later in this report.

The Rev. Dr. Lucille Marr is the college's part-time chaplain and academic advisor. The Rev. Tim Keener, who was half-time Director of the Leadership Centre, has resigned in order to take up a full-time position as Director of Christian Direction in Montreal. Ms. Tahra De Lallo continues her work as part-time Development Officer. Mr. Mario Elvé remains facilities superintendent. No decision has been made at present regarding a new director of the Leadership Centre until the strategic plan for the college has been completed.

Students

The college has historically maintained a small student population. As the college seeks to develop a more robust recruitment strategy, it expects that there will be a fluctuation in numbers of graduates as the college rebuilds in this area. Including students in all programs, there were 44 students enrolled in the various college programs in the 2020–2021 academic year.

Finances and Capital Campaign

There are four main areas of revenue for the college: Presbyterians Sharing, facilities rental, tuition and other donations. The college continues to work toward a balanced budget. The past three years have seen the college shift from an operating deficit to a surplus. In 2017 a deficit of \$55,711, in 2018 a surplus of \$57,811 and in 2019 a surplus of \$32,656. The capital campaign, begun in 2015, was concluded as of December 31, 2019, although final pledges continued to be received through 2020. The campaign raised approximately \$2.1 million. The college is grateful to all who supported us in this campaign. The board has appointed a new auditor, Mr. Peter Marini, and audited statements are available upon request.

COVID-19 Updates

The college, together with its partners in MST, has adapted to the pandemic context by continuing its academic programming online. Worship and community life has also shifted online and we have been able to maintain a meaningful worship and prayer life as a community over the past year. During this period we were able to take advantage of several government assistance programs and these have contributed to the financial wellbeing of the college in 2020 and have mitigated the challenges of reduced rentals (from a student residence that is three-fourths empty and a cafeteria tenant's operations shuttered).

RECOMMENDATION FOR THE APPOINTMENT OF A PRINCIPAL OF THE COLLEGE

With the call of Principal Dale Woods to a new ministry in the Presbytery of Westminster, the college sought permission from the Assembly Council Executive in February 2020 to initiate a search for a new Principal. Permission was granted. A search committee was established by the Board of Governors, and the committee was chaired by the Rev. Paul Wu, who serves as vice-chair of the board. Membership of the committee included three board members, a faculty representative, a student representative, an Assembly Council appointee and three members from partner institutions (who had voice but no vote): from UTC, Dio and ITF. A position description as approved by the Board of Governors was the basis of the search.

The pandemic context introduced some uncertainty into the timeline of the search, but the search committee advertised the position, presbyteries were circulated and applications received. In preparing for the interview process, the search committee determined to inquire in the following areas: personal faith, leadership, the college and the educational consortium. Beyond the basic competencies of teaching, preaching, publishing and administrative ability, the committee was also looking at ‘soft skills’ such as the question of character, how one handles conflict, how one responds to the cultural context of Montreal and how one would respond to the question of inclusion of LGBTQ+ students in light of a possible General Assembly’s decision on these questions in June 2021.

At the application deadline of July 1st, five candidates had submitted their application packages (CV with a letter of intent). Two of them had each received multiple nominations from various presbyteries. Following a brief discussion by the search committee on July 3rd, four prospective candidates were short-listed to be interviewed over Zoom. The initial round of interviews took place during the month of July and early August. Subsequently, two candidates received an invitation from the search committee to continue the discernment process for in-person, on-site interviews. Both candidates were asked to provide additional materials – sermon sample, lecture sample, and published article or chapter from a book. The search committee also contacted and received references from referees provided by the candidates themselves.

Following the second round of in-person interviews, the search committee passed a motion, unanimously, to recommend the Rev. Dr. Roland De Vries to the Board of Governors, for the position of Principal of the college. At its regularly scheduled meeting of October 2020, the board received a report from the search committee and considered the recommendation. Following these deliberations, the motion was passed unanimously that the name of the Rev. Dr. De Vries be forwarded to the General Assembly for appointment as Principal of the college. At that meeting, the board also appointed Dr. De Vries as Interim Principal of the college.

The Rev. Dr. De Vries has served most recently as Director of Pastoral Studies at The Presbyterian College, a role to which he was appointed in 2015 by the General Assembly of The Presbyterian Church in Canada. Having graduated from The Presbyterian College with the Master of Divinity degree in 2001, Dr. De Vries went on to serve in pastoral ministry at Westminster and Kensington churches in the Presbytery of Montreal. He subsequently completed a Ph.D. in Theological Ethics in the School of Religious Studies at McGill University and is presently an Affiliate Member of the School. His doctoral research was published as *Becoming Two in Love: Kierkegaard, Irigaray, and the Ethics of Sexual Difference* (Wipf and Stock, 2013). Over the past years, Dr. De Vries has continued to publish in the areas of mission and hospitality, through the lens of Christology. He also writes a monthly column in the *Christian Courier*, particularly exploring themes of culture and context from a Christian point of view. In the context of theological education, his teaching has been across the diverse areas of Ethics, Systematic Theology, Global Christianity, and Congregational Mission.

The search committee and board are particularly impressed by the Christocentric vision that the Rev. Dr. De Vries laid out concerning the future of the college. His understanding of the current challenges facing the college and his commitment to work through these challenges in partnership with other colleges and organizations is appreciated. In the committee’s view, this candidate possesses the capacity to think strategically and the ability to manage logistically. On the issue of human sexuality, we note that the Rev. Dr. De Vries is committed to ensure that The Presbyterian College is welcoming to all students, whatever personal or theological background that all would be respected and loved. The search committee also notes that in the ecumenical context of MST, the Rev. Dr. De Vries has consistently demonstrated sensitivity with personal integrity. We believe

he possesses the capacity to guide the college through the possible pending doctrinal change of The Presbyterian Church in Canada. The Rev. Dr. De Vries has also been an active and contributing member of the Presbytery of Montreal. We also note that five presbyteries (Ottawa, Pictou, Waterloo-Wellington, Paris and Montreal) nominated the Rev. Dr. De Vries to the position, representing an important element of discernment by the wider faith community.

Recommendation PCO-001 (adopted, p. 47)

That the Rev. Dr. Roland De Vries be appointed as Principal of The Presbyterian College, for a five-year term.

SEARCH FOR A PROFESSOR OF PASTORAL LEADERSHIP

The Board of Governors has initiated a search for a Professor of Pastoral Leadership, which is the new name given to the position of Director of Pastoral Studies (DPS). The recommendation of the Rev. Dr. De Vries for the principalship has left a vacancy in DPS the position, therefore the board seeks to fill that vacancy. According to the bylaws of the college, as approved by the General Assembly, the board has the authority to make a limited-term appointment and at the rank of Assistant Professor. (The advertised position is a three-year term and at that rank.) The presbyteries have been circulated by the college, seeking recommendations of those who might fill this position. At the time of the writing of this report, the search committee has begun its work and has arrived at a short-list of candidates. It is the hope of the board that the position of Professor of Pastoral Leadership will be filled as of summer 2021.

OVERTURE NO. 8, 2020 (p. 736)

Re: Develop an environmental theological program

Overture No. 8, 2020 was directed to the three theological colleges. The three colleges have prepared a shared report on this question, which shall come as a supplemental report to the Assembly, see p. 721–23, 47.

OVERTURE NO. 10, 2019 (A&P 2019, p. 514)

Re: Network of student charges and/or placement

Overture No. 10, 2019 was directed to both the Life and Mission Agency and the theological colleges. A response to this overture is in the Life and Mission Agency report, see p. 510.

BOARD MATTERS

The board continues to oversee the work of the college and meets four times a year. Members from a distance usually join through video conference. The board has grown in its diversity over the years and we are grateful for the contribution that various members make. Due to the cancellation of the 2020 General Assembly, we will see a significant turnover on the Board of Governors in 2021, with the following significant departures: Mr. Jay Hewlin (convener for the past two years), the Rev. Paul Wu, the Rev. Joel Coppieters, the Rev. Jill Turnbull and the Rev. Lydia MacKinnon. We also regret that, for health reasons, the Rev. Dr. Cedric Pettigrew has also stepped down from the Board of Governors. Each of the above individuals has done excellent work on the board and the board is most grateful to them for their service. Their expertise, wisdom and commitment have been great gifts to our work.

In addition to overseeing the general operation of the college, the board continues to work on the matter of obtaining a Designated Learning Institute Number (DLI#). This number is required for international students. While our students use the McGill University number for the first two years of study, they cannot technically use it for the third year since they are only registered at the college. The college is a recognized learning institution with the Government of Canada but given that education falls under provincial jurisdiction, we require approval by the Quebec government to secure a DLI#. It is a complicated process. We are continuing discussions with the Ministry of Education regarding this matter.

In 2018, the board undertook a major review of its work using an excellent resource from the New Hampshire Center for Non-Profits. This resource has helped the board to identify its strengths and areas for improvement. In 2019, the board also established a small task group to draft a new strategic plan. The document will be used to provide goals and initiative for the next three years.

MINUTE OF APPRECIATION – THE REV. DR. DANIEL SHUTE

At the end of June 2020, the Rev. Dr. Dan Shute retired from his role as librarian at The Presbyterian College, a position he held since 1979. Over these four decades he has not only provided the services of a librarian, but has given general support to students, taught courses on Presbyterian polity and preaching, assisted students in their study of Greek and Hebrew, overseen the English Bible program and has been the liaison between the college and McGill library services. The Rev. Dr. Dan Shute held a strong conviction that the library was not only a place of study but a place of community. Over his time at the college, he worked with Dr. Joseph McLelland in research on the Reformed Italian theologian, Mr. Peter Martyr Vermigli and is the author and translator of Peter Martyr Vermigli's *Commentary on the Book of Lamentations*. The Rev. Dr. Shute's expertise in the Psalms is well-known in the college. The board is grateful for his many years of dedicated service.

Recommendation PCO-002 (adopted, p. 47)

That the minute of appreciation for the Rev. Dr. Dan Shute be adopted.

MINUTE OF APPRECIATION – THE REV. DR. DALE WOODS

The Rev. Dr. Dale Woods served as Director of Pastoral Studies at The Presbyterian College beginning in 2008 and then was appointed as Principal by the General Assembly in 2014. When Dale came to the college it was evident that he was not rushing away from the hands-on pastoring of a congregation (he had most recently served as minister of First Presbyterian Church, Brandon, Manitoba, for a fourteen year period). Indeed, as Dale mentored many students over his period of service at the college, his passion for congregations and congregational life was always obvious. It was always clear that Dale wasn't in a teaching position because he wished to hide from the sometimes challenging reality of congregational life and leadership. As he led and as he taught leadership, students were challenged by Dale's obvious assumption that if the lucrative bottom line in business deserves well-prepared and well-resourced leaders, more so the church of Christ.

When Dale's contributions to Presbyterian College are listed, they will undoubtedly include some important elements: guiding the new visioning process, creating the Leadership Centre, building the mentoring program and overseeing a substantial and successful capital campaign. But his most important impact is a second-hand one that will continue long after his term. Many congregations across The Presbyterian Church in Canada are now led by women and men whom Dale challenged and supported and encouraged and also refused to let off easily. As one alumnus has put it: "We have learned that you don't ignore the hard realities of congregational life and that they don't make ministry impossible. You do the work. You prepare. You surround yourself with a support structure. And you love your people through the thick of the storm."

The Board of Governors is immensely grateful to have had the leadership, friendship, and prayerful support of the Rev. Dr. Dale Woods, particularly in his latter role as Principal. Through a time of significant uncertainty at the college, he gave confident leadership. When some couldn't imagine a way forward, he led the way prayerfully and when new challenges arose, he approached them creatively and with an eye for imaginative solutions. We pray for God's continued blessing on Dale as he continues his ministry in the Presbytery of Westminster.

Recommendation PCO-003 (adopted, p. 47)

That the minute of appreciation for the Rev. Dr. Dale Woods be adopted.

Jay Hewlin
Convener

Roland De Vries
Interim Principal

GOVERNING BOARD OF KNOX COLLEGE

To the Venerable, the 146th General Assembly:

Since the last General Assembly met in 2019, Knox College has successfully completed two years of academic programs under the conditions of the COVID-19 pandemic, thanks in large part to the dedication and hard work of the faculty, staff and students, the ongoing support of the Governing Board and its committees and The Presbyterian Church in Canada. We have emphasized five priorities as we navigate the challenges of theological education under COVID-19:

- Promoting the health and safety of all in our community.
- Advancing theological education with academic excellence.
- Sustaining institutional viability and maintaining economic equilibrium.
- Cultivating a healthy Christian community of inclusion, diversity and racial justice.
- Implementing the strategic plan for the post COVID-19 future of the college.

We are grateful to God that there have been no COVID-19 outbreaks in the Knox College community since the pandemic began in March 2020. The college has adopted a COVID-19 plan which has been subject to ongoing revision in accordance with the requirements of the federal and provincial governments as well as the City of Toronto. Knox College has also monitored COVID-19 policies and procedures at the University of Toronto, the Toronto School of Theology and The Presbyterian Church in Canada and aligned the college's protocols accordingly. Throughout the pandemic, Knox College has been open for business (academics, library, residence, rentals) but the building has remained closed to the public.

Since March 2020, all classes in the college's regular academic programs have been accessible through virtual remote platforms online. The Caven Library has provided curbside service while the reading room remains closed. The faculty and staff have worked remotely from home, except in cases where supervisors have determined that their presence on campus was required. We acknowledge with gratitude, the front-line building staff who have managed, cleaned and secured the facilities daily. Currently, Knox College has been placed on the list of Designated Learning Institutions approved for readiness to receive international students. With the rollout of the vaccines, it is hoped that we will be able to begin to reopen the Knox building, at least partially, for the fall term in September 2021.

Admissions and enrolment have been strong during the past two years, owing largely to Knox College's new two-year Master of Pastoral Studies (Spiritual Care and Psychotherapy) program and the ability of students to access programs of study from a distance. The Knox College residence has been only partially filled since April 2020, which has put considerable strain on the budget. Through the 2020–2021 fiscal year (May 1 to April 30) the college has been operating with a COVID-19 adjusted deficit budget.

This remainder of this report summarizes the operations of Knox College for both the 2019–2020 and 2020–2021 academic years. From January 1 through June 30, 2020, Professor Stuart Macdonald was Acting Principal while Principal John Vissers was on a scheduled research sabbatical leave.

STRATEGIC PLANNING

The Governing Board and its committees, together with the faculty and the staff, have continued to work at implementing the strategic plan for Knox College. In many ways, the current moment has intensified the challenges confronted by the church and its theological colleges and accelerated the need for change. Knox College is a seminary of the church situated within an ecumenical consortium and a large public university with an international reach. These relationships are complex, providing both resources and limitations for the fulfilment of Knox's mission. Thus, we ask, what is the task of a theological college today? What are we trying to do? How can we help individuals and the church face the changes within Canadian society and culture? These are just some of the questions the board, faculty and members of the broader Knox College community have been considering as we have sought to develop a deeper understanding of our institutional vocation. Since our foundation in 1844, education at Knox has focused on preparing ministers for service in the church. That role has changed, including helping to provide missionaries and assisting in the education of deaconesses (later diaconal ministers), as well as post-graduate theological education but the focus on educating for leadership in the church has dominated how Knox has understood its mission. This important task will continue to be one we seek to fulfil. This is our core competency. However, significant changes in Canada, in our world and in theological education require us to think deeply and consider new ways in which we can serve Christ and Christ's church.

The strategic planning process undertaken over the last few years and completed by the board in October 2019 has sought to build on our strengths, while moving into a new and different future. We are deeply aware that the place of the church in society has altered dramatically since 1961 when Christians (predominately Roman Catholic and Protestant) constituted 95% of Canadian

society. That same figure now stands at 65%, and those claiming “no religion” have grown from under 1% to over 24%. Canadian society has changed. Knox, alongside other theological colleges, needs to work to prepare graduates for this changed reality. Our strategy focuses on Knox College working with church leaders to see what is working, considering why that might be and assisting people of faith as they seek to adapt to our changed contexts. We are also aware of a growing need for those who can offer guidance and counselling in institutions outside of traditional church settings as the pressures of modern society continue to grow. While we are conscious of the changes within Canada, we are also aware of the changes within Christianity globally and in theological education in North America as a whole. These are all realities that have been carefully considered as Knox has worked to renew its sense of institutional vocation, mission and vision. Our new mission statement:

Knox College educates people to think deeply about God, live authentically in Christian faith, and lead courageously, in shifting spiritual and social landscapes.

Building on that mission and other work done in the strategic planning process, the Knox College Board has established five strategic priorities which will shape our work over the next five years and beyond. The five objectives are:

- Congregational vitality and growth – we will equip churches in the Reformed tradition to engage their communities, grow and plant new churches.
- Intercultural and global focus – we will reposition Knox to be an intercultural seminary in Canada with a global reach.
- Spiritual and mental health – we will be leaders in helping professionals and churches respond to the increasing spiritual and mental health needs in our society.
- Thought leadership in Christian faith – we will deepen our commitment to a critical approach to faith and producing knowledge in the service of the church, the university and society.
- Mission-focused facilities – we will optimize the use of our current and future facilities to support our mission.

Each of these priorities has specific initiatives and goals. For example, to assist the church in congregational vitality and growth, we plan to establish a centre for congregational studies and re-establish a professorial position in preaching and worship. We will expand our capacity to meet the needs of our growing program in spiritual care, Christian counselling and psychotherapy. Our intention is to continue to serve the church as we have always done, while at the same time pivoting to help meet new and changing needs in our culture and society. We ask the General Assembly, and all in our denomination, to pray for and with us as we seek to serve in new and exciting ways.

COLLEGE CONVOCATIONS

SPECIAL FOUNDING DAY CONVOCATION

On November 5, 2019, Knox College held a special Founding Day Convocation service to celebrate the 175th anniversary of the first Knox College classes, which were held on November 5, 1844. At the service, Knox College granted the degree Doctor of Divinity (honoris causa) to three people: the Rev. Dr. Terry LeBlanc, Dr. Stephanie Ling, and the Rev. Dr. Pearce J. Carefoote. Knox College also presented Distinguished Leadership Awards to two people: Ms. Beverly Grace LeBlanc and Dr. Peter N. Ross. The Board of Governors, on the recommendation of the Principal, Faculty and Academic Committee, was also pleased to recognize the Rev. Dr. J. Dorcas Gordon’s long-standing and continuing association with Knox College and her distinguished leadership in theological education, with the status of Principal Emerita. The convocation address, “What Goes Around: Circular Theology in a Linear Age”, by the Rev. Dr. Terry LeBlanc was well received by the large crowd in attendance.

176TH CONVOCATION

On May 13, 2020, Knox College held its first ever virtual convocation to recognize 24 individuals who completed academic programs, degrees, diplomas, and certificates as follows: Ph.D. (5), Th.M. (4), M.A. (1), M.Div. (7), M.P.S. (4), M.T.S. (1), M.R.E. (1), Certificate in Theological Studies (1).

177TH CONVOCATION

At the time of writing, the 2021 convocation is planned for May 26, 2021, again to be held virtually. It is expected that 30 individuals will graduate as follows: Ph.D. (5), D.Min. (2),

Th.M. (1), M.A. (1), M.Div. (8), M.P.S. (8), M.T.S. (4), M.R.E. (1). The Rev. Dr. Richard Topping, Principal of the Vancouver School of Theology and Professor of Studies in the Reformed Tradition at St. Andrew's Hall, is the invited speaker.

STUDENTS: ENROLMENT AND ACADEMIC PROGRAMS

Knox College enrolls a diverse student population across multiple academic programs. In 2019 Knox's total enrolment was 140 (106 domestic and 34 international). In 2020 enrollment was 145 (113 domestic and 32 international). In May 2020, Knox recognized 24 graduates; in 2021 the anticipated number is 30. In any given semester, registration fluctuates based on the numbers of students who register full-time or part-time or take a leave of absence. 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. Mr. Shawn Stovell 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 was launched in the fall of 2019.

Knox College currently offers seven academic degree programs and one certificate program: four at the basic degree (professional masters) and four at the graduate degree (advanced academic and professional). Our basic degree programs are Master of Divinity, Master of Pastoral Studies, Master of Theological Studies and Certificate in Theological Studies. In fall 2019 Knox College began admitting students to the new Certificate in Theological Studies program (7 courses), available online on a part-time basis or on campus on a full-time basis. The Master of Pastoral Studies program is seeing considerable growth, indicating that this is meeting both an interest among students and a need within Canadian society. Our graduate degree programs are Master of Arts, Master of Theology, Doctor of Ministry and Doctor of Philosophy in Theological Studies.

BOARD OF GOVERNORS

The Board of Governors of Knox College consists of 18 members, 15 members appointed at large by the General Assembly, plus the Principal, one faculty representative and one Knox-Ewart Graduate Association (KEGA) representative. The board held three regular meetings (October, February and May) in 2019–2020 and five meetings (August, October, December, February and May) in 2020–2021. The board is responsible for fiduciary, strategic and generative work on behalf of the General Assembly. Since 2019, in addition to its regular work, the board has been working on the implementation of the new strategic plan for the college, has restructured the investment of the college's endowment funds, has begun the work of preparing for the college's next accreditation review by The Association of Theological Schools (ATS) which will happen in fall 2022 and provided oversight as the college has navigated the academic, administrative and financial challenges of theological education during the pandemic. The board also adopted draft revisions to the Bylaws and the Standing Orders of Knox College which it plans to bring forward to the General Assembly for approval in 2022. During the pandemic, the board and its committees met more frequently to advance the work of the college and to support the administration, faculty, staff and students during this challenging time.

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 Learning and Assistant Professor of Spiritual Care; Dr. Nam Soon Song, Ewart Professor of Christian Education and Youth Ministry; and the Rev. Dr. John Vissers, Principal and Professor of Historical Theology. Principal Emerita, the Rev. Dr. Dorcas Gordon continues to supervise and advise graduate students. We have been delighted to have the Rev. Dr. Stephen Farris with us at Knox College as Visiting Professor of Preaching on a part-time basis. Professor Charles Fensham was on research leave in the fall 2019 term and Professor Nam Soon Song was on research leave in the winter 2020 term. Principal John Vissers was also been on research leave in winter 2020 term. No faculty were on sabbatical leave in fall 2020. Professor Bradley McLean has been on sabbatical leave during winter term 2021. Also, during winter term 2021 Professor Esther Acolatse has been undergoing review for promotion to full professor.

Adjunct Faculty and Sessional Lecturers

As one might imagine, within a small faculty, there are challenges of resourcing teaching, academic administration and student advising. The college benefits from the resources of the Toronto School of Theology for teaching. Knox is also 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 2019–2020 academic year were: the Rev. Dr. Kathy Edmison, (Psycho-Spiritual Distress, Crises and Therapeutic Directions), Dr. Kim Bokyoung (Understanding New Testament), the Rev. Dr. Frank Kovacs (New Testament Greek and Greek Exegesis), Dr. Nik Ansell (Theology of Religions: Diversity, Plurality and the Christian Message), the Rev. Dr. Clyde Ervine (Congregational Leadership), the Rev. Dr. Chun Hoi Heo (History and Polity of Korean Evangelical Holiness Church), the Rev. Dr. Hye Kyung Heo (Christian Ethics for Biosphere and Context), the Rev. Dr. Glenn McCullough (Worry and Anxiety), the Rev. Dr. Sarah Travis (Basics of Biblical Preaching and Reformed Worship), the Rev. Dr. Harris Athanasiadis (Reformed Theology in Dialogue), the Rev. Dr. Emily Bisset (Preaching Practicum) and the Rev. Dr. Dong Ha Kim (Theology and Practice of Ministry). Many of the same instructors taught in 2020–2021 with the addition of the Rev. Don Muir (Presbyterian Polity) and Dr. Mi Weon Yang (Human Growth and Spiritual Journey).

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 (SPE). Their important work creates opportunities for experiential learning in congregational, clinical, institutional and intercultural settings that are vital to preparation for ministry. In 2019–2020 there were eight Presbyterian ministers who served as TFE supervisors and ten CASC (Canadian Association of Spiritual Care) approved supervisors and educators. In 2020–2021 we have 16 clergy, 14 Presbyterian Church in Canada and two Korean Presbyterian Church in America - who serve as TFE supervisors. Knox had two CPE/SPE supervisors (both are ordained as well in the United Church). There are 18 students in TFE this year. Practical theological field education continues to be a vital part of ministerial formation at Knox.

Retirement of Dr. Nam Soon Song

On June 30, 2021, Dr. Nam Soon Song, Ewart Professor of Christian Education and Youth Ministry, will retire after 21 years of exemplary service to Knox College and The Presbyterian Church in Canada. The college wishes to acknowledge Dr. Song's contribution with the following Minute of Appreciation:

Minute of Appreciation for Professor Nam Soon Song

Since her arrival at Knox College in 2000 to assume the Ewart Chair of Christian Education and Youth Ministry, Dr. Nam Soon Song's influence has been deep and wide and transformational, for her students, the college, and the church. For 21 years, Professor Song has been teaching courses in religious education and intercultural studies, mentoring and supervising graduate students and leading research on Asian Christianity in North America generally but more particularly as it is lived out in the Canadian context. Dr. Song accepted the call to Canada following an already distinguished career as a professor and academic administrator for 13 years at Hani University and Theological Seminary in Korea. She is a graduate of Presbyterian University and Theological Seminary (B.A.) in Korea and Union Theological Seminary (M.A., Ed.D.) in Richmond, Virginia.

Dr. Song has a passion for the importance of the educational ministry of the church and has worked tirelessly to equip and empower her students to lead faithfully and creatively in their ministries. In addition to teaching courses on Christian education, Leadership development and Intercultural studies, she has supervised numerous graduate studies in doctoral and masters' programs. In addition to teaching and supervising, Dr. Song has served as Director of the Centre for Asian-Canadian Theology and Director of the Ewart Centre for Lay Education at Knox College. Dr. Song also holds an appointment with Full Status at the Toronto School of Theology's Graduate Centre for Theological Studies.

Professor Song was the leading force in developing the Knox Lay Education Certificate Program, a program which not only provided theological education for dozens of lay men and women but

also encouraged many to engage in more formal theological education at the college. She was also instrumental in designing and working to get approval at Knox for the Master of Religious Studies degree, sharing in its teaching and supervision with other professors at the TST. Several Knox students over the years graduated with both an M.Div. and M.R.E. degrees, thereby equipped to lead the church in two critical facets of its ministry.

Over the years, she has lectured and taught widely at other theological schools, academic conferences and has organized and led numerous workshops for parents, teachers, clergy and lay people in the church. She has published extensively on the intersection of religious education, Korean Presbyterianism and Asian culture. Dr. Song was the lead researcher on a project funded by the Louisville Institute which resulted in the 2020 publication of the book *People of Faith, People of Jeong (Qing)*. This was her third project. The first focused on Youth Ministry and involved listening to the stories of Korean Canadian youth. The second, focusing more broadly on Asian Canadian young people, explored their religious commitment post high school. Each project has resulted in a publication that has enriched our knowledge of the Asian churches in the Canadian context. No longer is the Canadian experience subsumed under the heading of Asian American. Throughout her years at Knox, her abiding passion has been to create an Institute for theological research which would provide ground-breaking research, first within the Asian traditions and then more broadly within other marginalized communities.

In addition to her research, Professor Song has been instrumental in guiding Knox in its interaction with theological schools in Korea. It was under her leadership that Knox visited Korea a number of times, visits that resulted in partnerships with seminaries of the Presbyterian Church in Korea. During these visits, Professor Song insisted that time was set aside to meet with and to encourage the increasing number of alumni(ae) of Knox teaching and ministering in Korea, now approximately 23 in number.

Professor Song's academic and administrative accomplishments – as significant as they are – do not tell the whole story of her commitment to Knox College and her contribution to The Presbyterian Church in Canada. Nam Soon is a woman who possesses a deep Christian faith and an abiding love and care for her students. A quiet yet persistent presence, she has helped Knox College begin to navigate the challenges of becoming a truly intercultural community with a global Christian consciousness. Her tireless commitment to diversity and inclusivity in workshops organized, in faculty meetings and in the classroom are a legacy that will ensure Knox remains at the forefront of theological education, living out its mission to strengthen and serve both church and Canadian society. Knox College extends its deep gratitude to Professor Nam Soon Song as she transitions to a well-earned retirement; we honour her for her outstanding contribution to our community of faith and learning; and we pray for God's blessing upon her and her family.

Recommendation KNX-001 (adopted, p. 46)

That the above Minute of Appreciation for Dr. Nam Soon Song, Ewart Professor of Christian Education and Youth Ministry at Knox College, be adopted.

Faculty Development and Renewal

In the next few years, a significant number of Knox College faculty will retire. For many years, the college has benefitted from talented and committed professors with deep experience in theological education and the church. As positions become vacant, the college will review new professorial appointments in light of the strategic plan and the needs of the college and the church. For the coming year (2021–2022), the board has approved searches in two areas: (1) Ewart Professor of Christian Education and Youth Ministry; (2) Academic Dean. The board has also prioritized the appointment of a Professor in Preaching and Worship as part of the strategic plan and funding priorities.

COLLEGE ADMINISTRATION AND STAFF

Knox College is fortunate to have a very able and hardworking management, administration and support staff. The executive staff consists of the Rev. Dr. John Vissers as Principal, the Rev. Dr. Stuart Macdonald as Vice Principal and Academic Dean, the Rev. Dr. Dong-Ha Kim as Director of Basic Degree Studies, Mr. Shawn Stovell as Registrar and Director of Enrolment Management, Mr. Robert Adams as Director of Finance and Administration and Ms. Joan Pries as Chief Librarian and information technology liaison. These individuals serve as the Principal's senior advisory team and as resource staff to the Board of Governors. Dr. Stuart Macdonald has indicated

his intention to step down as Vice-Principal and Academic Dean at the end of his current term (June 30, 2022) and return to full-time teaching on faculty. In addition to faculty and executive staff, the college employs 12 additional staff to service the residence, library, building management and financial administration.

TORONTO SCHOOL OF THEOLOGY (TST)

Knox College continues to participate actively in the Toronto School of Theology (TST) which is comprised of seven different theological schools representing four different Christian traditions (Anglican, United, Presbyterian and Roman Catholic). It is one of the largest ecumenical consortia in North America. Dr. Dorcas Gordon's term as interim Director concluded at the end of December 2019, and the TST appointed a new Director, the Rev. Dr. Pamela Couture from Emmanuel College to serve in this capacity, effective January 1, 2020. In March 2021 TST and its constituent colleges underwent a regularly scheduled academic review under the University of Toronto Quality Assurance Program (UTQAP). This review will form the basis of negotiations for a renewed Memorandum of Agreement (MOA) between the colleges, TST, and the University of Toronto. This agreement provides access to university services, including government funding for academic programs. The UTQAP report and the renewed MOA will be included in the 2022 report of Knox College to the General Assembly.

ASSOCIATION OF THEOLOGICAL SCHOOLS (ATS)

In fall 2022, Knox College will undergo a regularly scheduled ten-year re-accreditation visit by the Association of Theological Schools in the United States and Canada. ATS is the major accrediting body for theological schools in North America and Knox College has held an uninterrupted accreditation since the 1940s. In preparation for this visit, the college will prepare a self-study according to the new standards of accreditation which were adopted by ATS in June 2020. The steering committee which will oversee Knox's Self-Study consists of Mr. Michael Nettleton, the Rev. Dr. Stuart Macdonald, Professor Bradley McLean, Ms. Joan Pries, and the Rev. Dr. John Viissers. The results of this review will be reported to the General Assembly in June 2023.

THE PRESBYTERIAN CHURCH IN CANADA

Knox College is grateful for the financial support it receives for its programs from Presbyterians Sharing, the Ewart Endowment and bursaries for students from the General Assembly, synods, presbyteries and local congregations. The college provides 100% bursaries for full-time Master of Divinity students who are candidates for ministry certified by a presbytery.

Knox College participated actively in the Theological Education Liaison Group (TELG) which met once in person, and three times by teleconference since 2019. The heads of colleges also consult regularly. One of the items discussed related to Overture No. 8, 2020 from the Presbytery of Huron-Perth, regarding the development of a program in environmental theology and a response has been prepared by the colleges together.

The Rev. Amanda Currie, Moderator of the 2019 General Assembly of The Presbyterian Church in Canada, preached at the Knox College community worship service on Tuesday, October 1, 2019. She also preached the following day at the, Toronto School of Theology's 12th annual Agape service which was held at Knox College. She also participated in the 175th special convocation in November 2019 and preached at the weekly virtual zoom chapel in fall 2020. We are very grateful to the Rev. Currie, a graduate of Knox College and a current D.Min. student (on leave) for so graciously sharing her ministry with our community.

LIBRARY SERVICES

In August 2019, Knox College bid a sad farewell at the retirement of the Rev. Susan Sheridan, a member of our library team for the past ten years. Susan was a great resource for students and faculty, in particular, finding information in the Acts and Proceedings of the General Assembly. She was an enthusiastic employee whose positive, cheerful presence will be missed. The library warmly welcomed Dr. Laura Alary to our team in September 2019. As a Knox graduate, Laura brings her theological knowledge as well as her gifts of creativity and organization to the library. She provides knowledgeable oversight to the McKay Educational Resource Centre – a collection of resources related to Christian education, faith formation and congregational life. Laura's knowledge and expertise in areas such as children and worship (Laura is the author of ten

children's books), as well as spirituality and practice allow her to enhance the McKay resources in new ways. The Caven Library continues to be a centre for research for faculty, staff, the public at large and members of The Presbyterian Church in Canada. Since March 2020, during COVID-19, Caven Library has provided curbside service and assisted students and professors in classes by providing electronic access to materials.

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. In the fiscal year, May 1, 2018 – April 30, 2019, Knox was able to have a surplus, which allowed us to make improvements throughout the building and residence area including upgrades to our fire doors. The most recently completed fiscal year (May 1, 2019 – April 30, 2020) ended with a deficit due to the impact of COVID-19 on operations and investments. The current fiscal year (May 1, 2020 – April 30, 2021) is proving more challenging due to the impact of COVID-19 on operations, specifically on the college residence. Going forward, Knox will continue to fulfill its mission while maintaining economic equilibrium.

ADVANCEMENT AND ALUMNI RELATIONS

Knox College is grateful to all who have supported our work through donations, both to special appeals and our annual fund. We are pleased that support for our annual fund continues to grow. Knox College launched the publication *Vocations* in the winter of 2020 (replacing *Connexions*) as a way of communicating with alumni, donors and the broader community. The initial response has been very positive. As the board and faculty consider carefully the priorities outlined in the new strategic framework, the work of the Advancement Committee will help determine how and what funding for those priorities might be realized. The college continues to be grateful for the ongoing interest and support of its many graduates, from both Ewart College and Knox College (KEGA, Knox-Ewart Graduates Association) and its many former residents (KNOXFRA, Knox Former Residents Association) who continue to feel a strong bond to the College. KEGA hosted a community worship service in 2019 and in 2020 and has provided opportunities to meet with students to nurture student-alumni relations.

CENTRE FOR ASIAN-CANADIAN THEOLOGY AND MINISTRY

Meaningful research and engaging public events have come to define the Centre for Asian-Canadian Theology and Ministry. A grant from the Louisville Institute has enabled the centre and the core research members (Dr. Nam Soon Song, Knox College Ewart Professor of Christian Education and Youth Ministry, the Rev. In Kee Kim, St. Timothy Korean Presbyterian Church, Dr. Dong Ha Kim, Knox College's Director of Basic Degree Studies and Director of the Centre for Asian-Canadian Theology and Ministry and Prof. Ben Kuo, University of Windsor) to conduct an important research project throughout the 2018–2019 years. This past year, the same grant has also enabled the research team to share its findings in the form of a book project entitled, *People of Faith, People of Jeong (Qing)* published in 2020. In fall of 2019, the centre hosted a special bi-annual event known as the "Music Celebration of Thanksgiving." Held at Vaughan Community Church, 12 interdenominational choirs came together to create a truly wondrous, multicultural musical experience, all the while strengthening our cultural heritage as well as providing a way to embrace intergenerational fellowship and harmony. The next celebration service is being planned for October 2022.

APPRECIATION

Three members of the Board of Governors left in 2020 having completed their final term: Mr. Peter McKinnon (convener), Mr. Michael Nettleton and Ms. Joan Stellmach. The Rev. Gail Johnson Murdock resigned from the board after serving for two years. The board wishes to record its gratitude to these members who have served with excellence in the areas of governance, academics, administration and audit. Mr. Sachin Ramprakash newly appointed to the board in June 2019, was subsequently unable to accept the position. In 2020, Ms. Carol Jackson was reappointed to a second three-year term. In 2020 the board nominated five candidates to replace departing members, each with specific gifts and experiences which fulfill the board's skills matrix and its commitment to intercultural diversity: Mr. Justice Agyemang, the Rev. Dr. Peter D. Coutts,

Mr. Robert C. Hayashi, Mr. Mark McElwain, and Dr. Kathryn McClellan. These members have served in 2020–2021. The board is asking that their appointments be ratified at the 2021 General Assembly.

Five members of the board completed an initial three-year term in 2021 at this General Assembly, four of whom have agreed to serve a second three-year term: the Rev. Dr. Richard Fee, the Rev. Linda-Patton-Cowie, Mr. Randal Phillips and the Rev. Jonathan Tait. the Rev. Dr. Ian Morrison has asked that his name not be put forward for reappointment. We wish to acknowledge the Rev. Dr. Morrison's work on the board, especially as chair of the Administration Committee.

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.

SUPPLEMENTAL REPORT

In a letter addressed to the convener of the Board of Governors of Knox College, which was received and accepted by the board at its meeting on May 12, 2021, the Principal of the college, the Rev. Dr. John A. Vissers, informed the board that he does not wish to have his name stand for re-appointment when his five year term concludes on June 30, 2022. With this information, the board has commenced the implementation of its procedure for nomination and appointment of a principal. The first item within that procedure is to inform the General Assembly of this decision.

While this news is received with sincere regret, Dr. Vissers graciously informed the board of his willingness to an extension of his contract as principal for a period, preferably not exceeding one year, to allow time to complete a number of important initiatives and appoint a successor. Dr. Vissers expressed his desire to remain as Professor of Historical Theology for a five-year term.

Recommendation KNX-002 (adopted, p. 46)

That sincere gratitude be expressed to the Rev. Dr. John Vissers for the years of service as Principal of Knox College, noting that he does not wish his name to be considered for a second term appointment as Principal of Knox College.

Recommendation KNX-003 (adopted, p. 46)

That the decision of the Board of Governors of Knox College for Principal Vissers to be granted an extension of one year to June 1, 2023 or any necessary time serving as principal during the process of appointing a successor be accepted.

Recommendation KNX-004 (adopted, p. 46)

That the appointment of Professor John Vissers as Professor of Historical Theology continue unaltered for a period of five years commencing July 1, 2022.

Randal Phillips
Convener

John Vissers
Principal

THE BOARD OF ST. ANDREW'S HALL

To the Venerable, the 146th General Assembly:

St. Andrew's Hall, one of three theological colleges of The Presbyterian Church in Canada, has responded well during this challenging time of pandemic, working closely with its partner institution, Vancouver School of Theology. Our investment in online, distance education pedagogy and technology over many years enabled the Hall and VST to pivot easily to the restrictions of pandemic impacted study. Since the rise of the 2019 General Assembly, there have been three significant changes in personnel. The Rev. Dr. Robert (Bob) Paul retired as Dean on June 30, 2020, the Rev. Dr. Ross A. Lockhart took up the post of Acting Dean July 1, 2020, and the Rev. Rebecca Simpson was appointed Presbyterian Director of Formation on January 1, 2021. St. Andrew's Hall is grateful to God for a steady increase in enrollment in theological education, continued development and thriving of The Centre for Missional Leadership, as well as the safety and well-being of our faculty, staff, students and residents throughout the COVID-19 pandemic.

MINUTE OF APPRECIATION – THE REV. DR. ROBERT PAUL

The Board of St. Andrew's Hall gives thanks for the ministry among us of the Rev. Dr. Robert (Bob) Paul at the conclusion of his service as Dean on June 30, 2020. Dr. Paul joined St. Andrew's Hall in 2015 after congregational service with the Presbyterian Church (USA) in Washington, Oregon and California. As Dean of St. Andrew's Hall, Dr. Paul also served as Professor of Mission Studies at the Vancouver School of Theology. The Board thanks Dr. Paul for his service to St. Andrew's Hall and wishes him well in retirement, including time with his new grandchild.

Recommendation SAH-001 (adopted, p. 47)

That the above minute of appreciation for the Rev. Dr. Robert (Bob) Paul be adopted.

NOMINATION OF DEAN OF ST. ANDREW'S HALL

With the anticipated retirement of the Rev. Dr. Robert (Bob) Paul on June 30, 2020, the Board of St. Andrew's Hall reviewed and revised the Dean's job description, drafted terms of reference and established a search committee and named board member Mr. Ron Zapp as convener. The search committee consisted of members of the St. Andrew's Hall Board, a representative from Vancouver School of Theology, a staff representative of St. Andrew's Hall, a student representative and a member of the Assembly Council. Advertisement of the position was circulated through the presbyteries, denominational publications, as well as internationally through websites and social media. From many inquiries, three applications were received. Dr. Ross Lockhart was deemed the single, fully qualified applicant and invited to interview with the search committee on April 16, 2020. Seven presbyteries from across the country nominated Dr. Lockhart for the position of Dean at St. Andrew's Hall. Dr. Lockhart was invited to give a lecture on May 4, 2020, offering his vision for St. Andrew's Hall over the next five years. Members of the St. Andrew's Hall board and staff, faculty at Vancouver School of Theology, representatives of the Presbytery of Westminster and Presbyterian theological students were invited to participate in the lecture. The search committee asked participants for their remarks and questions by May 6, 2020. The search committee then met and made a unanimous recommendation on May 20, 2020, to the Board of St. Andrew's Hall that the Rev. Dr. Ross A. Lockhart be appointed the fifth Dean of St. Andrew's Hall. Dr. Lockhart is a minister of Word and Sacraments in The Presbyterian Church in Canada and Associate Professor (with tenure from the 2017 General Assembly), having served in the dual role of Director of Presbyterian Formation at Vancouver School of Theology and founding Director of The Centre for Missional Leadership until this new appointment. Dr. Lockhart is author, co-author and editor of four recent books on missional theology and a frequent guest speaker in Presbyterian congregations. Since the cancelation of the last General Assembly due to the COVID-19 pandemic, Dr. Lockhart has been serving in the role of Acting Dean.

Recommendation SAH-002 (adopted, p. 47)

That the Rev. Dr. Ross A. Lockhart be appointed Dean of St. Andrew's Hall effective July 1, 2021.

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. The college is governed by a Board of Management comprised of individuals appointed by the General Assembly, with ex-officio members representing the Vancouver School of Theology. The board 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 are 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. In February 2021, the board adopted a new five-year strategic framework that includes the vision that "St. Andrew's Hall is called to discern and equip the future church that God is bringing" as well as the mission statement, "St. Andrew's Hall educates and equips missional leaders through teaching, hospitality and witness for Christ's church of tomorrow, today."

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.

The Rev. Dr. Ross Lockhart, Acting Dean of St. Andrew's Hall, serves as Professor of Mission Studies and teaches in the area of Practical Theology. In the autumn of 2020, the board conducted a search for a new Presbyterian Director of Denominational Formation left vacant when Dr. Lockhart assumed the role of Acting Dean. The Rev. Rebecca Simpson was selected through a process of application and interview and took up her part-time role on January 1, 2021. 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. 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.

Thirty-nine Presbyterian students were registered with St. Andrew's Hall in the fall of 2019 for studies at the Vancouver School of Theology or through Regent College.

As determined by the vision and mission statements 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 was the founding Director and now has oversight as Acting Dean. Ms. Andrea Perrett serves as Associate in New Witnessing Communities and as Director of Cyclical Vancouver. She is currently on maternity leave and the Rev. Lydia Bae is leading Cyclical Vancouver until January 2022. The Rev. Dr. Tim Dickau serves as Centre for Missional Leadership Associate leading our Missional Certificate Program. The Rev. Dr. Darrell Guder serves as Senior Fellow to the Centre for Missional Leadership, providing vision and guidance. Our aspiration is to enable the flourishing of Christian communities equipped for effective witness in the world.

The program of the centre supports congregations through preaching and the resourcing of sessions, developing academic courses and hosting conferences and seminars focused on subjects such as church planting, evangelism, catechesis, new monasticism, creative methods of outreach and forming missional leadership within congregations. This past year we launched a new Missional Certificate Program under the direction of the Rev. Dr. Tim Dickau, who pastored the highly missional Grandview Church in east Vancouver for three decades, with a strong focus on evangelism and justice. Meeting monthly online, we have individuals and congregations coast-to-coast being equipped for missional practice. The Centre for Missional Leadership has also been hosting monthly "pastoral leader zoom calls" since the beginning of the pandemic, providing space for teaching and ruling elders to receive care and equipping for mission in these challenging times. The centre also supports the work of Cyclical PCC, a church-planting initiative within The Presbyterian Church in Canada, by providing leadership and hosting assessment sessions for candidates exploring church-planting, as well as establishing and funding Cyclical Vancouver. 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 and we welcome guest-preaching and teaching opportunities. The Centre for Missional Leadership also published two new books – *Better Than*

Brunch: Missional Churches in Cascadia (2020) and *Christian Witness in Post-Christian Soil* (2021), both are available from Cascade Books.

QUALITY ACCOMMODATIONS AND HOSPITALITY

St. Andrew's Hall operates a residential facility for students studying full-time at the University of British Columbia or at one of its associated theological colleges. 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. Acting Dean Ross Lockhart serves as administrative head of the college and residential hall. He is ably supported by Ms. Mavis Ho as Executive Assistant 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 are assisted by Ms. Shiraz Dhillon in the housing office, Ms. Amy Lin in bookkeeping and Mr. Ram Kishore as Custodian. Ms. Silva Kraal, and Ms. Yanfen An 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, with services held online since March 2020. In a non-pandemic time, the chapel is also home to a Korean language worship gathering for students on Thursday evenings, Wednesday evening soup night for residents, an Alcoholics Anonymous group on Saturday nights as well as regular 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 2019 represented 4.3% of our budget. We also received a significant estate gift in 2020 of nearly \$4 million, dedicated to the education and preparation of Presbyterian ministers and leaders. This gift will support student bursaries and scholarships, the Centre for Missional Leadership, library resources and recruitment efforts.

Financial statements of the college are independently audited on an annual basis. Despite the challenges of the pandemic, we are pleased to report that an operating surplus was realized in 2020. 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 through strategic investments in program growth.

SUPPLEMENTARY REPORT

OVERTURE NO. 8, 2020 (p. 736)

Re: Develop an environmental theological program

The prayer of Overture No. 8, 2020 from the Presbytery of Huron-Perth asks the colleges of the church to develop a program of environmental theology.

We appreciate the concern that lay people, candidates for the ministry, ruling elders and teaching elders who access the various programs of our theological colleges be equipped to think, speak and act thoughtfully in response to our stewardship for creation. We take seriously Living Faith's call in 2.4 to honour the Triune God through our care for the world:

- 2.4.1 Though life is a gift from God,
 human life depends on the created world.
 Our care for the world must reflect God's care.
 We are not owners, but stewards of God's good earth.
 Concerned with the well-being of all of life
 we welcome the truths and insights
 of all human skill and science
 about the world and the universe.

2.4.2 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.

While not having a specific program on environmental theology, the colleges of The Presbyterian Church in Canada integrate theological concerns for God's creation into existing curriculum, guest lectures, publications, as well as community life for faculty, staff and students. Recent examples from the last two years of such an emphasis on creation care include:

St. Andrew's Hall/Vancouver School of Theology

- Attention to a theology of creation and ecological concerns in biblical, theological, historical and practical theology courses (including in summer school).
- A robust body of publications assigned in class from former Vancouver School of Theology Distinguished Theologian-in-residence Dr. Sallie McFague, including *The Body of God: An Ecological Theology*, *Blessed Are the Consumers: Climate Change and the Practice of Restraint*, and *Models of God: Theology for an Ecological, Nuclear Age*.
- Student and faculty retreat at A Rocha Canada's environmental ministry in Surrey, British Columbia.
- A Rocha Canada's Leah Kostamo, author of *Planted: A Story of Creation, Calling and Community* as chapel speaker and guest in numerous classes.
- Commitment to creation care through the ministries and courses of the Indigenous Studies Centre at Vancouver School of Theology under the direction of Dr. Ray Aldred.
- Dr. Norman Wirzba as the Sommerville Lecturer on the theme of "Eating: More than just a Matter of Life and Death" exploring the theme of food security and the connection between care of creation and honouring of God.
- Dr. Tony Campolo lecture on social justice with an emphasis on environmental justice.

Knox College, Toronto

- Professor Charles Fensham, Professor of Systematic Theology, has researched and published widely in the areas of climate change, eco-theology, and environmental ethics, for example:
 - "The Transformative Vision: Public Witness and the poiesis of Christian Social Transformation". *Missiology: An International Review*. 44:2 (April 2016), 155–166.
 - "Faith Matters: Towards a Public Missiology in the Midst of the Ecological Crisis". *Toronto Journal of Theology*. Supplement 1, 2015, 17–28.
 - "The Sacrament of the First Child of God: A Renewed Christian Eco-Imaginary". *Scriptura: International Journal of Bible, Religion and Theology in South Africa*. 111 (2012:3) 323–32.
 - "Sin and Ecology: A Conversation with Jürgen Moltmann and the School of René Girard". *Journal of Reformed Theology*. 6. (2012) 234–50.
 - "Imagine a Sacramental Tree Planting Conspiracy" in *Living Eco Justice*. *Ottawa: Citizens for Public Justice*, 2013. 69–75.
- The Faculty of Theology at the University of St. Michael's College, one of the colleges of the Toronto School of Theology of which Knox College is a founding member, has a full program in Ecology and Theology. Students of Knox College have access to these courses as part of their regular studies.
- Many of the required courses in the Master of Divinity program at Knox College currently include sections on ecology and theology, for example: Christian Ethics, Reformed Theology in Dialogue, Doctrines of Reconciliation, 20th Century Ecumenical Ecclesiology.
- Annually, second year M.Div. students are required to participate in an intensive intercultural learning experience at the Evangelical Seminary in Matanzas, Cuba (SET) with a theme for study. In February 2020 the theme was the climate crisis and focused on the World Council of Churches "Wuppertal Call" and the "Decade for the Healing of Creation".

Presbyterian College, Montreal

- Together with its partners in the Montreal School of Theology, The Presbyterian College offers a third year M.Div. course entitled "Indigenous Encounters", which provides opportunities for students to encounter and learn from representatives of various Indigenous

communities. These encounters and conversations invariably focus on the nature and goodness of creation. The most recent installment of the course included a panel discussion on the Indigenous relationship to the land and the Creator, which focused on environmental concerns in theological perspective.

- The Congregational Mission course of The Presbyterian College and the Montreal School of Theology includes special focus on the question of integrating congregational mission with care for the creation and a theology of the environment. That is, we conceive a pastoral theology that takes creation care and concern about environmental degradation as fundamental to the life of the church.
- The Presbyterian College has hosted and anticipates hosting conferences in creation care and environmental concerns. The most recent major conference was on the question of Food and Faith, and featured Norman Wirzba and Rachel Marie Stone on the theology of eating, which is also a theology of creation care.
- Courses in theological ethics offered through The Presbyterian College include classes and assignments focused on environmental ethics and the theology of creation.

We hear the request from the Presbytery of Huron-Perth as a call and encouragement for all members of The Presbyterian Church in Canada, including those who are theologically educated through the colleges, to be leaders in both expressing and engaging a public theology that honours the Creator through creation.

Recommendation SAH-003 (adopted, p. 47)

That the above be the response to Overture No. 8, 2020 re develop an environmental theological program.

Ian Rokeby
Convener

Ross A. Lockhart
Acting Dean

VANCOUVER SCHOOL OF THEOLOGY

To the Venerable, the 146th General Assembly:

THOUGHTFUL, ENGAGED AND GENEROUS CHRISTIAN LEADERS

In 2021, we not only taught adaptive leadership, we lived it out. The faculty, students, staff, board and administration of the school showed resilience, kindness, trust in God and a degree of mutual support that bears witness to the gospel. Our hybrid delivery enabled us to move all our classes online with the help of a wonderful IT department and to teach students on five continents who registered for courses and programs. Auditors of our courses significantly increased and the training of our faculty for online instruction was a providential blessing. Zoom and Canvas, while not without limitations, are essential and flexible enough to provide engaging online learning. In January 2020, VST was acknowledged by *In Trust* Magazine (for theological schools across North America) as one of six – and the only Canadian – schools that have undergone significant transformative change. “Recognizing they could no longer maintain the status quo in this radically changing environment, six theological schools took bold, drastic action.”

VST 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 waiting for the next one. Our theological ethos is designed to nurture practitioners who are making a difference for God and the gospel. We are convinced that the Risen Christ is always already involved in the world (we're missional); we discern that movement and respond to grace wherever we find it – and it is surprising where it is found. Our graduates are generous, inclusive 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.

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. Ross Lockhart, Dean of St. Andrew's Hall; and the Rev. Dr. Pat Dutcher-Walls, Academic Dean of VST. Prof. Dutcher-Walls will officially retire June 30, 2021. We are so very grateful for Pat's insightful, diligent and careful work on behalf of our school. She will continue to work with us in preparation for our ATS accreditation visit in 2023. We are grateful for the appointment of the Rev. Rebecca Simpson as Director of Denominational Formation for our Presbyterian students.

The faculty have completed a volume together entitled *Theological Studies: A Thoughtful, Engaged and Generous Approach*. It will be published in 2021 as part of the 50th anniversary of VST and is edited by Harry Maier, Richard Topping and Ashley Moyses. Our faculty continues to be prolific in research and publication. In the fall of 2020, at least five new books for publication were in the works by various members of the faculty. In 2021 more than 10 new volumes have appeared, either edited by or written by our faculty. The faculty continue to deliver important scholarship in a number of registers for the upbuilding of the church. A new Dean, Dr. Mari Joerstad, from the Kenan Institute at Duke University, will begin her employment with VST beginning July 1, 2021.

VST BOARD/EMPLOYEES

Mr. Michael Francis is the insightful and cheerful chair of the board at VST. We are so blessed by his work. The board meets four times a year, and has representatives from the Anglican, United and Presbyterian churches, as well as the community at large. We follow a policy governance model. The Rev. Victor Kim, a Presbyterian, sits on the board as a member at large. Mr. Iain Black, President and CEO of Maximizer CRM, is our Chancellor. The Dean of St. Andrew's Hall (SAH), the Rev. Dr. Ross Lockhart, and a member of the SAH board and the Rev. Dr. Jean Morris, also sit on the VST board. We launched our new brand and website in 2021 this year, a new Student Information System and OpenAthens software for easy use of online resources through our growing collection of electronic resources.

PARTNERSHIPS

VST thrives because of its partnerships. We are a theological school preparing students for Christian leadership in the Anglican, United and Presbyterian churches. In addition to these core partnerships, we work with the Sauder School of Business at the University of British Columbia, Huron College at the University of Western Ontario, St. Mark's College at UBC, and Durham University, United Kingdom, to deliver our degree programs from the B.A. to Ph.D. levels. In late 2020, we signed agreements for faculty and student exchange and course sharing with St. Andrew's, Quezon City, Philippines, and Jakarta Theological Seminary, Indonesia. These partnerships encourage us to engage in theological education that, while geared to the Canadian context, is global in its sensibilities.

GRANTS/FINANCES/FOUNDATION

Vancouver School of Theology has achieved a balanced budget for the sixth year in a row with growth in programs and while also building a reserve for capital purchases and maintenance. This has been possible through the prudent financial management of our Vice-Principal and CFO, Ms. Shari Coltart, the excellent leadership of our Audit and Finance Committee and the Foundation Board, chaired by the Venerable Ronald Harrison. The Foundation provides an important and generous revenue stream for the operations of the school.

VST has completed the expenditure of the \$400,000 Luce Grant for Indigenous Ministry through the Teaching House That Moves Around, led by the Rev. Dr. Ray Aldred. In the last year of the program, eight communities with 151 participants were engaged in Indigenous communities in Canada and the United States. A three-year grant from the United Church of Canada totaling \$225,000 will enable this work to continue in the Northwest communities within the Province of British Columbia. This ministry will take theological education to Indigenous communities in Northern British Columbia using indigenous methods and instructors and is one way that we are following up on the recommendations of the Truth and Reconciliation Commission of Canada.

In addition, significant gifts were received at VST to support ongoing and new programs. Our Sauder School of Business program, where students learn the essentials of administrative and

managerial excellence, will be completely endowed through a major donation of 1 million dollars, half of which we have already received. We received donations of almost \$70,000 to support the program in the meanwhile. We have also received significant gifts for student recruitment in Asia (\$30,000) and a recent grant of \$250,000 toward promoting congregational flourishing. We have hired a Director to lead our new project for Congregational Flourishing through Community Engagement, Mr. Chris Pullenayegem, who began January 1, 2021. A significant gift to St. Andrew's Hall was received through a bequest to be used at the Principal's discretion. This gift will support student bursaries and scholarships, the Centre for Missional Leadership, library resources and recruitment efforts.

VST is constructing larger classroom spaces and renewing Epiphany Chapel to accommodate the growth of the student body and to keep our buildings and technology ready to support theological education for the 21st century. Not all the school's strategic initiatives are fully funded and we welcome support.

ACADEMIC ENROLLMENT

The fall headcount for spring 2021 is 243. This represents an increase of 47% over 2018. The number of course registrations in the spring of 2021 is 445, an increase of 41% over spring 2018 (and an increase of 11% over spring 2020). The number of full-time students in the fall of 2020 was 89, in the spring of 2021 it is 106.

The Anglican Church of Canada has the largest cohort at 60 students, United Church the second at 55 students and Presbyterians/International Reformed is third at 45. We have a significant number of United Church of Christ students (12) and a growing number of students from other Christian churches (57). For the fall of 2020, we had the largest number of applications, acceptances and incoming class members in the history of the school. Over 60 students began their programs, including two more doctoral students in the Durham Ph.D. program and two students from our joint B.A. program at St. Mark's have now begun their M.Div. programs at VST. Our Explorers Weekend, under the direction of the Rev. Julie Lees, continues to build our domestic applications both when done in person and online. VST Sunday saw members of the VST community preaching, leading and speaking at almost 50 churches across the country in 2020 in person and in 2021 online. We are grateful to our partner churches who welcomed this effort.

SPECIAL LECTURES

Vancouver School of Theology has welcomed a series of world-class lecturers and church leaders to special lecture series at our school in the service of our mission. In the past two academic years, we welcomed Prof. Norman Wirzba of Duke Divinity School, Prof. Candida Moss, University of Birmingham, Prof. Tony Campolo, Prof. Katherine Sonderegger, Virginia Theological Seminary, Artist Dr. James He Qi, Rabbi Professor Amy-Jill Levine of Vanderbilt University, and in the summer of 2021, Prof. Miroslav Volf, who will teach in our summer school which takes place July 5-16 and includes outstanding opportunities to learn. (vst.edu/vst-summer-school). The G. Peter Kaye Lecture with Prof. Amy-Jill Levine, held online, had 1,024 people in attendance and is the most well-attended lecture we have ever had.

CONVOCATION 2020/2021

On May 11, we confer degrees and certificates to over 60 graduates in our online convocation for the classes of 2020 and 2021. Twelve students will receive the certificate in Leadership Excellence from the Sauder School of Business. We will also present the Principal's Thoughtful, Engaged and Generous Leader Award to Archdeacon Clara Plamondon and the Rev. Curtis Bablitz, Presbyterian, who exemplify the leadership we aspire to encourage. This award is made to clergy in the first ten years of ministry. We will award four honorary doctorates – to Prof. Santa Ono, President of UBC; Rabbi Marcia Prager, Director and Dean of Aleph Ordination Programs, the Rev. Doug Goodwin, former General Secretary of British Columbia Conference and Regional Executive Minister for the United Church and to Mr. Rupert Lang, Organist and Director of Music, Christ Church Cathedral, Vancouver. Our convocation speaker is Prof. Deborah van Deusen Hunsinger, author of *Bearing the Unbearable: Trauma, Gospel and Pastoral Care*, Academy of Parish Clergy Book of the Year, 2015. She will conduct an online workshop on pastoral care on May 12. This day after graduation event is part of our ongoing project for revitalization and is funded through the Hugh and Helen Mogensen Fund.

Vancouver School of Theology is grateful for our partnership with The Presbyterian Church in Canada through St. Andrew’s Hall. We pray that you will be led by God’s good, cheerful and Holy Spirit at the 146th General Assembly.

Richard R. Topping
Principal

TRUSTEE BOARD

To the Venerable, the 146th General Assembly:

The Trustee Board of The Presbyterian Church in Canada (the “Trustee Board”) is incorporated by federal statute and recognized by ancillary legislation in every province. The Trustee Board holds church assets other than the assets of active congregations. The board met in March, May, September and November of 2020 in order to discharge its statutory and fiduciary responsibilities.

A key duty of the Trustee Board is prudent oversight of the pension and other funds of the church, with invaluable support from the Investment Advisory Committee (IAC). The IAC members have extensive investment and related experience and also met formally four times in 2020. Eckler Partners Ltd. continues to advise the church and performs quarterly reviews of the asset managers.

With this support, the church has developed a more sophisticated pension investment structure than many pension funds of similar size. While returns can never be assured, the structure aims to achieve long-term return goals while preserving capital in volatile markets. This was tested by the extreme market volatility last year. For 2020, the rate of return for the pension fund was 7.6%. Members of the IAC and others consulted virtually on a regular basis during much of 2020 to monitor investment performance and liquidity in face of great uncertainty regarding rapidly shifting markets. Fortunately, the investment strategies already put in place weathered the storm, for the most part. The Trustee Board expresses appreciation for the wisdom, expertise and commitment of the members of the IAC and others in this effort. The IAC and the Trustee Board continue to seek to improve the resiliency of the pension fund.

The Consolidated Fund includes funds of the national church (other than the pension fund), as well as those of some congregations and other church organizations. For 2020, the rate of return for the Consolidated Fund was 16.6%. The performance in 2020 reflected well on changes made in recent years. The Consolidated Fund is invested differently than the pension fund and may be more affected by market volatility.

The IAC and the Trustee Board adopt asset allocations among types of investments and select investment managers, rather than directly selecting specific investments. They will continue to monitor asset allocation and performance of the asset managers and to make changes considered appropriate, for both the pension fund and the Consolidated Fund.

Overall returns for the past 4-year and 10-year rolling periods have been strong. Returns for each portfolio were:

	4 Year Rolling Return	10 Year Rolling Return
Pension Plan	8.5%	8.6%
Consolidated Portfolio	9.9%	8.8%

Congregations and other organizations within The Presbyterian Church in Canada are permitted to invest monies through the Consolidated Fund and may contact the Chief Financial Officer and Treasurer for further information.

The Trustee Board is also responsible for all assets of dissolved congregations, with a duty to prudently dispose of those assets and pay the proceeds to the church for use as determined by the General Assembly. At this time, those proceeds are applied as follows:

Pension Solvency Fund	50% (up to cumulative \$2,000,000)
Indigenous Ministries	10%
Applicable Presbytery	40% (subject to approval of mission plan)

Since the current allocation was set in 2017 until the end of 2020, an aggregate of \$1,862,628 has been allocated to the Pension Solvency Fund. In 2020, a total of \$2,934,059 was derived from the sale of assets of dissolved congregations.

OVERTURE NO. 5, 2020 (p. 735)

Re: Investments in Indigenous enterprises

The board was consulted and it concurs with the response in the Life and Mission Agency regarding investments in Indigenous enterprises (see p. 498, 38).

Asset Liability Management Study

The results of the Asset Liability Management study were presented to the Pension and Benefits Board and the Trustee Board in March 2020. Certain recommendations from that study are included in the Pension and Benefits Board report. Changes to investments referred to in the study have been deferred in light of market developments.

The following are currently members of the Trustee Board:

- | | |
|--|--|
| Mr. Richard Anderson | Mr. Peter McDougall |
| The Rev. J. Cameron Bigelow
(convener of Pension Board) | Mr. Oliver Ng (Chief Financial Officer and
Treasurer) |
| Ms. Kathleen Boose | Dr. Margaret Ogilvie |
| The Rev. Peter Bush | Mr. Abel Pandy |
| Ms. Sandra Cameron Evans
(convener of Assembly Council) | Ms. Lori Ransom |
| Mr. Donald Chu | Mr. Bruce Templeton |
| Mr. Richard Johnston (convener) | Mr. Douglas A. Wall |
| The Rev. Stephen Kendall (Principal
Clerk) | Ex-officio without vote: Ms. Jackie
Czegledi, Secretary |

The board would like to thank the retiring members: Mr. Richard Anderson, the Rev. J. Cameron Bigelow (convener of the Pension Board) and Mr. Bruce Templeton, for the generous gift of their time, talents and experience on the Trustee Board.

Richard Johnston
Convener

Jackie Czegledi
Secretary

WOMEN’S MISSIONARY SOCIETY

To the Venerable, the 146th General Assembly:

The Council Executive of the Women’s Missionary Society respectfully submits the following report for 2019 and 2020.

WMS CONSTITUTION

At the Council meeting in May 2018, the following changes were approved to the constitution of the WMS. This effort was mainly an editorial clean-up of the constitution in order to bring it up to date with decisions that were made in previous years. These changes are presented to the General Assembly with deletions shown with strikethrough and new wording underline:

VI – Meetings

1. Council: The ~~annual~~ bi-annual meeting of the Society, to be known as the Council meeting, shall be held ~~every year~~ every two years at such time and place as determined by the Council, or the Council executive when authorized by the Council.

VII – Officers of the Society

The officers of the Society shall be president, vice-president, ~~secretary~~ corresponding secretary, treasurer and such other officers as may be deemed necessary for the conduct of the Society’s work. The officers of the Society shall be the officers of the Council executive. These and any members of Council executive without portfolios shall be elected at the Council meeting.

There shall be two signing officers of the Society for official documents, which shall be any two of the following: the president, vice-president or treasurer.

VIII – Administration of Property Finance

~~All property, real and personal, acquired by purchase, bequest, gift or otherwise shall be administered by the Council executive, subject in the case of the real property to the provisions of section IX and subject in the case of all bequests to the direction of the Council.~~

All donations, bequests, presbyterial givings, and other items related to finance (such as property) shall be administered by the Council executive.

~~IX—Board of Trustees~~

~~The trustees shall be appointed by the council, one of whom shall be from the council executive and shall be the convener of the board of trustees. These shall hold for the Women's Missionary Society all the real property which it may require by purchase, bequest or gift, such real property to be administered for the benefit of the Society and by the direction of the council through its council executive.~~

~~The council executive shall have the power to revoke the appointment of any trustees in the event of the removal by death or by reason of illness, incapacity, or refusal to act, and to appoint a trustee to act in the place of the one so removed until an appointment is made at the next meeting of the council.~~

The following sections be renumbered as:

- ~~X~~ IX – Report to General Assembly
- ~~XI~~ X – By-Laws
- ~~XII~~ XI – Change of Constitution

Recommendation WMS-001 (adopted, p. 47)

That the above changes to the Constitution of the WMS be approved.

COUNCIL EXECUTIVE

The Council executive met on March 7 and 8, 2019 and October 28 and 29, 2019, at 50 Wynford Drive.

The meeting in March dealt mostly with future changes that were imposed by the finances. After much consideration and discussion, the difficult decision was made to finish publishing the *Glad Tidings* magazine at the end of the 2019 subscription year. Stemming from this decision, there were other decisions to consider including staff changes.

At the October meeting, the actions of the Personnel Committee in executing the staff changes were approved. Other agenda topics and decisions were: 1) approval of the budget for 2020; 2) Regional Gathering 2021 to be held in Montreal; 3) staff changes; 4) ideas for transitioning with staff reduction; 5) Mission Awareness Sunday resources to finish production in January 2020; 6) ideas for studies that will be produced beyond *Glad Tidings* for the next few years; 7) approval of the Nominating Committee's decision to extend the term years of the individuals who were due to finish in May 2020, to continue for two more years until May 2022; 8) future mission exposure tours suggestions; and 9) grants decisions.

Due to the pandemic, the Council executive continued to meet regularly by Zoom. We were blessed that this platform allowed us to meet more often (every two months) throughout the pandemic. Having become more familiar with Zoom and seeing its advantages, the Council executive will likely continue to meet by this way post-pandemic.

COUNCIL

Due to the pandemic, the WMS Council held its biennial meeting on June 25, 2020, by Zoom. About 40 people, including delegates, executive and staff attended. The Council approved budget estimates for years 2021 and 2022. Cathy Reid was installed as the new president. Janet Brewer completed her term as president but continues to serve on the Council executive as past-president. Joan Smith was re-installed as the treasurer.

The next Council meeting will be on Friday, May 20, 2022, at the Sheraton Parkway Hotel (Richmond Hill).

TRANSITIONS IN THE WMS OFFICE

The WMS relies on the free-will offering of its members. This is over and above what they give to their local church and Presbyterians Sharing. We consider it “second mile givings”. For many years this offering has not been covering the general operating budget, creating a shortfall that has been covered by our capital (from bequests or special donations).

In 2014, after very careful deliberations, the Council executive determined that the Book Room, which had served the WMS and the whole church for decades, had to be closed and the Book Room staff were terminated. In 2016, when the Financial Officer resigned, she was not replaced. In 2017, our Administrative Assistant finished her job and was not replaced. This left us with one full-time staff and two part-time staff, all of whom we respect and love and whose work is excellent!

In the last two years, as we watched our income decline steadily, the Council executive struggled with ways of making the expenses decrease to match the income. In 2019, decisions were made to terminate the two part-time positions and keep only the one full-time position. These decisions were made with great difficulty and made only after several scenarios were considered. Once the decision was made, steps were taken and proper protocol in terminating staff was followed.

As of June 30, 2020, Colleen Wood finished her position as editor of *Glad Tidings*. During Colleen's years as editor, the magazine subscriptions grew and many positive comments were received for the very interesting articles and studies. The WMS is grateful to Colleen for her dedication in producing many excellent issues of the magazine! We wish her well on her future endeavours, wherever God leads.

In addition, Alexis McKeown, concluded her time with us as of December 31, 2020. This position covered much work in the office, including, on average, a quarter of her time on the laying out of the *Glad Tidings* magazine. Many jobs landed on this desk and everything was done with a professional flair for which we are very grateful. We wish Alexis well on her future endeavours, wherever God leads.

This also meant that the *Glad Tidings* magazine had to cease publication as the editor position would be terminated. It was with great sadness that this decision was made. Our membership and many others who subscribed to *Glad Tidings* will miss this handy and well-read bi-monthly publication. A commemorative issue was published in early 2020.

Going forward, we realize that we will have to “do business” differently. Our worship services and studies that were published in *Glad Tidings* will continue to be produced but will be mailed to the groups once a year. Our website will be revamped to become a more useful tool as we will not have staff available for individual phone or mail requests. We recognize that not all of our members have computers or use computers but we hope that those in groups will share information – those who do with those who don't.

We have been in conversation with the Communications department of the Life and Mission Agency regarding our website and have been assured of their support once we figure out what we want to communicate and how we would like to see it done. The Life and Mission Agency has offered help in any way it can and we are thankful for this support.

This has been a very difficult two years but we are thinking positively and are trying to be proactive about the ways work will be done. It will be a huge change and change can be difficult when it occurs. We ask for your prayers as we travel this path of adjustment for our Council executive, our members and our staff.

COME TOGETHER SERIES

Out of a need to come together during the pandemic, the Council executive envisioned on new event for WMS members and anyone interested to come together by Zoom with various programming focusing mostly on mission-related topics. For the first half of 2021 year, 5 meetings are planned, as follows:

- February 10 – see below for description
- March 10 – World Day of Prayer
- April 7 – Easter Worship
- May 12 – Mission Awareness
- June 16 – Pre-summer sharing and fellowship

The first 'Come Together' was held on February 10, 2021. For 1½ hours, over 138 participants came together and had a time of fellowship, worship, learning and praying. Special guests were Shimy Mathews (Secretary, Mid India Board of Education) who joined the meeting from India. Shimy was interviewed by the Rev. Dr. Glynis Williams (Associate Secretary, International Ministries, The Presbyterian Church in Canada) about her work and about the new roof project for the Graduate School for Nurses in Indore, India. Another special guest was Paul Clarke (Executive Director, Action Refugees Montreal) who gave a very interesting and informative powerpoint presentation about the work of his organization and the refugees situation in Canada.

Future 'Come Together' meetings will include a variety of speakers and presentations. The details have not been confirmed at the time of writing this report, however, the possibilities are global in scope – with zoom, anyone from anywhere in the world can join the meeting! Although not confirmed, likely this series will continue post-pandemic. This is one of the silver-linings that came to light during the pandemic – for an organization that is spread across Canada, Zoom has made it possible for WMS members to be in touch from their living rooms!

CHRISTMAS WORSHIP 2020

A precursor to the Come Together Series was the first WMS Christmas worship that was held by Zoom on December 9, 2020. With the Moderator of the General Assembly, the Rev. Amanda Currie, giving the message and Ms. Lori Gemmell providing special music on harp, it was a meaningful, reflective and uplifting worship for the many participants who joined, including staff from Wynford Drive. There was joy and peace on the faces of those who attended as was visible on the screen.

RESOURCES

WMS Matters!

Articles on WMS national activities and outreach programs and the grants given can be found in the annual newsletter, *WMS Matters!* As of August 2020, the *WMS Matters!* will be discontinued.

Mission Awareness Sunday Material

Mission Awareness Sunday was led by WMS members on Sunday, April 26, 2020. Sessions and WMS/AMS groups have worked together to promote mission through Mission Awareness Sunday since 2000. The material was distributed to WMS groups, affiliated groups, and churches (by request) in January 2020.

The material, written by the Rev. Dr. Blair Bertrand, consists of the liturgy, sermon and children's story.

The 2020 material is the final resource the WMS will produce for congregations and groups for Mission Awareness Sunday.

Other resources

Resources that WMS groups rely on will continue. Resources such as the WMS mission study and the Easter, Thanksgiving and Christmas services will be available to groups through the WMS summer mailing and on the WMS website. The mission study topic for the 2020–2021 year is on women and mission. These were sent out by email to all WMS groups in August 2020.

GLAD TIDINGS MAGAZINE

Throughout 2019, the *Glad Tidings* magazine continued to provide valuable resources to WMS members and those throughout The Presbyterian Church in Canada.

In 2019, we explored topics such as joy, light and community. We offered great resources for worship and study, including a study by the Rev. Dr. Paul McLean and his work in Taiwan. We shared stories from overseas mission staff and partners.

In the May/June 2019 edition, there was coverage of the Western Regional Women's Gathering held in Surrey, British Columbia, in March 2019.

Our last regular edition was published in 2019. To see a little of what you missed in 2019, visit the website at wmsppc.ca/glad-tidings.

REGIONAL PRESBYTERIAN WOMEN'S GATHERING

The first Western Regional Gathering took place at the Sheraton Guildford Hotel and Conference Centre, in Surrey, British Columbia, on March 29–30, 2019. There were 97 people registered and about 20 women providing leadership throughout the event. The theme was “Shine” (based on Matthew 5:14–16). The keynote speaker was Dr. Mary Jo Leddy, founder of Romero House in Toronto. The two day event was filled with much laughter, fellowship, learning and above all, praising God.

The next regional gathering was being planned for Montreal, March 19–21, 2021. Due to the COVID-19 pandemic, this event was cancelled.

NATIONAL PRESBYTERIAN WOMEN'S GATHERING 2020

Due to the COVID-19 pandemic, the planning team for the National Presbyterian Women's Gathering 2020 made the very difficult decision to cancel this event. Much prayer and discussion took place at the planning team zoom conference call on March 12, 2020, about two months before the Gathering was to start. Before the meeting, we were told by the hotel staff that, at this stage, the international travelers coming to attend the Gathering would not be able to stay at the hotel for the full week, if at all. As well, the health and safety protocols in place would not be able to guarantee that the virus would not be transmitted. Therefore, after considering various possibilities as to what could be done in this uncertain situation, the planning team made the decision to cancel, with the foremost rationale being that the health and well-being of the participants was of the utmost importance. It was recognized that the majority of the registrants were in the senior age group, which is the most vulnerable age group.

Postponing the event was also considered. The option to postpone would have been to hold the event within this fiscal year as we were told by the hotel. There was no guarantee that the current registrants would be able come at a later date and even the speakers and other leadership was up in the air with regard to re-scheduling. The planning team felt that the situation was too complicated to postpone and that a clean decision to cancel or not was better.

About a week after this decision was made, the pandemic situation in Canada kept changing, with governments at all levels taking steps to control the situation, with further restrictions and cancellations, prohibiting international travel, closing gatherings of 50 people or more, etc. Seeing how the pandemic was growing, our confidence in our decision was affirmed; that is, we believe this was the right decision for these uncertain times.

NATIONAL PRESBYTERIAN WOMEN'S GATHERING 2022

With the cancellation of the Women's Gathering 2020, new plans are underway to hold the next Women's Gathering to be held at the Sheraton Parkway Hotel (Richmond Hill), May 21–22, 2022. A planning team of ten have been working hard throughout 2020 brainstorming and making plans for this event. Some highlights are:

- Theme: Celebrate!
- Keynotes: Susan Aglukark, Jennifer Henry, Anna Carter-Florence
- Preachers: Amanda Currie, Anna Carter-Florence

More information will be coming later in 2021, but for now, mark your calendars and save the date! May 21–22, 2022, at the Sheraton Parkway Hotel (Richmond Hill).

PARTNERSHIP WITH WOMEN'S ORGANIZATIONS

The WMS is active in a number of women's organizations within Canada and around the world. We not only pray for our partners but we also walk in solidarity through prayer, study, fellowship and sharing of our resources.

The WMS has had a long partnership with the Women's Inter-Church Council of Canada (WICC). As well as making financial contributions, the WMS sends a representative to sit on their committee. WICC is a member organization on the World Council of Churches. It is the organization that produces the World Day of Prayer resource as well as participating in the Fellowship of the Least Coin.

The WMS is 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.

The WMS was invited to the 70th anniversary celebrations of the National Christian Women's Association of the Korean Christian Church in Japan (KCCJ), which was held in Osaka, Japan, June 24–25, 2019. Janet Brewer (WMS President) and Sarah Kim (Executive Director, WMS) attended. David McIntosh, missionary of The Presbyterian Church in Canada was also present. David helped with translation during the conference. After the conference, David shared about his work at the Center for Minority Issues located in Tokyo.

The WMS has had a long history of mission work in the Vindya Satpura area of India, especially in Jobat. In the past, the WMS sent women nurses to work in Jobat and Mendha, including missionaries like Ida White and Pauline Brown. In recent years, the WMS built the Jobat Christian School and Hostel. As well, in honour of Dr. Pauline Brown, the WMS established the Pauline Brown Bursary Fund to support Christian nursing students in the Vindya Satpura area. To monitor these projects and to visit the church women of the Bhopal Diocese, Janet Brewer, Cathy Reid and Sarah Kim traveled to India, January 8–21, 2020. Places visited were Delhi, Indore, Jobat, Amkhut, Mendha, Alirajpur and Mumbai. In Indore, the Graduate School of Nursing submitted a project to renovate the roof on one of their school buildings. This project will be presented to the WMS for financial support. In Jobat, the school and hostel were visited and suggestions for their upkeep and needs were given by the principal, Flora Kalib. In Amkhut, the annual meeting of the women's organization of the Bhopal Diocese took place. There, some old friendships were re-established and new ones made. As well, the women's organization was given a grant of \$2,000 (CAD) from the WMS to use towards projects of their choice.

PARTNERSHIP WITH THE AGENCIES OF THE CHURCH

The WMS continues to give grants to various organizations and projects. In 2019, the following grants were given from our endowment funds:

- \$2,000 for five Presbyterian students from Knox College for their Intercultural Learning Experience event in Cuba in February 2020, from the Giollo Kelly Memorial Fund at \$400 per student.
- \$226.96 for Essex-Kent Presbyterial's expenses for its KAIROS Blanket Exercise event from the Louise Reith Fund.
- \$200 to Montreal Presbyterial for their expenses at their June meeting from the Louise Reith Fund.
- \$400 each for 12 youth from the Place of Hope Church, Winnipeg, to attend CY2020 from the Margaret Renton Memorial Fund, a total of \$4,800.
- \$200 to Betty Leppanen for her granddaughter, Ariana, to attend Camp Cairn for two weeks in the summer of 2020 from the Margaret Renton Memorial Fund.
- \$400 each for 10 women from the Place of Hope Church, Winnipeg, to attend the 2020 National Presbyterian Women's Gathering from the Giollo Kelly Memorial Fund.
- \$2,000 to the Women's Inter-Church Council (WICC) for the annual WMS grant in January 2020.
- \$70,000 to The Presbyterian Church in Canada, annual grant from undesignated legacies.

In 2020, the following grants were given from our endowment funds:

- \$35,000 to the General Fund of the Life and Mission Agency of The Presbyterian Church in Canada.
- \$1000 to Pauline Brown on the occasion of her 95th birthday for projects of her choosing within the Vindya Satpura region of India, from the Pauline Brown Fund.
- \$1,000 (CAD) to Raw Carrot Soup Enterprise to help with extra staffing costs during COVID-19 pandemic.
- \$3,000 to Kenora Fellowship Centre for necessary expenses during COVID-19 pandemic.
- \$5,000 to the Presbyterian Church of Nigeria Women's Guild for its building project.
- \$2,500 to the Women's Inter-Church Council of Canada (WICC) for the annual WMS grant in January 2021.

Our "Together We Can!" projects continue to do well. As of December 31, 2019, the total amounts raised since the beginning in May 2017, are: Kenora Fellowship Centre – \$36,032.96 and Haiti –

\$30,006.24. Funds will continue to be raised for these two projects until May 2020. At the Biennial Council meeting in June 2020, new projects were established for 2020–2022 years: a new roof for the Graduate School for Nurses, Indore, India; and Action Refugees Montreal.

For the full financial report, contact the WMS office.

The WMS is very grateful to all our members who give generously through second mile givings. We are also grateful to all Presbyterians for their support of the “Together We Can!” projects.

Cathy Reid
President

Sarah Kim
Executive Director

OVERTURES – 2020

NO. 1 – PRESBYTERY OF KAMLOOPS

Re: Statement of faith from nominees for Moderator of General Assembly

(Referred to Clerks of Assembly, p. 311–12, 54)

WHEREAS, the General Assembly Office circulates biographical sketches of nominees for the position of Moderator of the upcoming General Assemblies; and

WHEREAS, the biographical sketches assist in giving information for voting teaching and ruling elders in a presbytery; and

WHEREAS, The Presbyterian Church in Canada exists in a rapidly changing and post-Christian society; and

WHEREAS, statements of faith based on the ecumenical creeds and confessions of the Reformation, as well as our subordinate standards as outlined in the questions at the time of ordination and/or induction of a new minister or ruling elder, are often sought by search committees looking for a new minister to fill vacant pulpits;

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 146th General Assembly to direct the General Assembly Office to request of all future nominees for the position of Moderator of upcoming General Assemblies to include in submitted biographical material, a brief statement of their faith, as it relates the ecumenical creeds and confessions of the Reformation, as well as our subordinate standards or to do otherwise as the General Assembly in its wisdom, may deem best.

NO. 2 – PRESBYTERY OF KAMLOOPS

Re: Policies and guidelines of worship at General Assembly

(Referred to Assembly Council, p. 221–22, 54)

WHEREAS, worship and preaching at the denomination's highest court (the General Assembly) ought to be of the highest calibre; and

WHEREAS, worship and preaching at the Assembly pertains to the action of being together as national representatives of the church; and

WHEREAS, worship and preaching at the General Assembly should not in any way address in a potentially divisive way, contentious issues that will come before the current Assembly; and

WHEREAS, worship and preaching glorifying God should never have the appearance nor be perceived as manipulating the commissioners;

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 146th General Assembly to direct the General Assembly Design Team to develop policies and guidelines to ensure that worship and preaching at future General Assemblies glorify God in word, song, sermon and prayer or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 3 – PRESBYTERY OF KAMLOOPS

Re: Affirming the seriousness and sanctity of ordination vows

(Referred to the Committee on Church Doctrine, p. 298–300, 49)

WHEREAS, at ordinations and inductions all ministers of Word and Sacraments in The Presbyterian Church in Canada promise to accept the ordination preamble and the subordinate standards of the church by responding affirmatively to the first two ordination and induction questions (Book of Forms 447); and

WHEREAS, the preamble to the ordination questions clearly states, “The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which Christ rules our faith and life” (Book of Forms 447); and

WHEREAS, our subordinate standards make very specific affirmations about the role of scripture (Living Faith 5 [particularly 5.1 and 5.2]; Westminster Confession of Faith, Ch. I), the virgin birth (Living Faith 3.2.1; Westminster Confession of Faith, Ch. VIII.2) and the resurrection of Christ (Living Faith 3.5.1, 3.5.2; Westminster Confession of Faith, VIII. 4), among other things; and

WHEREAS, at the 2019 General Assembly the “Special Committee regarding Implications of Option B (Inclusion)” stated in the conclusion to its report, “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.”; and

WHEREAS, The Presbyterian Church in Canada has never had a discussion or made a decision in its courts which allowed for theological opinions on the role of scripture, the virgin birth or the resurrection which differ from those stipulated in our ordination preamble and subordinate standards; and

WHEREAS, The Presbyterian Church in Canada has had extensive discussions and made specific decisions about the place of women in the church and has clearly stated that those ordained to the ministry of Word and Sacraments may have freedom of conscience but do not have freedom of action on the role of women in the church; and

WHEREAS, for ordained and inducted persons who do not believe what is stated in our ordination preamble and subordinate standards about the role of scripture, the virgin birth and the resurrection, among other things, there is a conflict between what they believe and what they have publicly declared they believed; and

WHEREAS, some ministers within The Presbyterian Church in Canada have even been heard to trivialize their public declarations by saying they “cross their fingers behind their back” when they make their ordination and induction affirmations; and

WHEREAS, this has led to distressing and tearful questions on the floor of the Presbytery of Kamloops about what ordained ministers within our church truly believe; and

WHEREAS, some within the Presbytery of Kamloops even feel compelled to question whether or not the candidates for Moderator of the General Assembly accept the ordination preamble and subordinate standards of the church they seek to represent;

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 146th General Assembly to direct the Committee on Church Doctrine to clarify and reaffirm the seriousness and sanctity of the affirmations candidates make at ordination and induction services when they accept the preamble and subordinate standards of The Presbyterian Church in Canada or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 4 – PRESBYTERY OF ALGOMA NORTH BAY

Re: Information on legal implications of Remits B and C, 2019

(Referred to Assembly Council, p. 216, 54)

WHEREAS, in recent days, two legal opinions by Kuhn LLP and Miller Thompson LLP dealing with the content and implications of the 2019 remits have been circulated among clerks and some presbyteries; and

WHEREAS, some presbyteries have been given access to the documents and some not so; and

WHEREAS, one document suggests that the legal advice previously provided to the church by its own legal counsel did not have the benefit of actually working with the wording of the remits before doing so; and

WHEREAS, the church’s legal counsel has given opinion regarding the implications for clergy only and the others have broadened the scope to include congregations and sessions; and

WHEREAS, this presbytery believes it should be in everyone’s interest that whatever decisions are made, that such be made with clear and open description of all legal ramifications, otherwise the actual decision might lack reassurance leaving doubts about the process and potential cause for further dismay of the church.

THEREFORE, the Presbytery of Algoma North Bay humbly overtures the Venerable, the 146th General Assembly to clear the path to a transparent decision on Remits B and C by making everyone aware of the pertinent information on legal opinions based on the full wording and facts understand by the legal decisions offered and by the wording of the remits, so that the 2020 General Assembly may be fully competent and confident in its legal understanding

before the vote is taken at the 2020 General Assembly or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 5 – SESSION OF ST. ANDREW'S, OTTAWA

Re: Investments in Indigenous enterprises

(Referred to Life and Mission Agency Committee, in consultation with Trustee Board, p. 498, 38)

WHEREAS, the scriptures speak to us on matters of investment, including Proverbs 16:8 “Better is a little with righteousness than vast revenues without justice,” and Matthew 6:21 “For where your treasure is, there your heart will be also”; and

WHEREAS, the Truth and Reconciliation Commission of Canada has urged the creation of a more equitable and inclusive society by closing the gaps in social, health and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians; and

WHEREAS, investors have an opportunity to contribute to economic reconciliation and to build the Indigenous economy through investing in funds and enterprises that promote transformative change and prosperity; and

WHEREAS, other major Canadian churches and foundations have policies that promote investment in the Indigenous economy; and

WHEREAS, the Consolidated Fund of The Presbyterian Church in Canada represents a potentially powerful instrument in pursuing reconciliation with Indigenous peoples through economic development; and

WHEREAS, the General Assembly has the authority to set the goals of the Consolidated Fund; and

WHEREAS, the Indigenous population of Canada constitutes approximately five percent of the population;

THEREFORE, the Session of St. Andrew's Church, Ottawa, humbly overtures the Venerable, the 146th General Assembly to direct the Trustee Board of The Presbyterian Church in Canada to assess potential investments in Indigenous enterprises and funds that will be profitable for the church and beneficial to Indigenous peoples and communities, with the goal of investing approximately five percent of the assets in the Consolidated Fund in the Indigenous economy, and report annually to the General Assembly on its progress towards this goal or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Ottawa.

NO. 6 – SESSION OF ST. JAMES, CHARLOTTETOWN

Re: Liturgies for same-sex marriage and blessing of civil marriages

(Referred to Life and Mission Agency, p. 501, 38)

WHEREAS, The Presbyterian Church in Canada has, over the years, produced liturgies to celebrate numerous church events, including weddings; and

WHEREAS, the 2019 General Assembly produced sexuality remits which, if passed through the necessary church courts, will introduce same-sex weddings to The Presbyterian Church in Canada for the first time; and

WHEREAS, some LGBTQI couples may wish to take advantage of this new freedom and opportunity soon after it comes into effect (proper procedures having been followed in our presbyteries and General Assembly) in June 2020; and

WHEREAS, the 2019 General Assembly tasked the Clerks of Assembly to make provisional preparations for the reception of new LGBTQI ruling and teaching elders following the possible passage of the sexuality remits in June 2020; and

WHEREAS, no similar provisional mandate was given to the Life and Mission Agency to prepare liturgies for the solemnization of same-sex weddings or the blessing of previously conducted civil same-sex weddings within The Presbyterian Church in Canada;

THEREFORE, the Session of St. James Church, Charlottetown, humbly overtures the Venerable, the 146th General Assembly to task the Life and Mission Agency with provisionally preparing for use within The Presbyterian Church in Canada, liturgies for the solemnization of same-sex marriages and for the blessing of previously conducted civil same-sex weddings, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Prince Edward Island.

NO. 7 – PRESBYTERY OF HURON-PERTH

Re: Ordination guidelines for part time and tent making ministries

(Referred to Life and Mission Agency, p. 501–04, 38)

WHEREAS, the terms of ‘ordination’, specifically the requirement of percentage of ministry to which the ordinand is to be ordained, has been confused and conflated with the terms of a ‘call’; and

WHEREAS, the application of any percentage of employment or requirement for remuneration is not in keeping with our denominational theology of ordination; and

WHEREAS, the application of a percentage of employment or requirement for remuneration delimits the development of creative ministries to which an ordinand may wish to be ordained to an extent that threatens the development of ‘tent making’ ministries;

THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 146th General Assembly, to

1. clarify the terms of ordination with respect to percentage of ministry and required remuneration, and
2. establish guidelines for ordination which will clearly state the status of ordination to creative ‘tent making’ ministries,

or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 8 – PRESBYTERY OF HURON-PERTH

Re: Develop an environmental theological program

(Referred to Presbyterian College p. 709, Knox College and St. Andrew’s Hall, p. 721–23, 47)

WHEREAS, the effects of climate change have impacted the earth’s ecosystem throughout the entire earth; and

WHEREAS, all species of the biosphere are suffering extinction at an unprecedented rate; and

WHEREAS, the destruction of the environment is amongst the most pertinent issues confronting humanity and all other creatures inhabiting God’s creation; and

WHEREAS, Christians are tasked with the responsibility of being stewards of creation and thereby ensuring the preservation of all aspects of God’s creation; and

WHEREAS; we have failed as a church to adequately address environmental issues within a purposeful and meaningful theological context and have thereby failed to be stewards of creation;

THEREFORE, the Presbytery of Huron-Perth overtures the Venerable, the 146th General Assembly to direct the colleges of the church to develop within three years a program of environmental theology. Our vision of such a program is three-fold:

1. to address the environmental crisis from an exegetical perspective in a manner similar to historically reputable theological movements such as liberation theology,
2. to promote and encourage pro-active stewardship of creation and the environment based on a firm and extensive theological foundation, and
3. to provide the theological means and justification for leadership within the discipline of environmental preservation and the restitution of creation to the care of the Lord God Almighty,

or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 9 – SESSION OF GRACE, ORLEANS

Re: New governance model following remit decisions

(Referred to Assembly Council, p. 231–32, 54)

WHEREAS, the discussion of human sexuality has been before The Presbyterian Church in Canada for at least the past 30 years; it is time to bring it to a conclusion that protects congregations with a traditional understanding of the Bible; and

WHEREAS, the session and congregation of Grace, Orleans, has yet to see a definitive response to an overture submitted five years ago regarding gracious dismissal, having experienced significant pain both in the congregation and the loss of its pastor of many years, and significant conflict over this issue, with the Assembly apparently showing little regard for congregations that hold firmly to the traditional understanding of marriage and sexual ethics; and

WHEREAS, the 2019 General Assembly was presented with four potential courses of action: “A” (traditional), “B” (full inclusion), “C” (one denomination with three theological streams), and “D” (current practice but with a local option); and

WHEREAS, option “B” (full inclusion) emerged with undisclosed majority support, there was clearly a rift finally seen after the Tuesday of deciding option B and heard from many commissioners in the court on Wednesday night; consequently, a fifth course of action was hastily developed before Thursday morning which resulted in a majority of commissioners voting to refer the following decisions to presbyteries:

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; and

WHEREAS, in November 2019, following the publishing of the remits, two law firms with significant religious freedom, constitutional and human rights experience have offered their opinions and advice concerning the legal effect of the remits, if adopted. Their conclusions are, in some cases in opposition to the opinion provided by Cassels LLP in 2018 and, more importantly, they address the wording of the remits, which the Cassels opinion could not. These opinions, offered by Kuhn LLP, supported by Miller-Thompson, and summarised below, raise significant concerns about any possible protections for clergy, sessions, presbyteries, congregations and the denomination as a whole concerning those who hold to a traditional understanding of the Bible:

The law currently protects clergy from being compelled by statute to perform same-sex marriage ceremonies against their religious beliefs, particularly in two provinces and one territory that have enacted statutory protections. However, this may not be the case in provinces in which such legislation does not exist or in the longer term given current trends in the law and how the Charter of Rights and Freedoms has been interpreted and applied in recent legal cases. (Summary Notes from Kuhn LLP, Legal Counsel, Abbotsford, BC. 12 Nov 2019, paragraph 2)

The adoption of the Remits will make it more difficult for PCC ministers to establish a sincerely held religious belief opposing the morality of same-sex marriages, particularly if they are compelled by the PCC to accept ordination of ministers and ruling elders who are in such relationships. (Summary Notes from Kuhn LLP, Legal Counsel, Abbotsford, BC. 12 Nov 2019, paragraph 2)

The adoption of Remit B may expose the PCC, individual ministers, and congregations to liability for discrimination for refusal to perform same-sex marriage ceremonies or allow church property to be used for same-sex wedding ceremonies and celebrations. (Summary Notes from Kuhn LLP, Legal Counsel, Abbotsford, BC. 12 Nov 2019, paragraphs 3 and 4)

There is no guarantee that congregations and Presbyteries could “refuse to employ ministers who are in same-sex marriages or who wish to perform same-sex wedding ceremonies.” (Summary Notes from Kuhn LLP, Legal Counsel, Abbotsford, BC. 12 Nov 2019, paragraph 5); and

WHEREAS, in its concluding statements, Kuhn LLP offers a way-ahead that is in the spirit of Pathway C. In it they state that,

While there is no safe and guaranteed path to protect liberty of conscience and action, the best option (short of separating into two denominations) would be to defeat the adoption of the Remits and then either (a) maintain the status quo; or (b) to devolve theological teachings on same-sex intimacy and marriages to the Presbyteries and allow each congregation to join (or transfer to) a Presbytery that shares its religious belief and commitment. Before moving in this direction, the PCC should carefully set out the proposed changes to the Book of Forms such that the Presbyteries and General Assembly can actually understand the impacts of what is being proposed. (Summary Notes from Kuhn LLP, Legal Counsel, Abbotsford, BC. 12 Nov 2019, paragraph 7);

THEREFORE, the Session of Grace, Orleans, humbly overtures the Venerable, the 146th General Assembly to seek a way forward, in the spirit of “Pathway C: One Denomination – Three Streams”, presented in the 2019 report of the Special Committee of Former Moderators, to provide a governance model with a legally safeguarded, guaranteed and permanent place in The Presbyterian Church in Canada where congregations and clergy with a traditional understanding of the Bible can continue to do ministry in this denomination in a manner which reflects the same character, identity, ethos and core teachings that are the way of our denomination honouring our existing subordinate standards; or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Ottawa.

NO. 10 – SESSION OF GRACE, WESTHILL, TORONTO

Re: A place for congregations and ministers with traditional Biblical understanding

(Referred to Assembly Council, p. 231–32, 54)

WHEREAS, the beliefs of The Presbyterian Church in Canada are defined in our subordinate standards – the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration concerning Church and Nation of 1954 and Living Faith (Foi Vivante and 산 믿음) as adopted in 1998; and

WHEREAS, every minister and elder in The Presbyterian Church in Canada affirmed our subordinate standards in their ordination vows; and

WHEREAS, General Assemblies of our denomination, despite these ordination vows, have nevertheless for several years been discussing changes, referred to as human sexuality issues, that would contravene our subordinate standards, and contravene a traditional understanding of the Bible held for 2000 years and still held by the vast majority of the worldwide holy catholic church; and

WHEREAS, the 2019 General Assembly 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.
- 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 installation be granted to ministers and ruling elders; and

WHEREAS, the 2019 General Assembly did not choose “Pathway C: One Denomination – Three Streams”, which was presented by the Special Committee of Former Moderators and would have provided a safe place within the denomination for congregations and clergy with a traditional understanding of the Bible and also for those who embrace a different understanding; and;

WHEREAS, many people, congregations and clergy with a traditional understanding of the Bible are feeling unwanted and excluded by our denomination; and

WHEREAS, people with a traditional understanding of the Bible are considering leaving our denomination, or have left our denomination, in response to the General Assembly discussions and actions; and

WHEREAS, some congregations and clergy with a traditional understanding of the Bible are wondering:

- whether our denomination will approve remits which will require ministers and elders to vow to uphold views which conflict with a traditional understanding of the Bible,
- how long our denomination, regardless of the outcome of the remits, will continue to provide a safe place where they can act in full accordance with a traditional understanding of the Bible,
- whether they will need to seek next steps in finding a place where they can be faithful to their gospel call;

THEREFORE, the Session of Grace, West Hill, Toronto, humbly overtures the Venerable, the 146th General Assembly to seek a way forward, in the spirit of “Pathway C: One Denomination – Three Streams”, presented in the 2019 report of the Special Committee of Former Moderators, to provide a safeguarded, guaranteed and permanent place in The Presbyterian Church in Canada where congregations and clergy with a traditional understanding of the Bible can continue to do ministry in this denomination in a manner which reflects the same character, identity, ethos and core teachings that are the way of our denomination during the formation and adoption of our existing subordinate standards; or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with the approval of the Presbytery of Pickering.

NO. 11, 2020 – SESSION OF ST. ANDREW’S, MONCTON

Re: Establishing new courts and structures

(Referred to Clerks of Assembly, p. 312, 54)

WHEREAS, The Presbyterian Church in Canada has debated human sexuality for several decades; and

WHEREAS, the debate is a distraction; and

WHEREAS, the issues pertaining to human sexuality are symptomatic of deeper theological issues; and

WHEREAS, the theological divide is evidenced in the report from the 2019 General Assembly’s “Special Committee Regarding Implications of Option B (Inclusion)” which read in part, “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...;” and

WHEREAS, deviation from a traditional interpretation of scripture regarding marriage and the ordination practices of the church separates The Presbyterian Church in Canada from the one Holy Catholic and Apostolic Church and the majority of churches around the world; and;

WHEREAS, Remits B and C (General Assembly 2019) are in and of themselves divisive; and

WHEREAS, the activism of some on behalf of the LGBTQI community creates a working environment prone to conflict; and

WHEREAS, there is a deep love and devotion to The Presbyterian Church in Canada and its system of governance and traditional theology with many in the denomination; and

WHEREAS, our system of governance depends upon collegial working relationships that are mutually submissive, which is not possible without a common basis of authority; and

WHEREAS, regardless of how Remits B and C (General Assembly 2019) are dealt with, there remains an unbridgeable chasm of difference within the denomination disrupting unity within The Presbyterian Church in Canada,

THEREFORE, the Session of St. Andrew’s, Moncton, humbly overtures the Venerable, the 146th General Assembly to construct theological relief courts upholding traditional theology with The Presbyterian Church in Canada, presbyteries, synods and General Assemblies, allowing sessions to choose which courts their congregations would affiliate with, as well as other supportive structures as may be necessary to exist within The Presbyterian Church in Canada; or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of New Brunswick.

OVERTURES - 2021

NO. 1 – PRESBYTERY OF WESTERN HAN-CA

Re: Establishing a partner denomination

(Referred to Assembly Council, p. 231–32, 54 and Clerks of Assembly, p. 312, 54)

WHEREAS, Korean congregations from 1967 onwards entered into a mutual covenant with

The Presbyterian Church in Canada for the reason that our theological and doctrinal beliefs, expression of faith and worship, and governance were in consonance with those of The Presbyterian Church in Canada; and

WHEREAS, these beliefs of The Presbyterian Church in Canada are found in our subordinate standards: the Westminster Confession of Faith adopted in 1875 and 1889, the Declaration Concerning Church and Nation of 1954, and Living Faith (and its translations) adopted in 1998; and

WHEREAS, each minister and elder ordained in The Presbyterian Church in Canada has vowed to accept and uphold the teaching and doctrine contained in our subordinate standards, and under the continual illumination and correction of the Holy Spirit speaking in scriptures; and

WHEREAS, the decisions and recommendations made at the 2019 General Assembly of The Presbyterian Church in Canada indicate a departure in the beliefs, character and identity of The Presbyterian Church in Canada; and now presents itself to be a different denomination from the one with which we first entered into mutual covenant with; and

WHEREAS, this change in the nature of our denomination is clearly evident in Remits B and C of the 2019 General Assembly of The Presbyterian Church in Canada, which are in contradiction to our subordinate standards; and

WHEREAS, this change in the nature of our denomination is not only evident in the proposals outlined in Remits B and C, but are rather symptomatic of the wider departure in beliefs of our denomination as evidenced in the statement by the convener of the Special Committee re Implications of Option B (Inclusion) that was received without objection, “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” (A&P 2019, p. 49), much of which also contradicts our subordinate standards (our beliefs on scripture: Westminster Confession of Faith I, XIV.i, XIV.ii, XVIII.ii, XIX, XXI.v; Living Faith 1.3, 1.4, 5, 8.1.5; our beliefs on the virgin birth: Westminster Confession of Faith 8.2; Living Faith 3.2.1; our beliefs on the resurrection: Westminster Confession of Faith VIII.iv, XIII.i, XXXII; Living Faith 2.1.4, 3.5.1, 3.5.2, 10.4); and

WHEREAS, this departure from the subordinate standards by many in the denomination is not without a damaging effect and impact upon Han-Ca congregations and greatly undermines the evangelism and the public witness of Han-Ca congregations within the Korean-Canadian community, and poses a real and significant challenge for the pastoral ministry of current members, some of whom have expressed the intent to withdraw their membership and leave The Presbyterian Church in Canada because of the change in the nature of the denomination as evidenced in the remits; and

WHEREAS, the continued movement away from the subordinate standards of The Presbyterian Church in Canada that were the basis of our covenant with the denomination, despite the unambiguous opposition of the Han-Ca congregations, has functioned to silence the collective voice of the ethnically Korean congregations and threatens the existence of our congregations as we currently stand; and

WHEREAS, the provision for liberty of conscience and liberty of action in the remits does not mitigate the aforementioned threats and challenges to the healthy ministry of the congregations within the Han-Ca Presbyteries because of the denominationally sanctioned departure from the subordinate standards; and

WHEREAS, the liberty of conscience and action in the remits cannot be guaranteed in perpetuity, according to the Book of Forms, and as evidenced in the history of that provision for the ordination of women which was granted in 1966 and revoked in 1982; and

WHEREAS, the joint petition of Western and Eastern Han-Ca Presbyteries to the 2017 General Assembly called for unity and expressed our desire to work with the denomination on moderate changes on the matters of human sexuality; and

WHEREAS, we, as Presbyterians, passionately love The Presbyterian Church in Canada, its mission and its ministry and in spite of our differences both culturally and theologically, we would prefer to remain one body and a part of The Presbyterian Church in Canada; and

WHEREAS, in the face of potential passage of Remit B and C under the Barrier Act, the Presbytery of Western Han-Ca, together with other traditionally orthodox congregations cannot accept the proposed changes in doctrine regarding the definition of marriage, nor the proposed practices of ordination as voiced in Remits B and C (2019), therefore we feel we are being forcefully pushed to the edge of adoption of changes of doctrine and practice of the church or calling for a separation;

WHEREAS, the Presbytery of Western Han-Ca concludes that it is in the best interests of Korean congregations, sympathetically with other traditional-orthodox congregations, to seek departure from our beloved denomination, and we do so with great sadness.⁷

THEREFORE, the Presbytery of Western Han-Ca humbly overtures the Venerable, the 146th General Assembly, in the interests of enabling the mission of all congregations of The Presbyterian Church in Canada, that the General Assembly consider creating a partner or sister denomination (name to be determined), releasing the Han-Ca congregations and other traditional-orthodox congregations who wish to leave The Presbyterian Church in Canada because of the understanding of the biblical and theological differences that divide us. This new partner or sister denomination would share common resources including the Presbyterian Pension Plan, enabling all congregations in their mission and ministries according to their theological convictions; and that the General Assembly considers our cry and prayer on this subject seeking the immediate action of this Assembly, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 2 – PRESBYTERY OF HAMILTON

Re: Non-interim moderators as equalizing ministers

(Referred to Clerks of Assembly, p. 312–14, 54)

WHEREAS, the 2019 General Assembly did approve a change to the Book of Forms 176.10 to allow for equalizing ministers who are on the appendix and who are serving as interim moderators; and

WHEREAS, the criteria of having those chosen as being interim moderators does not fit all presbyteries; and

WHEREAS, many of the those on the appendix of the Presbytery of Hamilton are not interested in being interim moderators; and

WHEREAS, the Presbytery of Hamilton has those on the appendix who are involved in congregational life through committee work, such as visitation, missions, futures and ministry; and

WHEREAS, the committees of the presbytery are very involved with vacant and replanting congregations and can represent congregations and their needs;

THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 146th General Assembly to allow individual presbyteries to choose those on the appendix who are involved in presbytery committees to be equalizing ministers, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 3 – SESSION OF ST. ANDREW’S, TWEED

Re: Revise Living Faith in light of contemporary language

(Referred to Church Doctrine, p. 300–01, 49)

WHEREAS, it has come to our attention that the booklet Living Faith, a Statement of Christian Belief was printed in 1984. Knowing how thoroughly and deliberately church committees work, especially in matters relating to the issue of faith, it can safely be assumed that work on this delicate subject took years to complete. All this suggests that this important document is close to 40 years old; and

WHEREAS, during that period tremendous changes have taken place: politically – The Berlin Wall; economically – the 2008 financial collapse, sociologically – estrangement from religion, and coupled with that the youth abandoning the “faith of the fathers”, theologically – new insights on life eternal, and last but not least, environmentally – climate change which may have ominous consequences for all of life;

THEREFORE, the Session of St. Andrew’s, Tweed, humbly overtures the Venerable, the 146th General Assembly, in the light of these life-threatening, mind-altering and spirit-deadening times, to initiate a revision of Living Faith so that it remains a contemporary statement, an important tool to speak loud and clear to a society in flux, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Kingston.

NO. 4 – SESSION OF STRATHCONA PARK, KINGSTON

Re: Maternity/paternal leave benefit top-up

(Referred to Pension and Benefits Board, p. 574–75, 56)

WHEREAS, The Presbyterian Church in Canada’s Maternity/Parental Leave Policy requires congregations to pay up to 27 weeks of maternity/parental leave top-up; and

WHEREAS, The Presbyterian Church in Canada’s Maternity/Parental Leave Policy only reimburses the stipend top-up after the housing allowance has been deducted, and only reimburses the housing allowance up to \$2,000; and

WHEREAS, congregations who are struggling financially may not be able to absorb the cost of a maternity/parental leave, this can be seen as discriminatory against ministers of child-bearing age;

THEREFORE, the Session of Strathcona Park, Kingston, humbly overtures the Venerable, the 146th General Assembly to reimburse congregations 100% of the maternity/parental leave stipend and housing allowance top-up by such means as renegotiating with The Presbyterian Church in Canada’s benefits provider or through such means as Presbyterians Sharing, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Kingston.

NO. 5 – SESSION OF STRATHCONA PARK, KINGSTON

Re: Health and dental plans for clergy couple in congregation

(Referred to Pension and Benefits Board, p. 575, 56)

WHEREAS, the congregation of Strathcona Park Church, Kingston, is being served by a clergy couple, who together provide one full-time position (shared 50/50); and

WHEREAS, part-time ministry in called positions must be 50% or more; and

WHEREAS, the policy of the Pension and Benefits Board of The Presbyterian Church in Canada regards this as two positions and requires the congregation to pay two memberships in the health and dental plan; and

WHEREAS, the congregation believes this to be an unfair and excessive cost; and

WHEREAS, clergy couples are disadvantaged if congregations are reluctant to call a clergy couple due to this extra financial burden;

THEREFORE, the Session of Strathcona Park, Kingston, humbly overtures the Venerable, the 146th General Assembly to allow a congregation who calls a co-pastoring clergy couple to one full-time position the option of opting out of one of the two health and dental plans by such means as renegotiating with The Presbyterian Church in Canada's benefits provider in order to relieve this financial burden or at minimum to resolve to assist in this financial burden as a national church by providing support and funding through such means as Presbyterians Sharing, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Kingston.

NO. 6 – SESSION OF ST. JAMES, CHARLOTTETOWN

Re: Welcoming LGBTQI elders

(Referred to Clerks of Assembly, p. 314, 54)

WHEREAS, the good governance and spiritual health of The Presbyterian Church in Canada relies in considerable measure on the effective and collegial operation of church courts; and

WHEREAS, the Book of Forms 4 states that all are equal in ministry; and

WHEREAS, the 2019 General Assembly produced sexuality remits which, if passed by the relevant church courts, will introduce the more general ordination of LGBTQI ruling and teaching elders into The Presbyterian Church in Canada; and

WHEREAS, in 1966, The Presbyterian Church in Canada introduced an analogous new category of ruling and teaching elders into the church courts when it changed its doctrine to admit women into positions of ordained leadership; and

WHEREAS, this change of doctrine and practice was not universally embraced, leading to situations in which many female elders were made to feel unwelcome in church courts and had the validity of their participation in the work of such courts questioned; and

WHEREAS, in order to address this lack of gracious welcome to ordained women in the courts of The Presbyterian Church in Canada, it was deemed necessary in 1989 for the General Assembly to pass a Declaratory Act obliging all ministers and elders to participate in the ordination of female elders; and

WHEREAS, the 2019 General Assembly has included in their sexuality remits provisions for freedom of conscience and action where proposed LGBTQI ordinations are concerned; and

WHEREAS, this freedom of conscience and action is not unlimited, but still requires ministers and elders to behave collegially with ordained LGBTQI ruling and teaching elders, as outlined by the Clerks of Assembly in the Presbyterian Connection, issue 11; and

WHEREAS, it is desirable that the church not go through a protracted season of friction regarding the nature of the welcome extended to LGBTQI elders, like it did following the introduction of female elders in 1966;

THEREFORE, the Session of St. James, Charlottetown, humbly overtures the Venerable, the 146th General Assembly to require that all ruling and teaching elders within The Presbyterian Church in Canada extend a gracious welcome to any and all LGBTQI elders who may be ordained into our service should the relevant 2019 sexuality remits pass, offering them collegiality, support and inclusion as they assume their new roles, so that the peace of the church is maintained and support for one another as colleagues in ministry is appropriately extended, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Prince Edward Island.

NO. 7 – PRESBYTERY OF EAST TORONTO**Re: Clergy pay equity and gender-based discrimination**

(Referred to Pension and Benefits Board, p. 576–78, 55–56 and Life and Mission Agency Committee, p. 498)

- WHEREAS, we believe that in Christ there is neither male nor female (Galatians 3:28); and
- WHEREAS, in our subordinate standard Living Faith, we declare that God is calling the church to justice, that justice “seeks fairness in society” and “opposes discrimination in every form” (Living Faith 8.4); and
- WHEREAS, The Presbyterian Church in Canada moved to ordain women to the ruling eldership and the ministry of Word and Sacraments in 1966, declaring full equality of ordination; and
- WHEREAS, the lived experiences of many clergy women within The Presbyterian Church in Canada suggest a treatment that has fallen short of full equality; and
- WHEREAS, many clergy women within our denomination have experiences of discrimination, unfair hiring practices, sexist comments, and sexualized remarks (Presbyterian Record, 2016); and
- WHEREAS, on average women in Canada earn \$4.13 less per hour than men (Statistics Canada “The Gender Wage Gap in 2018”, statcan.gc.ca); and
- WHEREAS, women with the same experience, socio-economic and demographic background earn approximately \$7,200 less than their male counterparts annually (“Final Report and Recommendations of the Gender Wage and Strategy Steering Committee”, p. 16, ontario.ca); and
- WHEREAS, a report found that women in Canada earn on average \$5,700 less (12% points) than their male counterparts one year after graduation (“How Much Do They Make?”, imicimt.ca); and
- WHEREAS, research has shown this widens to a difference of \$17,000 (25% points) in the 5 years after graduation (“How Much Do They Make?”); and
- WHEREAS, a United Nations Human Rights Committee noted concerns “about the persisting inequalities between women and men, and in particular, the Committee is concerned about (a) the high level of the pay gap, which is more pronounced in some provinces such as Alberta and Nova Scotia, and disproportionately affects low-income women, in particular minority and indigenous women;” (“Concluding observations on the sixth periodical report of Canada”, refword.org); and
- WHEREAS, in 2014, stipend statistics indicated that of all the churches that reported the stipend of the principal minister as \$60,000 or more: “Three were led by husband-and-wife ministry teams, 36 were led by male ministers (a few with female associate ministers), and only one was led by a female minister” (Presbyterian Record, January, 2016); and
- WHEREAS, this suggests that female clergy are underrepresented in the highest paying ministry positions in our congregations; and
- WHEREAS, congregational statistics studied by the Presbyterian Record in 2016, indicated that a quarter of the women ministers of Word and Sacraments were listed as “inactive”, meaning they are working in positions that are less than half-time, or they are not working in ministry positions at all; and
- WHEREAS, a study from the Pension Board of Presbyterian Church (USA) shows that the church is not exempt from gender disparity and that male clergy earned over \$8,000 more on average than female clergy (“Living by the Gospel”, The Board of Pension of The Presbyterian Church (USA), 2020, pension.org); and
- WHEREAS, this same study also indicated gender disparity in terms of roles held and benefits earned; and
- WHEREAS, the 2021 Minimum Stipend and Allowance Schedule suggested a cost-of-living adjustment of 0%; (Records and Statistics, 2020, p. 5); and
- WHEREAS, research shows that minimum pay disproportionately impacts women; and
- WHEREAS, any indication of pay inequity and gender discrimination in hiring practices, particularly at the congregational level, is an issue of justice that cannot be ignored;
- THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 146th General Assembly to: 1) direct the Pension and Benefits Board and any other national staff necessary to gather and present relevant statistics on clergy stipend by gender in an effort to better understand the current realities of gender pay equity within The Presbyterian Church in Canada; and 2) that a special committee on gender inequity be established that will include representatives named by the Life and Mission Agency, Pension and Benefits Board, and a

cross-section of female clergy with the goal of developing actionable steps to end gender-based discrimination at all levels of our church, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 8 – SESSION OF GRACE, ORLEANS

Re: Limiting the scope of business for the 2021 General Assembly

(Referred to Assembly Council, p. 232, 54)

WHEREAS, the remits under the Barrier Act of 2019 seek to change the doctrine and practices of The Presbyterian Church in Canada in foundational ways; and

WHEREAS, through no fault of its own, and in order to respect public health regulations and intentions due to COVID-19 issues, The Presbyterian Church in Canada was unable to conduct a General Assembly in 2020, and to consider the results of Remits B and C, 2019 as it normally would; and

WHEREAS, The Presbyterian Church in Canada prides itself on being inclusive; and

WHEREAS, the Assembly Council has decided to move forward with a digital General Assembly in 2021 which will exclude participation of important commissioner voices of those who do not have the computer skills, equipment, or the effective high speed internet connection, likely including those who live in rural areas, and those who may be more mature, less-educated and financially challenged; and

WHEREAS, the potential for technical challenges to an online meeting are high, many have experienced large group disruptive or ineffective videoconference meetings, particularly with acknowledging and allowing individual speakers to have their turn, glitches and difficulty in determining close votes, and other basic requirements frustrated by the media being used; and

WHEREAS, these frustrations will be exacerbated by over two hundred commissioners attempting to have their voices and votes, heard and considered; and

WHEREAS, the results of Remits B and C, 2019 deserve complete and comprehensive consideration and debate which cannot be done as effectively online; and

WHEREAS, the on-going work of the General Assembly needs to be attended to;

THEREFORE, the Session of Grace, Orleans, humbly overtures the Venerable, the 146th General Assembly to limit the business brought before the General Assembly in 2021 to matters normally brought forward under the “consent agenda” and other non-contentious matters; and that specifically the matter of Remits B and C, 2019 be postponed until such a time as General Assembly is able to meet face to face to allow for due process, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted with approval by the Presbytery of Ottawa.

NO. 9 – SESSION OF KNOX, MANOTICK

Re: Congregations wishing to separate from the denomination

(Referred to Assembly Council, p. 231–32, 54)

WHEREAS, the issues pertaining to human sexuality are symptomatic of deeper theological issues such as relativism and a deviation from scripture and our subordinate standards within our denomination; and

WHEREAS, the theological divide is evidenced in the report from the 2019 General Assembly’s Special Committee Regarding Implications of Option B (Inclusion) which read in part, “In truth we differ theologically on many things; the role of scripture, the virgin birth, the resurrection”; and

WHEREAS, a deviation from a traditional interpretation of scripture regarding marriage and the ordination practices of The Presbyterian Church in Canada separates The Presbyterian Church in Canada from the one Holy Catholic and Apostolic Church; and

WHEREAS, the actions of the 2019 General Assembly, in sending changes of doctrine and practice through the Barrier Act of the church are very contentious and divisive, as evidenced by the volume of concern raised throughout the 2019 General Assembly, particularly the ‘Listening’ process; and

WHEREAS, the General Assembly in the coming years will in all likelihood be making decisions around human sexuality which will make it increasingly untenable for different sides of the polarities with The Presbyterian Church in Canada regardless of whatever directions are taken by General Assembly; and

WHEREAS, there are options to consider that will allow congregations with differing theological positions to stay within one denomination; and

WHEREAS, it is probable that numerous congregations of The Presbyterian Church in Canada may seek to leave the denomination regardless of whatever decisions may be made by General Assembly in the following years regarding human sexuality and for the sake of all perspectives, gracious separation considerations must be made; and

WHEREAS, The Presbyterian Church in Canada established a precedent in the Lachine, Quebec situation historically, where a congregation chose to leave the denomination around issues relating to the issue of human sexuality, and were initially able to lease their building, and then within a couple of years were able to keep their building at a nominal cost; and

WHEREAS, The Presbyterian Church in Canada's Pension Fund could be protected through a policy of gracious separation which could allow for either a) the continued participation in the plan as is permitted for ministers who leave congregational ministry to serve in other Christian missions and organizations outside of The Presbyterian Church in Canada, or b) for congregations to contribute a just and fair amount to the Pension Plan upon departure from The Presbyterian Church in Canada; and

WHEREAS, the liberty of conscience and action in the remits cannot be guaranteed in perpetuity; THEREFORE, the Session of Knox, Manotick, humbly overtures the Venerable, 146th General Assembly to establish a policy of gracious separation from The Presbyterian Church in Canada of dissenting churches as those congregations in integrity may be unable to continue within The Presbyterian Church in Canada in good conscience, as a result of decisions made by General Assembly with respect to human sexuality; allowing congregations to leave the denomination without due encumbrances, with their buildings, endowments and assets intact, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Ottawa.

NO. 10 – SESSION OF KNOX, MANOTICK

Re: Establishing theological autonomous courts

(Referred to Assembly Council, p. 231–32, 54)

WHEREAS, the issues pertaining to human sexuality are symptomatic of deeper theological issues such as relativism and a deviation from scripture and our subordinate standards within our denomination; and

WHEREAS, the theological divide is evidenced in the report from the 2019 General Assembly's Special Committee Regarding Implications of Option B (Inclusion) which read in part, "In truth we differ theologically on many things; the role of scripture, the virgin birth, the resurrection ..."; and

WHEREAS, a deviation from a traditional interpretation of scripture regarding marriage and the ordination practices of The Presbyterian Church in Canada separates The Presbyterian Church in Canada from the one Holy Catholic and Apostolic Church; and

WHEREAS, the actions of the 2019 General Assembly, in sending changes of doctrine and practice through the Barrier Act of the church are very contentious and divisive, as evidenced by the volume of concern raised throughout the 2019 General Assembly, particularly the 'Listening' process; and

WHEREAS, the General Assembly in the coming years will in all likelihood be making decisions around human sexuality which will make it increasingly untenable for different sides of the polarities with The Presbyterian Church in Canada regardless of whatever directions are taken by General Assembly. There are options to consider that will allow congregations with differing theological positions to stay within one denomination;

THEREFORE, the Session of Knox, Manotick, humbly overtures the Venerable, 146th General Assembly to construct theological relief courts such as an autonomous synod upholding traditional theology within The Presbyterian Church in Canada, allowing sessions to choose with which courts their congregations would affiliate, as well as other supportive structures as may be necessary to exist within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Ottawa.

NO. 11 – PRESBYTERY OF WATERLOO-WELLINGTON

Re: Recording in-person and online weekly attendance

(Referred to Assembly Council, p. 229–31, 54)

WHEREAS, the statistics reported in the annual Acts and Proceedings of the General Assembly are vital for providing an accurate picture of The Presbyterian Church in Canada; and

WHEREAS, each congregation of The Presbyterian Church in Canada has faithfully documented weekly attendance numbers which are reported in the Acts and Proceedings of the General Assembly each year; and

WHEREAS, the COVID-19 pandemic has forced the closure of churches across Canada and around the world in 2020 and is continuing in 2021; and

WHEREAS, many churches turned to online worship during this time of closure and even when allowed to meet for in-person worship services, many churches continued with both in person and online worship services, many also continued with only online worship services; and

WHEREAS, it is important to capture accurate data of The Presbyterian Church in Canada, and due to the pandemic closures and restrictions, it is impossible for churches to report weekly attendance in the traditional manner; and

WHEREAS, voluntary surveys only attain a 25% response rate, and would therefore not represent an accurate denominational snapshot; and

WHEREAS, The Presbyterian Church in Canada places such importance on the recording of annual statistics, that even though the 2020 General Assembly was cancelled due to the COVID-19 pandemic, an Acts and Proceedings Yearbook was produced, to document the annual statistics for 2019; and

WHEREAS, the General Assembly for 2021 will itself, not meet in person, but convene online, via Zoom, due to the continuing pandemic.

THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 146th General Assembly to require congregations to report weekly attendance numbers separately, as: 1) in-person weekly attendance; and 2) online weekly attendance (online attendance to be counted by “views” reported on the online platform used, and if a church uses multiple platforms, online weekly attendance should be a total of all views, on all platforms), or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 12 – SESSION OF ST. ANDREW’S, MONCTON

Re: Restructuring the denomination along two theological lines

(Referred to Clerks of Assembly, p. 312, 54)

WHEREAS, The Presbyterian Church in Canada has debated human sexuality for several decades; and

WHEREAS, the debate is a distraction to our mission, undermining our effectiveness; and

WHEREAS, the issues pertaining to human sexuality are symptomatic of deeper theological issues; and

WHEREAS, the theological divide is evidenced in the report from the 2019 General Assembly’s Special Committee Regarding Implications of Option B (Inclusion) which read in part, “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...”; and

WHEREAS, deviation from a traditional interpretation of scripture regarding marriage and the ordination practices of the church separates The Presbyterian Church in Canada from the one Holy Catholic and Apostolic Church and the majority of churches around the world; and

WHEREAS, Remits B and C, 2019 are in and of themselves divisive; and

WHEREAS, the activism of some on behalf of the LGBTQI community creates a working environment prone to conflict; and

WHEREAS, there is a deep love and devotion to The Presbyterian Church in Canada and its system of governance and traditional theology with many in the denomination; and

WHEREAS, our system of governance cannot function without a common basis of authority; and

WHEREAS, regardless of how Remits B and C, 2019 are dealt with, there remains an unbridgeable chasm of difference in the denomination disrupting unity within The Presbyterian Church in Canada;

THEREFORE, the Session of St. Andrew’s, Moncton, humbly overtures the Venerable, the 146th General Assembly to restructure the denomination along two theological lines, one theologically autonomous synod each along traditional and revisionist lines, with General Assembly and national offices activities being limited to human resource matters such as pension, health and dental; mission and relief activities; and other mutually agreed upon activities and interests; allowing each session to choose with which synod their congregation would affiliate; or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 13 – SESSION OF ST. ANDREW’S, MONCTON

Re: Limiting the scope of business for the 2021 General Assembly

(Referred to Clerks of Assembly, p. 314–15, 54)

WHEREAS, the Barrier Act of 2019 seeks to change the doctrine and practices of The Presbyterian Church in Canada in foundational ways; and
WHEREAS, The Presbyterian Church in Canada prides itself in doing things ‘decently and in good order’; and
WHEREAS, through no fault of its own, The Presbyterian Church in Canada has been unable to conduct a General Assembly in 2020, and to consider the results of Remits B and C, 2019 as it normally would have due to COVID-19 issues; and
WHEREAS, The Presbyterian Church in Canada prides itself on being inclusive; and
WHEREAS, the Assembly Council, in its wisdom, has decided to move forward with a digital General Assembly in 2021 which will exclude participation of commissioners who do not have access to effective digital means; and
WHEREAS, the results of Remits B and C, 2019 deserve complete and comprehensive consideration and debate which cannot be done as effectively on-line; and
WHEREAS, the on-going work of the General Assembly needs to be attended to;
THEREFORE, the Session of St. Andrew’s, Moncton, humbly overtures the Venerable, the 146th General Assembly to limit the business brought before the General Assembly in 2021 to matters normally brought forward under the “consent agenda” and other non-contentious matters; and that specifically the matter of Remits B and C, 2019 be postponed until such a time as General Assembly is able to meet face to face to allow for due process, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 14 – SESSION OF ST. ANDREW’S, MONCTON

Re: Request to set aside Barrier Act process on Remits B and C, 2019

(Referred to Clerks of Assembly, p. 315–16, 54)

WHEREAS, issues surrounding human sexuality have been contentious for decades within The Presbyterian Church in Canada; and
WHEREAS, our ordination vows stipulate that we will not take divisive courses of action; and
WHEREAS, the actions of the 2019 General Assembly, in sending changes of doctrine and practice through the Barrier Act of the church are very contentious and divisive, as evidenced by the volume of concern raised through the ‘listening’ processes; and
WHEREAS, the proposed changes of practice and doctrine (Remits B and C, 2019), to the church sent under the Barrier Act contain *inconveniens logicum* (logical inconsistencies);
THEREFORE, the Session of St. Andrew’s, Moncton, humbly overtures the Venerable, the 146th General Assembly to set aside the actions of the 2019 General Assembly in initiating the Barrier Act in the terms that it did, in order to find a way forward, under the unifying guidance of the Holy Spirit, that glorifies God and enhances the mission of the One Holy Catholic and Apostolic Church, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 15 – SESSIONS OF ST. JOHN’S, TABUSINTAC; ST. MATTHEW’S, BARTIBOG BRIDGE AND ZION, NEW JERSEY

Re: Seeking unity in Christ prior to acting on Remits B and C, 2019

(Referred to Clerks of Assembly, p. 316, 54)

WHEREAS, the vows of ordination to all offices of this denomination require us to “take no divisive course” or “follow no divisive course”; and
WHEREAS, it has become clear, through the discussions, debates, decisions and the responses of the denomination that on issues pertaining to sexuality and other sensitive issues we are not unified; and
WHEREAS, to accept or deny the prayer and recommendations that Remits B and C, 2019 would, in either course, ferment the denomination on a divisive path; and
WHEREAS, not addressing the concerns raised, and seemingly addressed by these remits, also creates a path towards division;

THEREFORE, the Sessions St. John's, Tabusintac; St. Matthew's, Bartibog Bridge; and Zion, New Jersey, humbly overture the Venerable, the 146th General Assembly for more than a simple deferring or tabling, but introduce a course of action of reconciliation in the current state and order of the church, that the church may first regain its unity in Christ before becoming any more divided over its theology, views on sexuality, growing ageism, isolationism and racism; that in purposed delay with action and intention, the denomination may state it sought unity before applying a decision which on its own will most certainly divide, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 16 – SESSIONS OF ST. JOHN'S, TABUSINTAC; ST. MATTHEW'S, BARTIBOG BRIDGE; AND ZION, NEW JERSEY

Re: Presbyteries formed according to theological ideals

(Referred to Clerks of Assembly, p. 312, 54)

WHEREAS, the Presbytery of New Brunswick, having been formed of presbyteries of similar geographic regions, has often worked in fellowship through their history because of this closeness in culture, politics and geography; and

WHEREAS, despite this unity geographically and generally culturally, deep theological divides are fracturing this unified presbytery and also its congregations; and

WHEREAS, not seeking disunity, but a different unity wherein congregations of this geographic region may be in stronger fellowship theologically and ideology may fellowship without ongoing conflict and argument; and

WHEREAS, historically, this presbytery, as were many presbyteries, formed of smaller presbyteries that formed around similar theological ideals and a growing desire to be a unified church; and

WHEREAS, some unity, but not to instigate encampment on any certain issue, might be gained by a reformation to having more than one presbytery in this geographical region, in hopes of re-unity in the future;

THEREFORE, the Sessions St. John's, Tabusintac; St. Matthew's, Bartibog Bridge and Zion, New Jersey, humbly overture the Venerable, the 146th General Assembly to permit the formation of presbyteries, by covenant rather than geography, to encourage fellowship and a sense of stability and alignment in teaching and practices of faith and form, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 17 – SESSIONS OF ST. JOHN'S, TABUSINTAC; ST. MATTHEW'S, BARTIBOG BRIDGE; AND ZION, NEW JERSEY

Re: Establishing a theologically autonomous presbytery

(Referred to Clerks of Assembly, p. 312, 54)

WHEREAS, the proposal of Remits B and C, 2019 to change the doctrine and practice of ordination of practicing homosexuals for ministry is deemed contrary to the authority of Holy Scripture; and

WHEREAS, the union or marriage of same sex relationships is discordant with God's created and natural order for union of a man and woman and creation of a family in society; and

WHEREAS, scripture warns of perilous times when people will be lovers of themselves, having a form of godliness but denying its power with religious activity that is not connected to a living relationship with Jesus Christ; and

WHEREAS, scripture states that "For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths."; and

WHEREAS, the Holy Scriptures tells of when Jesus speaks about God's true children, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."; and

WHEREAS, the only absolute truth is only found in the Holy Scriptures and in today's secular society God's word is being assaulted and compromised on all sides in our culture today. An example is the proposed Barrier Act provision of a false doctrine of "liberty of conscience" for decision making, superseding the sovereign word of Holy Scripture; and

WHEREAS, in today's world, Satan has influenced a religion of worship of self, denying the fact that everyone needs true repentance, as Jesus calls us to deny ourselves and take up our cross and follow him for our salvation; and

WHEREAS, God will not honour a church that does not honour his word and he wants every believer to stand firm, and confront sin and evil; and

WHEREAS, not condemning or addressing the unacceptable proposals of Remits B and C, 2019 creates a path of division within The Presbyterian Church in Canada;

THEREFORE, the Sessions of St. John's, Tabusintac; St. Matthew's, Bartibog Bridge and Zion, New Jersey, humbly overture the Venerable, the 146th General Assembly, that should Remits B and C, 2019 be adopted, a register for dissent from the secular theology would be presented, and a request made for an association with a separate synod or presbytery, that is represented in New Brunswick, be formed around a traditional, reformed orthodox faith or permission for a "graceful or gracious dismissal", or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 18 – JOINT-SESSION OF ST. JAMES, NEWCASTLE AND GRACE, MILLERTON AND FERGUSON, DERBY

Re: Presbyteries formed according to shared biblical commitment

(Referred to Clerks of Assembly, p. 312, 54)

WHEREAS, for many years the life and witness of New Brunswick congregations within The Presbyterian Church in Canada took place within the bounds of two presbyteries; and

WHEREAS, these presbyteries were shaped by the theological culture of the distinctive congregations within their bounds; and

WHEREAS, the Presbytery of Saint John and the Presbytery of Miramichi petitioned the General Assembly and were granted permission to amalgamate into the Presbytery of New Brunswick; and

WHEREAS, the work of this province-wide presbytery, though begun with great promise, has been overshadowed by the increasing conflict between the progressive and traditional cultures within the presbytery;

THEREFORE, the Joint Session of St. James, Newcastle, Grace, Millerton, and Ferguson, Derby, humbly overtures the Venerable, the 146th General Assembly to permit the creation of a new presbytery that would be covenantal, rather than strictly geographical, in encouraging the association of congregations on the basis of shared biblical commitment to our Lord Jesus Christ, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 19 – SESSION OF ST. JAMES, DAWSON CREEK

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Clerks of Assembly in consultation with Assembly Council, p. 316–17, 54)

WHEREAS, the majority of presbyteries voted to accept the recommendations of Remits B and C; and

WHEREAS, there are still congregations who cannot accept this consensus, due to their commitment to the Word of God and confirmation of Jesus Christ on the definition of marriage, as being between one man and one woman; and

WHEREAS, those congregations still wish to fulfill the mandate of the Great Commission; and

WHEREAS, those congregations will still need their God given resources;

THEREFORE, the Session of St. James, Dawson Creek, humbly overtures the Venerable, the 146th General Assembly to allow the report of the Gracious Dismissal Committee, a sub-committee of Assembly Council, which would address the issues noted above, be received at General Assembly before the vote on Remits B and C, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Peace River.

NO. 20 – PRESBYTERY OF EASTERN HAN-CA**Re: Establishing theologically autonomous synod**

(Referred to Assembly Council, p. 231–32, 54)

WHEREAS, Korean congregations from 1967 onwards entered into a mutual covenant with The Presbyterian Church in Canada for the reason that our theological and doctrinal beliefs, expression of faith and worship, and governance were in consonance with those of The Presbyterian Church in Canada; and

WHEREAS, these beliefs of The Presbyterian Church in Canada are found in our subordinate standards: the Westminster Confession of Faith adopted in 1875 and 1889, the Declaration Concerning Church and Nation of 1954, and Living Faith (and its translations) adopted in 1998; and

WHEREAS, each minister and elder ordained in The Presbyterian Church in Canada has vowed to accept and uphold the teaching and doctrine contained in our subordinate standards, and under the continual illumination and correction of the Holy Spirit speaking in scriptures; and

WHEREAS, the decisions and recommendations made at the 2019 General Assembly of The Presbyterian Church in Canada indicate a departure in the beliefs, character and identity of The Presbyterian Church in Canada, and now presents itself to be a different denomination from the one which we first entered into mutual covenant with; and

WHEREAS, this change in the nature of our denomination is clearly evident in Remits B and C of the 2019 General Assembly of The Presbyterian Church in Canada, which are in contradiction to our subordinate standards; and

WHEREAS, this change in the nature of our denomination is not only evident in the proposals outlined in Remits B and C, but are rather symptomatic of the wider departure in beliefs of our denomination as evidenced in the statement by the convener of the Special Committee re Implications of Option B (Inclusion) that was received without objection, “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” (A&P 2019, p. 49), much of which also contradicts our subordinate standards (our beliefs on scripture: Westminster Confession of Faith I, XIV.i, XIV.ii, XVIII.ii, XIX, XXI.v; Living Faith 1.3, 1.4, 5, 8.1.5; our beliefs on the virgin birth: Westminster Confession of Faith 8.2; Living Faith 3.2.1; our beliefs on the resurrection: Westminster Confession of Faith VIII.iv, XIII.i, XXXII; Living Faith 2.1.4, 3.5.1, 3.5.2, 10.4); and

WHEREAS, this departure from the subordinate standards by many in the denomination is not without a damaging effect and impact upon Han-Ca congregations and pose significant challenges to the carrying out of our ministry, as it greatly undermines the evangelism and the public witness of Han-Ca congregations within the Korean-Canadian community, and poses real and significant roadblocks for the pastoral ministry of current members, many of whom have expressed the intent to withdraw membership and leave The Presbyterian Church in Canada because of the change in the nature of the denomination as evidenced in the remits; and

WHEREAS, the continued movement away from the subordinate standards of The Presbyterian Church in Canada that were the basis of our covenant with the denomination, despite the unambiguous opposition of Han-Ca congregations, has functioned to silence the collective voice of the ethnically Korean congregations within the largely homogeneous dominant culture within our denomination, and threatens the existence of our congregations as we currently stand; and

WHEREAS, the provision for liberty of conscience and liberty of action in the remits does not mitigate the aforementioned threats and challenges to the healthy ministry of the congregations within the Han-Ca Presbyteries because of the denominationally-sanctioned departure from the subordinate standards; and

WHEREAS, the liberty of conscience and action in the remits cannot be guaranteed in perpetuity, according to the Book of Forms, and as evidenced in the history of that provision made for the ordination of women that was granted in 1966 and revoked in 1982;

THEREFORE, the Presbytery of Eastern Han-Ca, humbly overtures the Venerable, the 146th General Assembly to create a safeguarded, guaranteed and permanent place with theological separation in the form of a theologically and doctrinally autonomous synod where congregations that uphold the existing subordinate standards in the Presbyteries of Eastern and Western Han-Ca and elsewhere can continue to be fully participating members in

covenant with The Presbyterian Church in Canada, just as the Presbyteries of Eastern and Western Han-Ca were formed along the basis of a distinct and separate language and culture in order that the ordained ministers, ruling elders and congregations could fully participate in the denomination, or to do otherwise as General Assembly, in its wisdom, may deem best.

NO. 21 – SESSION OF CHAPEL PLACE, MARKHAM

Re: Establishing a theologically autonomous synod

(Referred to Assembly Council, p. 231–32, 54)

WHEREAS, the Human Sexuality and human sexual orientation have been before The Presbyterian Church in Canada since 1964 producing statements and study guides in 1987, 1994, 1998, 2000, 2003 and 2015, and the Remits of B and C that are being discussed and voted upon in Presbyteries at this phase of the life of The Presbyterian Church in Canada; and

WHEREAS, the session and congregation of Chapel Place believe that based on the order of creation and God’s design marriage as revealed in Scripture is to be only between male and female; and

WHEREAS, the decisions and recommendations made at the 2019 General Assembly of The Presbyterian Church in Canada indicate a departure in the beliefs, character and identity of The Presbyterian Church in Canada, and now presents itself to be a different denomination from the one with which we first entered into mutual covenant in 1982, and which certainly would not have been acceptable to us back then; and

WHEREAS, Chapel Place exists to minister to the Arabic speaking people in the Greater Toronto Area and beyond who religiously and culturally do not accept same sex marriage; and

WHEREAS, the new proposed definition of marriage as expressed in the Remits B and C if approved will discredit the witness of Chapel Place to the Arabic speaking community here and abroad and will lead to the disintegration of its congregation; and

WHEREAS, many Presbyterians and congregations within The Presbyterian Church in Canada will be greatly disappointed and will feel alienated from The Presbyterian Church in Canada if Remits B and C are approved through the Barrier Act process; and

WHEREAS, Chapel Place as well as many Presbyterians and congregations in The Presbyterian Church in Canada who uphold the traditional view of marriage as only a covenant between a man and a woman would like to keep their Presbyterian tradition but their theological conviction and conscience will not allow them to be part of a denomination that holds a different definition of marriage; and

WHEREAS, the theological divide within The Presbyterian Church in Canada is further evidenced in the report from the 2019 General Assembly’s “Special Committee Regarding Implications of Option B (Inclusion)” which read in part, “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...”; and

WHEREAS, the session and congregation of Chapel Place have yet to see a definitive response to Overtures submitted several years ago regarding gracious dismissal, and having experienced significant pain and frustration amongst the congregation due to the current deadlock;

THEREFORE, the Session of Chapel Place, Markham, humbly overtures the Venerable, the 146th General Assembly to either create a safeguarded, guaranteed and permanent place with theological separation in the form of a theologically and doctrinally autonomous Synod where congregations that uphold the existing subordinate standards in The Presbyterian Church in Canada can exist within a legally separate entity, which should protect the civil liability of the congregations and leadership who continue to follow their vows; or establish a policy of gracious dismissal from The Presbyterian Church in Canada for churches dissenting from the new definition of marriage, allowing congregations to leave the denomination without due encumbrances, with their buildings, endowments and assets intact, or to do otherwise as the General Assembly in its wisdom may deem best.

Transmitted without comment by the Presbytery of Oak Ridges.

NO. 22 – PRESBYTERY OF EASTERN HAN-CA

Re: Establishing a theologically autonomous synod

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, Korean congregations from 1967 onwards entered into a mutual covenant with The Presbyterian Church in Canada for the reason that our theological and doctrinal beliefs,

expression of faith and worship, and governance were in consonance with those of The Presbyterian Church in Canada; and

WHEREAS, these beliefs of The Presbyterian Church in Canada are found in our subordinate standards – the Westminster Confession of Faith adopted in 1875 and 1889, the Declaration Concerning Church and Nation of 1954, and Living Faith (and its translations) adopted in 1998; and

WHEREAS, each minister and elder ordained in The Presbyterian Church in Canada has vowed to accept and uphold the teaching and doctrine contained in our subordinate standards, and under the continual illumination and correction of the Holy Spirit speaking in scriptures; and

WHEREAS, the decisions and recommendations made at the 2019 General Assembly of The Presbyterian Church in Canada indicate a departure in the beliefs, character and identity of The Presbyterian Church in Canada; and now presents itself to be a different denomination from the one with which we first entered into mutual covenant; and

WHEREAS, this change in the nature of our denomination is clearly evident in Remits B and C of the 2019 General Assembly of The Presbyterian Church in Canada, which are in contradiction to our subordinate standards; and

WHEREAS, this change in the nature of our denomination is not only evident in the proposals outlined in Remits B and C, but are rather symptomatic of the wider departure in beliefs of our denomination as evidenced in the statement by the convener of the Special Committee re Implications of Option B (Inclusion) and adopted by the 2019 General Assembly without objection, “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” (A&P 2019, p 49), much of which also contradicts our subordinate standards (our beliefs on scripture – Westminster Confession of Faith I, XIV.i, XIV.ii, XVIII.ii, XIX, XXI.v; Living Faith 1.3, 1.4, 5, 8.1.5; our beliefs on the virgin birth – Westminster Confession of Faith 8.2; Living Faith 3.2.1; our beliefs on the resurrection – Westminster Confession of Faith VIII.iv, XIII.i, XXXII; Living Faith 2.1.4, 3.5.1, 3.5.2, 10.4; and

WHEREAS, this departure from the subordinate standards by many in the denomination is not without a damaging effect and impact upon Han-Ca congregations and greatly undermines the evangelism and the public witness of Han-Ca congregations within the Korean-Canadian community, and poses a real and significant challenge for the pastoral ministry of current members, some of whom have expressed the intent to withdraw membership and leave The Presbyterian Church in Canada because of the change in the nature of the denomination as evidenced in the remits; and

WHEREAS, the continued movement away from the subordinate standards of The Presbyterian Church in Canada that were the basis of our covenant with the denomination, despite the unambiguous opposition of the Han-Ca Presbyteries’ congregations, has functioned to silence the collective voice of the ethnically Korean congregations with a largely dominant-culture denomination, and threatens the existence of our congregations as we currently stand; and

WHEREAS, the provision for liberty of conscience and liberty of action in the remits does not mitigate the aforementioned threats and challenges to the healthy ministry of the congregations within the Han-Ca Presbyteries because of the denominationally sanctioned departure from the subordinate standards; and

WHEREAS, the liberty of conscience and action provided in the remits is not clearly defined and, according to the Book of Forms, cannot be guaranteed in perpetuity, and may be removed by a subsequent declaratory act, similar to Declaratory Acts of 1982 and 1989 (Book of Forms 11.2) in regards to women’s ordination;

THEREFORE, the Presbytery of Eastern Han-Ca humbly overtures the Venerable, the 146th General Assembly to create a safeguarded, guaranteed and permanent place with the theological separation in the form of a theologically and doctrinally autonomous synod where congregations that uphold the existing subordinate standards in the Han-Ca Presbyteries and elsewhere can continue to be fully participating members in covenant with The Presbyterian Church in Canada just as the Presbyteries of Eastern and Western Han-Ca were formed on the basis of a distinct and separate language and culture in order that the ordained ministers, ruling elders and congregations could fully participate in the denomination, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 23– SESSION OF PARKWOOD, OTTAWA**Re: Constitution of two synods on the basis of marriage definition**

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

- WHEREAS, The Presbyterian Church in Canada was formed in 1875 as a union of several branches of the Reformed and Presbyterian Church, all of which held the scriptures of the Old and New Testaments as the only rule of faith and life and subscribed to the Westminster Confession of Faith as the principal subordinate standard; and
- WHEREAS, the peace of The Presbyterian Church in Canada was threatened within the first decade of its union by a dispute over marriage – specifically, a dispute over who one was permitted or not permitted to marry; and
- WHEREAS, the resolution of that dispute entailed an amendment to the basis of subscription to the Westminster Confession, permitting liberty of conscience on one of the clauses concerning marriage; and
- WHEREAS, the peace of The Presbyterian Church in Canada is at present threatened once again by a dispute over marriage – specifically, a dispute over who one should be permitted or not permitted to marry; and
- WHEREAS, the unity of The Presbyterian Church in Canada is also at present threatened by a dispute over ordination – specifically, a dispute over who a session is permitted to ordain and admit as an elder and who a presbytery is permitted to ordain and induct or install; and
- WHEREAS, this dispute over ordination affects the very nature of a session or a presbytery as a mutually submissive and collegial body of *presbuteroi* at the heart of the Presbyterian understanding and practice of authority within the church; and
- WHEREAS, the preservation of the peace and unity of Christ throughout the church is part of the solemn obligation undertaken by all ministers and elders as a vow at ordination; and
- WHEREAS, the 2019 General Assembly sent to presbyteries under the Barrier Act a remit (Remit B) asserting that “The Presbyterian Church in Canada holds two parallel definitions of marriage” without offering any basis in either the scriptures of the Old and New Testaments as the principal standard or in the Westminster Confession of Faith or in Living Faith as subordinate standards for such an assertion; and
- WHEREAS, the 2019 General Assembly sent to presbyteries under the Barrier Act a remit (Remit C) affirming among other things that certain individuals may be ordained as ministers and elders provided that “liberty of conscience and action regarding participation” in such ordinations be granted to ministers and elders, without offering any basis in the scriptures of the Old and New Testaments as the principal standard or in the Westminster Confession of Faith or in Living Faith as subordinate standards for such provision, nor providing any basis on which to reconcile such a provision with the recognized principles and practice of Presbyterian churches as laid down generally in “The Form of Presbyterial Church Government”; and
- WHEREAS, the 2019 General Assembly on the basis of returns from presbyteries may find itself to be in a position to consider and adopt the changes inherent in Remits B and C, 2019 without having offered to the presbyteries or received from the presbyteries their concurrent opinions or judgements on the real and likely effect and impact of such changes on the peace and unity of Christ throughout the church resulting from such a change of doctrine not rooted in the confessional standards of the church and such a change in polity not rooted in the principles of presbyterial church government; and
- WHEREAS, considered and substantive available legal opinion suggests that the continuing freedom for ministers and churches to hold and practice marriage on a different basis than that embraced by civil society may best be preserved by ensuring that the doctrine confessed and the discipline exercised by and for ministers and sessions is ordered in and by a consistent and cohesive ecclesiastical framework; and
- WHEREAS, it is incumbent upon all ministers and elders of The Presbyterian Church in Canada to devote time, talent, and treasure to the furtherance of Christ’s gospel in and for the world, undistracted and unhindered by the diversion and diffusion of further efforts and energies directed at resolving a fundamental impasse on two irreconcilable definitions of marriage and by implication those deemed eligible for ministry; and
- WHEREAS, the scriptures testify that Paul (without John Mark) and Barnabas (with John Mark) parted company for a time when their disagreement over the eligibility of John Mark as a candidate for missionary service led them to a sharp disagreement (Acts 15:39), and yet later

the same Paul eagerly sought the same John Mark's help "because he is helpful to me in my ministry" (2 Timothy 4:11);

THEREFORE, the Session of Parkwood, Ottawa, humbly overtures the Venerable, the 146th General Assembly to propose and initiate a restructuring of The Presbyterian Church in Canada designed:

1. to bring together as one synod those ministers, sessions, congregations and presbyteries holding the present confessed doctrine of marriage defined as the union of one man and one woman and who affirm that those eligible for ordination as either elders or ministers are expected to teach and to practice no other definition of marriage, and
 2. to permit ministers, sessions, congregations and presbyteries who wish to hold and practice a different doctrine of marriage defined as the union of two adult persons and who affirm that those eligible for ordination as either elders or ministers may teach and practice such a definition of marriage be brought together as a separate synod,
- thus enabling two synods to be constituted, each with ministers, sessions, congregations and presbyteries mutually accountable within their respective ecclesiastical frameworks; both synods to share in the present resources of The Presbyterian Church in Canada and to cooperate where common cause is affirmed or can be found and affirmed, in the furtherance of Christian witness, while preserving with integrity confessional fidelity and presbyterial polity, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Ottawa.

NO. 24 – SESSION OF CHEYNE, STONEY CREEK

Re: Establishing traditional and affirming entities within the denomination

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, since 2014 many studies, overtures, and debates focusing on LGBTQI matters have revealed a deeply divided denomination; and

WHEREAS, despite many serious attempts to resolve these deep divisions, the numerous dissents and expressions of profound pain at the 2019 General Assembly demonstrate that these separations remain and discussion across the church indicates that they could even be deepening; and

WHEREAS, although Remits B and C, adopted at the 2019 General Assembly, were intended to bridge these differences, they do not effectively do so for many in our denomination; and

WHEREAS, whether Remits B and C are adopted or defeated, these divisions will continue to dominate our denomination; and

WHEREAS, it will be difficult for presbyters with different understandings of the biblical view on marriage to be mutually responsible to and submissive to one another; and

WHEREAS, whether Remits B and C are adopted or defeated, a significant number of members, regardless of their theology, may consider leaving, causing great pain, reducing many congregations' viability, and decreasing resources for ministry, mission, and Presbyterian Sharing; and

WHEREAS, the changes proposed through Remits B and C do not safeguard either ecclesiastically or civilly the freedom of conscience and action as indicated by the variation in how the terms are defined in the opinion of the General Assembly clerks in *Presbyterian Connection* (September 2019), in the opinion from the legal firm Kuhn LLP, and in the opinion from the legal firm Miller Thomson LLP; and

WHEREAS, congregations need to be guaranteed a permanent place in The Presbyterian Church in Canada where they can continue to do ministry in an ecclesiastical structure that safeguards a shared understanding of key Christian doctrines such as the authority of scriptures, the virgin birth, the resurrection, holy living and heterosexual marriage that are affirmed in our subordinate standards to which all our ministers and elders subscribed at their ordinations; and

WHEREAS, it is essential to help both those who hold an affirming position regarding human sexuality and those who hold a traditional position regarding human sexuality to be able to obey the way they believe God is calling them to lovingly serve the LGBTQI community, to perform marriages, and to conduct ordinations, even although those ways are very different; and

WHEREAS, the concept of restructuring The Presbyterian Church in Canada underlying Pathway C of the former Moderators' report was supported by numerous dissenters to the Pathway B decision at the 2019 General Assembly; and

WHEREAS, the spirit embodied in the Pathway C restructuring allows for a large number of people within our denomination to maintain their understanding of scripture's authority and to respect those who differ; and

WHEREAS, a Pathway C restructuring permits a possible combined pension plan, while acknowledging that the theological positions of the affirming stream and the traditional stream are too different to expect a harmonious continuation without a definite legal separation;

THEREFORE, the Session of Cheyne Church, Stoney Creek, humbly overtures the 146th General Assembly to create a process and legislation that will graciously restructure The Presbyterian Church in Canada to form two separate entities – Affirming and Traditional – embracing the spirit of Pathway C of the Special Committee of Former Moderators' report allowing each congregation to choose to follow their understanding of God's will within a legally separate entity, which should protect the civil liability of the leadership who continue to follow their vows, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Hamilton.

NO. 25 – SESSION OF ST. ANDREW'S, HUNTSVILLE

Re: Restructuring the denomination along two theological lines

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, the effects of the current pandemic have been both negative and positive: negative in increasing isolation of presbyters who cannot meet in person; positive in leading presbyters to embrace electronic connectivity and virtual meetings, leading to greater ease in non-geographic-based communication and collaboration; and

WHEREAS, the effects of the remits on marriage and ordination adopted by the 2019 General Assembly and submitted to presbyteries under the Barrier Act are to enshrine in church law and culture two very different understandings of marriage which if ultimately adopted require that space be found for those holding these different understandings to live and practice the same with integrity in Christian community, in both congregations and presbyteries; and

WHEREAS, The Presbyterian Church in Canada does not need to be an entirely monolithic homogeneous unit, and there can be different expressions of Presbyterianism in Canada; and

WHEREAS, we seek congregations and presbyteries to exist with theological and pastoral integrity; and

WHEREAS, there is significant theological divergence in The Presbyterian Church in Canada, currently under one structure; and

WHEREAS, there are differences of authority that are unsustainable in a monolithic structure; and

WHEREAS, there is a long-term trend of diminishing membership in The Presbyterian Church in Canada (a reduction of 30,000 between 2010 and 2020), which would be further weakened by departures for theological reasons; and

WHEREAS, we are ethnically and theologically diverse and need to respect different voices in secure spaces, allowing for effective work and witness; and

WHEREAS, there is precedent for "elective-affinity presbyteries" (among Presbyterians in the United States in the 1830s) enabling those with differing theological convictions and practices to collaborate together, maintaining those convictions and practices within respective presbyteries while still functioning within one national General Assembly structure, at least for a time; and

WHEREAS there are already existing presbyteries formed along a combination of geographical and non-geographical considerations (Eastern and Western Han-Ca); and

WHEREAS, there are 45 presbyteries in The Presbyterian Church in Canada some of which are too unpopulated to be able to function effectively and optimally; and

WHEREAS, there are some congregations and presbyteries which are internally divided theologically, seriously impeding effective advances in ministry to fulfill Christ's mission; and

WHEREAS, there are some national functions that are common to all, regardless of theological considerations (e.g. pensions and benefits, Leading with Care Policy, Archives, PWS&D relief efforts, etc.);

THEREFORE, the Session of St. Andrew's Huntsville, humbly overtures the Venerable, the 146th General Assembly to take steps to form two synods, each national in scope, with autonomy in doctrinal issues, discipline, etc.; to enable the formation of presbyteries along generous

regional and theological lines; to confine General Assembly responsibilities to matters common to both synods, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with disapproval by the Presbytery of Barrie.

NO. 26 – SESSION OF ST. ANDREW’S, HUNTSVILLE

Re: Preparing legislation for congregations wishing to leave the denomination

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, as we prayerfully consider the future of our Presbyterian denomination, we see underneath all of our common ministry together real differences on how we think about and approach issues of human sexuality and the LGBTQI community, now almost enshrined in the remits that have gone down to the presbyteries; and

WHEREAS, we realize there is a possibility that this may not be something with integrity that all ministers and congregations can live with without a major overhaul to our denomination’s structure, which is something the last General Assembly seemed reticent to tackle; and

WHEREAS, the General Assembly has failed to this point to come up with plans for parallel standards, with parallel theologically oriented presbyteries and synods, therefore guaranteeing the freedoms that these remits promise for the integrity of all involved moving forward into the future; and

WHEREAS, past freedom of conscience promised has been historically stripped from congregations and ministers after a period of time; and

WHEREAS, Barnabas and Saul were ordained and sent out to labour for the gospel, and did so together for a season with faithfulness and much fruit, born of the work of Holy Spirit upon them, yet after a while had such a “sharp disagreement that they parted company” (Acts 15:39), separating to serve with others, respectively, in different fields; and

WHEREAS, the outward unity of the whole church sometimes regrettably suffers when differences among professing Christians remain unreconciled and appear irreconcilable; and

WHEREAS, it behooves Christians in such circumstances to be gracious and charitable rather than litigious and uncharitable, all the while affirming the spiritual unity of the one invisible and universal church which is the body of Jesus Christ; and

WHEREAS, many congregations, rural or urban, will not have the ability to purchase or rent their property at “fair market value” from The Presbyterian Church in Canada should they wish to leave and still carry on vibrant missional work in their communities; and

WHEREAS, it would be ironic if a denomination that largely owes its very existence to non-concurring congregations in 1925 being able to keep their buildings, would then say to current non-concurring congregations in the present disputes that they are not able to keep their buildings; and

WHEREAS, recalling the bitter disputes over property in 1925 and following, guidelines concerning congregational decisions regarding this issue need to be prayerfully considered in advance of any such votes; and

WHEREAS, The Presbyterian Church in Canada is the employer of the Pension Plan, the potential of an exodus of congregations leaving the denomination may put the plan in jeopardy; there would need to be established just and fair guideline for the Pension Plan in the event of congregations or ministers leaving the denomination; there would also need to be provision made for those ministers already retired;

THEREFORE, the Session of St. Andrew’s, Huntsville, humbly overtures the Venerable, the 146th General Assembly to: a) form a commission, drawing from church and civil history, and law both Canadian and otherwise, insights which would aid in enabling the church to part company in a gracious and charitable manner, should present differences prove irreconcilable. This would aid in ensuring that the larger part of congregational resources would be devoted to further the fulfilment of the great commission; and b) call for the drafting of church legislation and civil legislation, as may be required, to effect a gracious and charitable separation should such become regrettably necessary, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with disapproval by the Presbytery of Barrie.

NO. 27 – SESSION OF ST. PAUL’S, SIMCOE

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

- WHEREAS, the Book of Forms as customarily practiced (wont and usage)] has constituted the guide by which the business of the General Assembly has been conducted within The Presbyterian Church in Canada since its inception; and
- WHEREAS, one such custom has been to seek timely resolution to items of business properly brought before the General Assembly; and
- WHEREAS, committees assigned work by one General Assembly traditionally report to the following General Assembly or seek permission to report to a subsequent General Assembly; and
- WHEREAS, the matter commonly known as gracious dismissal was first presented to the 2015 General Assembly; and
- WHEREAS, the matter was additionally addressed by many overtures in both the 2016 and 2017 General Assemblies, as well as the report of the Clerks of Assembly at both gatherings; and
- WHEREAS, the 2018 General Assembly during the discussion of the report of the Clerks of Assembly on this matter decided to refer it not back to the Clerks but to the Assembly Council; and
- WHEREAS, the Assembly Council at its March 2019 meeting appointed a task force of its members to prepare a response for consideration; and
- WHEREAS, that task force response was presented to the October 2020 meeting of the Assembly Council in order to consider and prepare a response to next General Assembly; and
- WHEREAS, at the October 2020 meeting the, Council refused to do its duty to the church and receive and consider the task force report, thereby disregarding, demeaning and disrespecting the will of the 2018 General Assembly, the long established practice of the denomination, the legitimate concerns of the authors of the overtures and petitions and the dedicated work of some of its own members, while ignoring the history of this matter which predates by four years Remits B and C from 2019; and
- WHEREAS such action creates an unfortunate precedent by which a small number of well-placed individuals exercise excessive control over the affairs of the denomination;
- THEREFORE, the Session of St. Paul’s, Simcoe, humbly overtures the Venerable, the 146th General Assembly to receive the report of the Gracious Dismissal task force as found on pages 1363–1372 of the October 27, 2020 Assembly Council Minutes and to consider the recommendations found within that report, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Paris.

NO. 28 – PRESBYTERY OF ESSEX-KENT

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

- WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and
- WHEREAS, the Assembly Council’s terms of reference include the obligation to “assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision” (Assembly Council Terms of Reference Booklet, p. 5); and
- WHEREAS, the Assembly Council’s terms of reference also includes the obligation to “provide the broadest possible viewpoint on proposed changes in policy direction” (Assembly Council Terms of Reference Booklet, p. 5); and
- WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1359–1360); and
- WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee’s terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of the Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of the Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in direct violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in direct violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in direct violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, been derelict in its duty to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Presbytery of Essex-Kent humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 29 – PRESBYTERY OF ESSEX-KENT

Re: Creating two autonomous synods

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, The Presbyterian Church in Canada remains deeply divided over theological lines, as evidenced by Remit B, 2019 which proposes a dual definition of marriage, and Remit C, 2019 which promises liberty of conscience for those who do not ascribe to some ordinations, inductions and installations; and

WHEREAS, each side in this theological division is convinced they are on the correct path and see others as detrimental to the advancement of the gospel; and

WHEREAS, the Holy Scriptures of the New and Old Testaments call on believers to be united in belief, fellowship and service (Acts 2:42–47); and

WHEREAS, the Reformed church is founded on its confessions, notably the Westminster Confession of Faith and Living Faith, which are unequivocal in their decrees; and

WHEREAS, Living Faith 7.1.1–2 declares that "The church is Christ together with his people, called both to worship and to serve him in all of life. The church is one. It is one family under God whose purpose it is to unite all people in Jesus Christ"; and

WHEREAS, as evidenced by the aforementioned remits, The Presbyterian Church in Canada consists of

- some members who wish to set aside certain decrees found in the Westminster Confession of Faith and to substantially amend Living Faith,
- other members who wish to adhere to those confessions without amendment; and

WHEREAS, believers must be free to seek and to follow the commands of God without interference from those of different mindset, (Westminster Confession of Faith, 22:2); and

WHEREAS, the proposed doctrinal changes will not put an end to the theological disunity in The Presbyterian Church in Canada; and

WHEREAS, congregations and presbyteries need to operate under doctrinal standards to which they can fully subscribe; and

WHEREAS, the inevitability of an ongoing debate will continue to be a distraction to our mission, undermining our effectiveness as the body of Christ; and

WHEREAS, the history of Presbyterianism demonstrates that the church has been organized among courts which hold different theological positions; and

WHEREAS, The Presbyterian Church in Canada already has courts formed along non-geographical considerations (Presbyteries of Eastern Han-Ca and Western Han-Ca); and
 WHEREAS, many of The Presbyterian Church in Canada's existing 45 presbyteries are unable to function according to their essential purpose due to underpopulation or a lack of theological unity;

THEREFORE, the Presbytery of Essex-Kent humbly overtures the Venerable, the 146th General Assembly to:

1. take steps to form two national synods, each with autonomy in theological and doctrinal issues, discipline, mission and the training of teaching elders,
 2. enable each synod to form regional presbyteries,
 3. allow each ruling and teaching elder to choose which synod to which he/she would adhere,
 4. allow each congregation to choose which synod or presbytery to which it would belong,
 5. confine to the General Assembly only the responsibilities to matters common to both synods, such as employment standards, pensions and benefits,
- or to do otherwise as General Assembly, in its wisdom, may deem best.

**NO. 30 – SESSION OF ST. ANDREW'S AND ST. STEPHEN'S, NORTH VANCOUVER
 Re: Permitting congregations to leave the denomination with their property**

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, between 2015 and 2020, 24 overtures and petitions have been made to the General Assembly requesting, in general, that The Presbyterian Church in Canada permit congregations to leave the denomination with their property at nominal cost to the congregation if the denomination approves either a redefinition of marriage to include same-sex couples or the ordination of those leaders who are in a same-sex marriage (“Gracious Dismissal”); and

WHEREAS, in response to those overtures, in 2016 and again in 2018 the Clerks of Assembly presented to General Assembly a response that concluded that there was not a process to permit gracious dismissal due to both the polity of the denomination and the statutory restrictions set out in the Act to Incorporate The Trustee Board of The Presbyterian Church in Canada (1939) (“Trustee Board Act”), although the Clerks of Assembly in the 2016 report reminded the denomination of the missional focus of the denomination and that “there will always be room for gracious action, and loving respect on the part of those leaving, those remaining, their presbyteries and the Trustee Board. By God’s grace, we remain brothers and sisters in Christ”; and

WHEREAS, in discussions with the Clerks of Assembly and representatives of the Trustee Board, the Gracious Dismissal Committee of Assembly Council (“committee”) concluded (contrary to the statements made by the Clerks of Assembly in their 2016 and 2018 reports to General Assembly that formed the basis for the 2016 report’s adopted recommendations) that there was a legally acceptable way to achieve gracious dismissal (in the manner set out by the committee in its report, as Schedule One (“Gracious Dismissal Report”) under the denomination’s existing polity and legislation if General Assembly duly approved a gracious dismissal process, all without amendments to the Trustee Board Act; and

WHEREAS, the committee concluded that if legislative amendments were ultimately believed to be required to the Trustee Board Act to allow gracious dismissal, the recent experience of the United Church of Canada in amending its similarly governing Act of Parliament showed such a legislative change could occur with relatively little expense or time, all as summarized in Appendix B to the Gracious Dismissal Report (and again, contrary to the statements made by the Clerks of Assembly in their 2016 and 2018 reports to General Assembly that formed the basis for their 2016 report’s adopted recommendations); and

WHEREAS, the Assembly Council at its meeting in November 2019 agreed that gracious dismissal, properly understood, applies to all congregations that in good faith believe they cannot remain in unity with the denomination as a result of the decisions reached by General Assembly regarding the related issues encircling human sexuality, the authority of scripture as it speaks to human sexuality, and the demands of a biblical understanding of justice on the matter of human sexuality, and as such, regardless of the decisions of the General Assembly (if any) regarding those issues and similar decisions at subsequent General Assemblies, gracious dismissal can apply equally to both those congregations described by the terms “traditional” and “affirming”; and

WHEREAS, the Assembly Council agreed in November 2019 that every congregation in The Presbyterian Church in Canada is acknowledged by all other Presbyterian Church in Canada congregations as a valid witness to and participant in the reconciling work of Jesus Christ in the world, regardless of that congregation's position on the issues of human sexuality, the authority of scripture as it speaks to human sexuality, and the demands of a biblical understanding of justice on the matter of human sexuality; and

WHEREAS, the Assembly Council agreed in November 2019 that the strength of The Presbyterian Church in Canada is found in its missional pursuit of being a faithful witness to Jesus Christ and not located on its balance sheet – that assets are important tools and gifts offered by God to the denomination generally to help achieve missional goals of congregations, but the aggregation of assets at the expense of missional vitality in congregations should be avoided; and

WHEREAS, the Assembly Council agreed in November 2019 that unity of the church does not necessarily require unity of any particular denomination – the origins of our denomination in the Reformation speaking to how unity of the church can be upheld even if organizationally it suffers loss of congregations and people to other entities that continue to proclaim the Gospel of Jesus Christ; and

WHEREAS, the Assembly Council agreed in November 2019 that the goal of examining the possibility of gracious dismissal is not to facilitate the departure of congregations with concerns about the denomination but that the goal, perhaps counterintuitively, is to encourage congregations to remain within the denomination, and that the debates about the human sexuality / authority of scripture / justice matters should be based on theology and ecclesiology, not on property, and by providing a clear, neutral answer to the question of gracious dismissal as an option, the debates can focus on the issues themselves, without the fear of the practical imposition of results on a congregation feeling threatened with the removal of its sanctuary and other church property; and

WHEREAS, the committee concluded that gracious dismissal should be permitted by the denomination for four reasons, as set forth below:

- i. First, and most obvious, there is no agreement by all in the denomination on the issues surrounding human sexuality, authority of scripture, and the requirements of justice on this matter. Even if a consensus could be reached, those who oppose such a consensus do so from their deepest beliefs and commitments. To require compulsion on such a fundamental issue is both in principle inappropriate and in practice inviting acrimony, recrimination and a national and local preoccupation on divisive issues.
- ii. Second, gracious dismissal is applicable to all and not a response to one perspective or theological viewpoint. Regardless how the Remits are addressed at General Assembly, there will be those deeply dissatisfied with the results from those who are both “affirming” and “traditional”. Providing a mechanism to allow a gracious dismissal for all encourages a fairness to any process adopted.
- iii. Third, a gracious dismissal process upholds materially the structure and principles the Clerks of Assembly set out in their 2018 response to overtures “A Way Forward” (although different to the extent that the Clerks of Assembly believed at the time the denomination’s governing legislation would not allow the transfer of property at less than fair market value).
- iv. Fourth, gracious dismissal should not be implemented because of emotional, quick, or theologically suspect reasons. The process proposed emphasizes actions that are ‘decently and in order’.

THEREFORE, the Session of St. Andrew's and St. Stephen's, North Vancouver, humbly overtures the Venerable, the 146th General Assembly to permit congregations to leave the denomination with their property at nominal cost to the congregation if the denomination approves either a redefinition of marriage to include same-sex couples or the ordination of those leaders who are in a same-sex marriage (“gracious dismissal”), to adopt a process for the implementation of gracious dismissal in the manner described in Appendix C to the Gracious Dismissal Report or as modified by General Assembly in its wisdom after due consideration of the details, and to place the matter before and have it considered and fully addressed by the Venerable, the 146th General Assembly prior to addressing Remits B and C, 2019 under the Barrier Act being considered by such General Assembly so that decisions made about the Remits are based on theology and ecclesiology, not on property, or to do otherwise as General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Westminster.

NO. 31 – SESSION OF FELLOWSHIP, TORONTO

Re: Creating a presbytery or synod for those holding traditional views of scripture

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

- WHEREAS, the belief of The Presbyterian Church in Canada is depicted in our subordinate standards: the Westminster Confession of Faith adopted in 1875 and 1889, the Declaration Concerning Church and Nation of 1954, and Living Faith (and its translations) adopted in 1998; and
- WHEREAS, all members of our session – teaching and ruling elders in The Presbyterian Church in Canada agreed to accept our subordinate standards on ordination vows; and
- WHEREAS, despite the ordination vows, the General Assembly has disputed matters regarding human sexuality for several decades; and
- WHEREAS, the issues relating to marriage and ordination are a symptom of greater theological matter within The Presbyterian Church in Canada; and
- WHEREAS, contradicts traditional interpretation of the scripture regarding human sexuality that has been held for 2000 years by the Holy Catholic Church and majority of churches worldwide; and,
- WHEREAS, those holding traditional views feel rejected and unheard creating loss of unity and membership within our denomination; and
- WHEREAS, we are ethnically and theologically diverse and need to respect different voices to create a safe place for congregations and clergy; and
- WHEREAS, Remits B and C (General Assembly, 2019) are divisive and unclear wording will create tension within our presbyteries; and
- WHEREAS, will be challenging to work with those who do not hold the same definition of marriage and ordination in the same presbytery with The Presbyterian Church in Canada clergy; and
- WHEREAS, those who refuse to call LGBTQI ordination in the presbytery; and
- WHEREAS, without a common basis of the authority of the scripture, it is not possible to mutually submit in a trusting working relationship with collegiality; and
- WHEREAS, allowing like-minded congregations to work together, maintaining those convictions and practices within respective presbyteries while still functioning within our nation's General Assembly structure, at least for a time;
- THEREFORE, the Session of Fellowship, Toronto, humbly overtures the Venerable, the 146th General Assembly to create a safeguard, guaranteed and permanent place for those upholding traditional views of the scriptures within The Presbyterian Church in Canada, allowing sessions to join or transfer to a presbytery (and/or synod) with which their congregation would affiliate, where traditional view clergy and congregation can continue to do ministry with within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of West Toronto.

NO. 32 – SESSION OF ST. ANDREW'S (ISLINGTON), TORONTO

Re: Allowing congregations to leave the denomination with their properties and funds, under conditions

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

- WHEREAS, Remits B and C recognize a significant division into The Presbyterian Church in Canada on a matter held by many to be an important matter of faith; and
- WHEREAS, this division points to deeper theological differences within The Presbyterian Church in Canada concerning the place and interpretation of scripture; and
- WHEREAS, the passage of Remits B and C may cause some of our brothers and sisters to genuinely feel that there is no longer a place for them within The Presbyterian Church in Canada such that they may feel led to leave the denomination; and
- WHEREAS, Remit B makes it clear that those within The Presbyterian Church in Canada who disagree on these matters can be “faithful, Holy Spirit filled, Christ centred, God honouring people”; and
- WHEREAS, many of these “faithful, Holy Spirit filled, Christ centred, God honouring people” will feel called to continue in Christian witness and ministry through their local congregations; and

WHEREAS, these local congregations were built and sustained mainly through the efforts, sacrifices, and finances of these “faithful, Holy Spirit filled, Christ centred, God honouring people”;

THEREFORE, the Session of St. Andrew’s (Islington), Toronto, humbly overtures the Venerable, the 146th General Assembly to allow congregations to withdraw from The Presbyterian Church in Canada and to become the full owners of their properties, buildings, and funds under the following conditions:

- that the withdrawal is supported by a 75% vote of both the session and the membership;
- that the reason for the withdrawal is a biblically based sense of irreconcilable differences over the direction being taken by The Presbyterian Church in Canada if or when Remits B and C are passed;
- that the congregation remains active and viable as an independent congregation or as a member of a new or existing Reformed denomination or fellowship for a period of at least 10 years after its withdrawal;
- that a reasonable amount be paid to The Presbyterian Church in Canada to cover any expenses and/or losses it might incur through such a process, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of West Toronto.

NO. 33 – SESSION OF ST. ANDREW’S (ISLINGTON), TORONTO

Re: Establishing theologically autonomous courts

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, Remits B and C recognize a significant division in The Presbyterian Church in Canada on a matter held by many to be an important matter of faith; and

WHEREAS, this division points to deeper theological differences within The Presbyterian Church in Canada concerning the place and interpretation of scripture;

WHEREAS, passage of Remits B and C may cause some of our brothers and sisters to genuinely feel that there is no longer a place for them within The Presbyterian Church in Canada;

WHEREAS, there is a clear desire by many on all sides of the questions surrounding human sexuality to remain a vital part of The Presbyterian Church in Canada;

WHEREAS the passage of Remits B and C will likely introduce new tensions and divisions within our presbyteries and exacerbate old ones;

WHEREAS recent legal opinions by two reputable law firms, i.e. Kuhn LLP and Miller Thomson, which were obtained by a longstanding member and elder of The Presbyterian Church in Canada, voice significant concerns about the wording of Remits B and C and the lack of clarity around their implementation;

WHEREAS the Miller Thomson opinion states that, “Should the Remits be implemented in their current form, it will be difficult to effectively defend the position of The Presbyterian Church in Canada clergy, congregations or members who refuse to participate in same-sex wedding ceremonies, with potential resulting liability to The Presbyterian Church in Canada itself”;

WHEREAS the Kuhn LLP opinion clearly states that “the best option (short of separating into two denominations) would be to defeat the adoption of the Remits and then either (a) maintain the status quo; or (b) to devolve theological teachings on same-sex intimacy and marriages to the presbyteries and allow each congregation to join (or transfer to) a presbytery that shares its religious belief and commitment”;

WHEREAS maintaining “the status quo” is clearly not a viable option for The Presbyterian Church in Canada at this point in time;

THEREFORE, the Session of St. Andrew’s (Islington), Toronto, humbly overtures the Venerable, the 146th General Assembly to devolve theological teachings on same-sex intimacy and marriages to the presbyteries (and/or synods), to allow each congregation to join or transfer to a presbytery (and/or synod) that shares its belief and commitment in these matters, and to outline a process for the creation of new presbyteries (and/or synods) if there is no presbytery (and/or synod) with which sessions feel they can align themselves in these matters within a reasonable distance, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of West Toronto.

NO. 34 – SESSION OF CHEYNE, STONEY CREEK

Re: Limiting the business of the 2021 General Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Remits under the Barrier Act in 2019 seek to change the doctrine and practices of The Presbyterian Church in Canada in foundational ways; and

WHEREAS, through no fault of its own, and in order to respect public health regulations and intentions due to COVID-19, The Presbyterian Church in Canada was unable to conduct a General Assembly in 2020, and to consider the results of Remits Band C (2019); and

WHEREAS, The Presbyterian Church in Canada prides itself on being inclusive; and

WHEREAS, the Assembly Council has decided to move forward with a digital General Assembly in 2021 which can exclude participation of some commissioners who lack effective high-speed computers and internet connection; and

WHEREAS, the potential for technical challenges to an online meeting are high, such as ineffective large group videoconference meetings, difficulty in allowing individual speakers to have their turn, technical glitches and difficulty in determining close votes; and

WHEREAS, these frustrations will be exacerbated by over two hundred commissioners attempting to have their voices and votes, heard and considered; and

WHEREAS, the results of Remits Band C (2019) deserve complete and comprehensive consideration and debate which cannot be done as effectively online; and

WHEREAS, the Council of Delegates (COD) of the Christian Reformed Church of North America voted to cancel Synod 2021 and to defer any discussion or decision about the report from the Committee to Articulate a Foundation-Laying Biblical Theology of Human Sexuality until Synod 2022, because they cannot meet in person during this pandemic; and

WHEREAS, the on-going work of the General Assembly needs to be attended to;

THEREFORE, the Session of Cheyne, Stoney Creek, humbly overtures the Venerable, the 146th General Assembly to limit the business brought before it to matters normally brought forward under the “consent agenda” and other non-contentious matters; and that specifically the matter of Remits B and C (2019) be postponed until General Assembly can meet face to face to allow for due process, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Hamilton.

NO. 35 – SESSION OF CHEYNE, STONEY CREEK

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the Book of Forms as customarily practiced has constituted the guide by which the business of the General Assembly has been conducted within The Presbyterian Church in Canada since its inception; and

WHEREAS one such custom has been to seek timely resolution to items of business properly brought before the General Assembly; and

WHEREAS committees assigned work by one General Assembly traditionally report to the following General Assembly or seek permission to report to a subsequent General Assembly; and

WHEREAS the matter commonly known as gracious dismissal was first presented to the 2015 General Assembly; and

WHEREAS the matter was additionally addressed by many overtures in both the 2014 and 2017 General Assemblies, as well as the report of the Clerks of Assembly at both gatherings; and

WHEREAS the 2017 General Assembly named a special committee to consider the complex dynamics of the reports and overtures and in the end committed the recommendations of the special committee to the Clerks of Assembly for further consultation; and

WHEREAS, since the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council and not to the Assembly Clerks (A&P 2018, p. 39), it remains the duty of the Assembly Council to examine the matter and provide a response to the General Assembly according to the process initiated by that General Assembly; and

WHEREAS the Assembly Council, at its March 2019 meeting, appointed a task force of its members to prepare a response for consideration; and

WHEREAS that task force response was presented to the October 2020 meeting of the Assembly Council in order to consider and prepare a response to next General Assembly; and

WHEREAS at its October 27, 2020 meeting, the Assembly Council voted to not receive for consideration the final report of its own gracious dismissal committee at that meeting, and to delay any such receipt until “at least after the General Assembly has dealt with Remits B and C, 2019”; and

WHEREAS by not receiving the gracious dismissal report, the Assembly Council disregarded its duty to the church, the will of the 2018 General Assembly, the long established practice of the denomination, the legitimate concerns of the authors of the overtures and petitions, and the hundreds of volunteer hours of work by some of its own members, while ignoring the history of this matter which predates by four years Remits Band C from 2019; and

WHEREAS, by not receiving the gracious dismissal report, the Assembly Council, without seeking Assembly’s permission, have not followed the church’s established practice of providing General Assembly with the report assigned to them by General Assembly, and consequently have infringed upon a prerogative reserved for the General Assembly to arrange the order of the Assembly’s business as the Assembly itself deems best; and

WHEREAS the Assembly Council’s refusal to receive at this time (and with no assurance it would ever be received) the final report of the gracious dismissal committee prevented the due process by which our denomination decently and in order makes decisions and prevented discussion of contentious issues that would promote the unity of the denomination, and in so doing fosters tension and division; and

WHEREAS from February 2020 until the October 27, 2020, the Assembly Council refused to even engage in the work done by the gracious dismissal committee, despite several invitations to do so; and

WHEREAS the report of the gracious dismissal committee determined that the legislation governing the Trustee Board would allow for gracious dismissal if approved by the General Assembly (a position not disputed by the two lawyers on the Trustee Board) and determined that, if necessary, changing that legislation would be relatively quick and inexpensive; and

WHEREAS the gracious dismissal committee’s report seeks to encourage congregations to remain within the denomination by fostering an open discussion about the human sexuality or authority of scripture or justice matters that is based on theology and ecclesiology rather than upon property and without the fear of the practical imposition of results on a congregation feeling threatened with the removal of its sanctuary and other church property;

THEREFORE, the Session of Cheyne, Stoney Creek, humbly overtures the Venerable, the 146th General Assembly to consider the report of the gracious dismissal committee prior to Remits B and C, 2019, (found on pages 1363–1372 of the October 27, 2020 Assembly Council Minutes), or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Hamilton.

NO. 36 – SESSION OF MARKHAM CHINESE, MARKHAM

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, committees assigned work by one General Assembly traditionally report to the following General Assembly or, having made a genuine effort, seek permission to report to a subsequent General Assembly; and

WHEREAS, the matter commonly known as gracious dismissal was first presented to the 2015 General Assembly; and

WHEREAS, in response to a comment wondering if there was truly broad interest in this matter, many more overtures were addressed to the 2016 and 2017 General Assemblies, asking for a process of gracious dismissal to be set up for congregations who in good conscience could not agree with whatever direction The Presbyterian Church in Canada chose on the question of LGBTQI inclusion; and

WHEREAS, the Session of Markham Chinese was one of the courts submitting an overture to the 2017 General Assembly asking for consideration of a process of gracious dismissal (Overture No. 27, 2017 re a process and legislation re congregations considering leaving the denomination, A&P 2017, p. 599–600); and

WHEREAS, the 2018 General Assembly during the discussion of the report of the Clerks of Assembly on this matter decided to refer it to the Assembly Council, which in turn at its March 2019 meeting appointed a task force of its members to prepare a response for consideration; and

WHEREAS, that task force response was presented to the October 2020 meeting of the Assembly Council in order to consider and prepare a response to the next General Assembly; and

WHEREAS, at the October 2020 meeting, Assembly Council refused to do its duty to the church – to receive and consider the task force report, thereby disregarding the will of the 2018 General Assembly and the long-established practice of the denomination, while ignoring the history of this matter which predates by four years Remits B and C from 2019; and

WHEREAS, the reluctance of the Assembly Council to propose a clear path forward in a timely manner may quite possibly lead to a flurry of costly alternate responses and legal actions across the country; and

WHEREAS, other denominations in several countries have already proven that a gracious path forward in such cases is not only possible, but also desirable; and

WHEREAS, a gracious dismissal process could avoid the acrimony that has characterized this kind of discussion in other North American denominations, and

WHEREAS, a gracious dismissal process could provide a way for a win-win resolution, consistent with the biblical call to seek the good of others; and

WHEREAS, the prospect of General Assembly's possible change to the theology of our denomination by approving Remits B and C without providing any options for people who, in good conscience, cannot abide with such change, will create unnecessary bitterness and conflict;

THEREFORE, the Session of Markham Chinese, Markham, humbly overtures the Venerable, the 146th General Assembly to receive the report of the gracious dismissal task force as found on pages 1363–1372 of the October 27, 2020 Assembly Council Minutes and to consider the recommendations found within that report, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Oak Ridges.

NO. 37 – PRESBYTERY OF MONTREAL

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly commissioned the Assembly Council to examine the concept of “gracious dismissal” and to report to the church;

WHEREAS, the Assembly Council mandated the gracious dismissal committee to examine the concept, considering the related overtures received since 2015 and consulting appropriate expertise both within and beyond The Presbyterian Church in Canada;

WHEREAS, the gracious dismissal committee's report was complete and prepared to be submitted to the Assembly Council at its meeting on October 27, 2020;

WHEREAS, some on both sides of the human sexuality issue will want to know what reassurances will be offered to divergent voices through “gracious dismissal” options before pronouncing themselves on Remits B and C;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 146th General Assembly to receive and consider the report of the Gracious Dismissal Committee before proceeding to discussions about Remits B and C from the 2019 General Assembly, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 38 – PRESBYTERY OF MONTREAL

Re: Theologically based synods

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, The Presbyterian Church in Canada has accepted the reality that it is deeply divided on the issues surrounding human sexuality; and

WHEREAS, an outright division of the church would risk putting both those who leave and those who remain in positions where key administrative functions and valued ministries would become unviable; and

WHEREAS the committee of former moderators had envisioned the possibility of an internally separate structure; and

WHEREAS the legal opinion provided by Kevin Boonstra, Kuhn LLC, recommended an internal separation along theological lines as the surest way to provide legal protection for congregations and ministers not concurring to same gender marriage; and

WHEREAS a structure with theologically based synods would allow for functions like the vetting of new ministry candidates to be handled along theologically appropriate guidelines while allowing for continued local collaboration at the presbytery level;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 146th General Assembly to begin the process of restructuring into non-geographic synods along theological lines, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 39 – PRESBYTERY OF MONTREAL

Re: Congregations wishing to leave the denomination

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the research of the gracious dismissal committee mandated by the Assembly Council has established that workable arrangements for “gracious dismissal” are possible; and

WHEREAS, it is very likely that some congregations on either side of the current debate will seek to withdraw from The Presbyterian Church in Canada; and

WHEREAS, the experience of other denominations has shown that a piecemeal approach with varied local litigations is not honouring to the cause of Christ; and

WHEREAS, this is an opportunity for The Presbyterian Church in Canada to proceed with grace and kingdom focus;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 146th General Assembly to chart a clear and non-punitive way forward for congregations who feel they must withdraw from the denomination for theological reasons, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 40 – PRESBYTERY OF MONTREAL

Re: Amending Book of Forms 48 re immediate vote

(Referred to Clerks of Assembly, p. 248–49, 51)

WHEREAS, under section 48 of the Book of Forms, if on the proposing of a motion the majority agrees and votes to move to an immediate vote, all debate on the motion is immediately cut off; and

WHEREAS, if all debate on a motion is immediately cut off, no opportunity remains to point out the motion’s weaknesses; and

WHEREAS, if all debate on a motion is immediately cut off, those poorly informed on the motion will lose the opportunity to be better informed and perhaps be persuaded to vote against the motion; and

WHEREAS, if all debate on a motion is immediately cut off, the minority is denied an opportunity to express its views;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 146th General Assembly to amend section 48 of the Book of Forms by deleting the words “If carried in the affirmative” and replacing them with the words “If carried by a two-thirds majority vote”, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 41 – PRESBYTERY OF MONTREAL

Re: Liberty of conscience and indemnity for possible claims

(Referred to Assembly Council, p. 249, 51)

WHEREAS, Remit B, 2019 expanding the definition of marriage to include same-sex marriage and Remit C, 2019 approving the call and ordination of LGBTQI persons as ministers and ruling elders, were approved by the 2019 General Assembly; and

WHEREAS, a) both remits were adopted in the context of “liberty of conscience and action” by ministers, ruling elders, and congregations; and b) there may be some who oppose same-sex marriage and the ordination of LGBTQI people who fear that they might be sued for refusing to celebrate same-sex marriage or to participate in the ordination of LGBTQI people; and

WHEREAS, these fears could be easily assuaged by the national church undertaking to pay any court costs or fines incurred in refusing to celebrate same-sex marriage or to participate in the ordination of LGBTQI people; and

WHEREAS, such an undertaking will cost the national church nothing if, as has been argued, liberty of conscience in this matter is guaranteed under the Canadian Charter of Rights and Freedoms, section 2(a);

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 146th General Assembly to make the guarantee of liberty of conscience on same-sex marriage and ordination of LGBTQI people practical by guaranteeing that the national church will pay the court costs and any fines incurred in refusing to conduct a same-sex marriage or to participate in an LGBTQI ordination, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 42 – SESSION OF CHURCH OF ST. ANDREW AND ST. PAUL, MONTREAL

Re: Registry of ministers and congregations re solemnizing same-sex marriage

(Referred to Assembly Council, p. 249, 51)

WHEREAS, a national office for the implementation of Remits B and C concerning same-sex marriage and LGBTQI inclusion will be very helpful; and

WHEREAS, it will be helpful for clerks to ascertain which ministers are willing to celebrate same-sex marriages in order to give same-sex couples guidance as to who can offer them pastoral care, marriage preparation and the wedding ceremony, as well as congregations that will welcome them to their buildings; and

WHEREAS, an up-to-date list of those ministers willing to celebrate same-sex marriages and a list of ministers not willing to celebrate same-sex marriages will facilitate dealings with the l'état civil of the Quebec Government, which otherwise might find refusals by some clergy to marry same-sex couples as arbitrary under Quebec practice; and

WHEREAS, up-to-date national registries of ministers and congregations willing to celebrate same-sex marriages and those not willing to celebrate same-sex marriages would create two virtual communities, it would thus in part eliminate the need some feel to create new and separate presbyteries based on choice for or against same-sex marriage, and would do so at much lower cost and within the present structure;

THEREFORE, the Session of the Church of St. Andrew and St. Paul, Montreal, humbly overtures the Venerable, the 146th General Assembly to form a working group to discuss the best ways to implement Remits B and C and to make recommendations to a future Assembly; ways to be considered include:

1. establishing a national office to maintain both an up-to-date national registry of ministers and congregations willing to celebrate same-sex marriages and an up-to-date registry of ministers and congregations not willing to celebrate same-sex marriages,
2. requesting presbyteries to maintain such a registry, and
3. forming guidelines by which a minister unwilling to celebrate same-sex marriages would refer a couple to a minister who would, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Montreal.

NO. 43 – PRESBYTERY OF ALGOMA AND NORTH BAY

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the question of gracious dismissal has been before The Presbyterian Church in Canada since 2015; and

WHEREAS, from 2015 to 2020, 24 overtures and petitions have been made to General Assembly requesting, in general, that The Presbyterian Church in Canada consider a pastoral approach to traditional congregations that fundamentally disagree with a redefinition of marriage to include same-sex couples or the ordination of those leaders who are in a same-sex marriage, and who wish to leave the denomination with their buildings; and

WHEREAS, gracious dismissal would also apply to affirming congregations who would be unwilling to remain in the denomination should The Presbyterian Church in Canada not change its doctrine in adopting Remits B and C; and

WHEREAS, in response to the direction of the 2018 General Assembly the consideration of gracious dismissal was given to the Assembly Council for its considered and prayerful recommendation as to the possibility of gracious dismissal being considered by The Presbyterian Church in Canada; and

WHEREAS, the Assembly Council did indeed establish a gracious dismissal committee and receive interim reports and updates from the gracious dismissal committee including their communications with the Clerks of Assembly, the Board of Trustees, the Pension and Benefits Board; and

WHEREAS, the draft final report was in the hands of the Assembly Council in April 2020 in ample time for consideration prior to the 2020 General Assembly; and

WHEREAS, the COVID-19 epidemic resulted in the cancellation of the 2020 General Assembly and therefore naturally caused the Assembly Council to reorganize its meeting schedule; and

WHEREAS, at its November 2020 meeting the Assembly Council refused to receive and consider the final report of its own gracious dismissal committee thereby abdicating its response to the direction of the 2018 General Assembly and its stated promise to report to the 2020 General Assembly (from the 2019 General Assembly) and further frustrating The Presbyterian Church in Canada's understanding as to the efficaciousness of gracious dismissal as a pastoral response to congregations with deeply held beliefs on both sides of the human sexuality issues before the denomination;

THEREFORE, the Presbytery of Algoma and North Bay humbly overtures the Venerable, the 146th General Assembly to receive and consider the final report of the gracious dismissal committee before the consideration of Remits B and C should said Assembly determine to consider these Remits, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 44 – PRESBYTERY OF ALGOMA AND NORTH BAY

Re: Limiting the business of the 2021 General Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51. See p. 232 for additional response.)

WHEREAS, through no fault of its own, and in order to obey public health orders due to the COVID-19 pandemic, The Presbyterian Church in Canada was unable to conduct a General Assembly in 2020; and

WHEREAS, in all likelihood the same orders on mass gatherings, and health concerns, will conceivably still be in effect this coming June; and

WHEREAS, the Assembly Council has determined to approve, without the prior approval of The Presbyterian Church in Canada a first ever online Assembly experiment, as opposed to our usual practice as Presbyterians in Canada always meeting together physically for spiritual discernment and deliberation; and

WHEREAS, the Assembly Council in presenting its survey of Presbyteries as a majority opinion of The Presbyterian Church in Canada to hold an online General Assembly, is not presenting the full story; and

WHEREAS, of the 45 presbyteries in our denomination only 12 actually voted in favour of an online Assembly, 6 voted against, and the other 12 presbyteries that responded in opinion polls weighted in favour of an online Assembly still represented a significant number of opinions against an online Assembly; and

WHEREAS, the comments and conditions in the accompanying opinions, even in those agreeing to an online gathering, gave further clarity to a very limited meeting, not a full General Assembly; and

WHEREAS, the remits under the Barrier Act of 2019 seek to change the doctrine and practices of The Presbyterian Church in Canada in foundational ways; and

WHEREAS, the very foreseeable problems associated with a country wide, (6 time zones representing a 4½ hour time gap between delegates) technologically challenging General Assembly that has never been attempted before in our history, are evident; and

WHEREAS, many geographic areas of our denomination do not have the required broadband services required for this venture leading to the exclusion and frustration of viable delegates from their "rotational representation" within their presbyteries due to lack of advanced computer technical skills and equipment as well as potential financial difficulties to obtain said skills; and

WHEREAS, these frustrations will be exacerbated by over two hundred commissioners attempting to have their voices and votes, heard and considered; and

WHEREAS, a faulty online Assembly will hamper our ability to obtain the discernment of The Presbyterian Church in Canada on important Assembly items, the remits as but one example; and

WHEREAS, the results of Remits B and C, 2019 deserve complete and comprehensive consideration and debate which cannot be done effectively online in the manner to which we are all accustomed; and

WHEREAS, the on-going work of the General Assembly needs to be attended to;

THEREFORE, the Presbytery of Algoma and North Bay humbly overtures the Venerable, the 146th General Assembly to limit the business brought before the General Assembly in 2021 to matters normally brought forward under the "consent agenda" and other non-contentious matters until such a time as General Assembly is able to meet safely face to face to allow for due process, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 45 – SESSION OF ST. PAUL’S, SIMCOE

Re: Limiting the business of the 2021 General Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the congregations and courts of The Presbyterian Church in Canada have been adapting to different forms of meeting since March 2020; and
WHEREAS, these forms have challenged our longstanding principle and practice of full participation by each member in the business of the courts (Book of Forms 4.4.4.3); and
WHEREAS, the Assembly Council has decided to address these extraordinary circumstances with a virtual General Assembly, June 6-9, 2021; and
WHEREAS, such a format, while well-intentioned, cannot fulfil the either the spirit or the letter of the law nor our long-standing wont and usage; and
WHEREAS, several members of the Assembly Council have noted these severe deficiencies in their dissents in the minutes of the Assembly Council (p. 378–82); and
WHEREAS, one of those dissents note the lack of strong support for a virtual General Assembly from the Presbyteries of the denomination; and
WHEREAS, many Presbyteries expressed strong reservations about the efficacy of a virtual General Assembly; and
WHEREAS, in these challenging times the primary focus of our leadership should be promoting unity and respect and avoiding potential for disharmony by pursuing potentially divisive courses; and
WHEREAS, there is doubtless a need to meet as a General Assembly and formally conduct business of a pressing and consensus nature;
THEREFORE, the Session of St. Paul’s, Simcoe humbly overtures the Venerable, the 146th General Assembly to consider no matters that would substantively alter the doctrine, polity or ecclesiology of The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Paris.

NO. 46 – SESSION OF ARABIC, MONTREAL

Re: Theologically based synods and presbyteries

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, the effects of the remits on marriage and ordination adopted by the 2019 General Assembly and submitted to presbyteries under the Barrier Act are to enshrine in church law and culture two very different understandings of marriage which if ultimately adopted require that space be found for those holding these different understandings to live and practice the same with integrity in Christian community, in both congregations and presbyteries; and
WHEREAS, The Presbyterian Church in Canada does not need to be an entirely monolithic homogeneous unit, and there can be different expressions of Presbyterianism in Canada; and
WHEREAS, we seek congregations and presbyteries to exist with theological and pastoral integrity; and
WHEREAS, there is significant theological divergence in The Presbyterian Church in Canada, currently under one structure; and
WHEREAS, there are differences of authority that are unsustainable in a monolithic structure; and
WHEREAS, there is a long-term trend of diminishing membership in The Presbyterian Church in Canada (a reduction of 30,000 between 2010 and 2020), which would be further weakened by departures for theological reasons; and
WHEREAS, we are ethnically and theologically diverse and need to respect different voices in secure spaces, allowing for effective work and witness; and
WHEREAS, there is precedent for “elective-affinity presbyteries” (among Presbyterians in the United States in the 1830s) enabling those with differing theological convictions and practices to collaborate together, maintaining those convictions and practices within respective presbyteries while still functioning within one national General Assembly structure, at least for a time; and
WHEREAS, there are already existing presbyteries formed along a combination of geographical and non-geographical considerations (Presbyteries of Eastern and Western Han Ca); and
WHEREAS, there are 45 presbyteries in The Presbyterian Church in Canada some of which are too unpopulated to be able to function effectively and optimally; and

WHEREAS, there are some congregations and presbyteries which are internally divided theologically, seriously impeding effective advances in ministry to fulfill Christ's mission; and

WHEREAS, there are some national functions that are common to all, regardless of theological considerations (e.g. pensions and benefits, Leading with Care Policy, Archives, PWS&D relief efforts, etc.);

THEREFORE, the Session of Arabic, Montreal, humbly overtures the Venerable, the 146th General Assembly to:

- a) take steps to form two synods, each national in scope, with autonomy in doctrinal issues, discipline, etc.,
- b) enable the formation of presbyteries along generous regional and theological lines,
- c) confine General Assembly responsibilities to matters common to both synods, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Montreal.

NO. 47 – SESSION OF MONTREAL CHINESE, MONTREAL

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly commissioned the Assembly Council to examine the concept of gracious dismissal on behalf of The Presbyterian Church in Canada; and

WHEREAS, the Assembly Council mandated the gracious dismissal committee to examine the concept, considering the related overtures received since 2015 and consulting appropriate expertise both within and beyond The Presbyterian Church in Canada; and

WHEREAS, the gracious dismissal committee's report was completed and prepared to be submitted to the Assembly Council at its meeting on October 27, 2020; and

WHEREAS, no substantive and justified reasons have been provided for the Assembly Council's refusal to receive and consider the report at its meeting on October 27, 2020; and

WHEREAS, some on both sides of the human sexuality issue will want to know what reassurances will be offered to divergent voices through gracious dismissal options before pronouncing themselves on remits B and C;

THEREFORE, the Session of Montreal Chinese, Montreal, humbly overtures the Venerable, the 146th General Assembly to receive and consider the report of the gracious dismissal committee before proceeding to discussions about Remits B and C from the 2019 General Assembly, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Montreal.

NO. 48 – SESSION OF MONTREAL CHINESE, MONTREAL

Re: Restructured synods and presbyteries with shared priorities

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, the effects of the remits on marriage and ordination adopted by the 2019 General Assembly and submitted to presbyteries under the Barrier Act are to enshrine in church law and culture two very different understandings of marriage which if ultimately adopted require that space be found for those holding these different understandings to live and practice the same with integrity in Christian community, in both congregations, presbyteries and synods; and

WHEREAS, the above-mentioned remits are examples of a more general theological divide within The Presbyterian Church in Canada; and

WHEREAS, this theological divide is impairing the abilities of congregations on both sides to carry out their work effectively; and

WHEREAS, there are already existing presbyteries formed along a combination of geographical and non-geographical considerations (Presbyteries of Eastern and Western HanCa); and

WHEREAS, there are some national functions that are common to all, regardless of theological considerations (e.g. pensions and benefits, Leading with Care Policy, Archives, PWS&D relief efforts, etc.);

THEREFORE, the Session of Montreal Chinese, Montreal, humbly overtures the Venerable, the 146th General Assembly to mandate a committee that will research the issue and prepare for the 147th General Assembly, recommendations for the restructuring of The Presbyterian Church in Canada into non-geographic synods and presbyteries in such a way that:

- a) local congregations are given full liberty of conscience and action in matters relating to human sexuality, and
- b) vital central administrative functions (such as the pension plan, the trustee board, etc.) and key shared ministries (like PWS&D, Presbyterians Sharing, the campgrounds and retreat facilities, the seminaries, etc.) can be preserved and maintained, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Montreal.

NO. 49 – SESSION OF GRACE WEST HILL, TORONTO

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS the Book of Forms has constituted the guide by which the business of the General Assembly has been conducted within The Presbyterian Church in Canada since its inception; and

WHEREAS it has not been our practice, and should not be our practice, to intentionally delay items of business properly brought before the General Assembly; and

WHEREAS committees assigned work by one General Assembly traditionally report to the following General Assembly or, having made a genuine effort, seek permission to report to a subsequent General Assembly; and

WHEREAS the matter commonly known as gracious dismissal was first presented to the 2015 General Assembly; and

WHEREAS the matter was additionally addressed by many overtures in both the 2016 and 2017 General Assemblies, as well as the report of the Clerks of Assembly at both gatherings; and

WHEREAS the 2017 General Assembly named a special committee to consider the complex dynamics of the reports and overtures, and in the end committed the recommendations of the special committee to the Clerks of Assembly for further consultation; and

WHEREAS the 2018 General Assembly during the discussion of the report of the Clerks of Assembly on this matter decided to refer it back, not to the Clerks, but to the Assembly Council; and

WHEREAS the Assembly Council at its March 2019 meeting appointed a task force of its members to prepare a response for consideration; and

WHEREAS that task force response was presented to the October 2020 meeting of the Assembly Council in order to consider and prepare a response to the next General Assembly; and

WHEREAS, at the October 2020 meeting, Assembly Council refused to do its duty to the church – to receive and consider the task force report, thereby disregarding, demeaning and disrespecting the will of the 2018 General Assembly, the long- established practice of the denomination, the legitimate concerns of the authors of the overtures and petitions and the dedicated work of some of its own members, while ignoring the history of this matter which predates by four years Remits B and C, 2019; and

WHEREAS such action creates an unfortunate precedent by which a small number of well-placed individuals exercised excessive control over the affairs of the denomination; and

WHEREAS the failure of the General Assembly to chart a clear path forward may quite possibly lead to a flurry of costly alternate responses and legal actions across the country; and

WHEREAS other denominations in several countries have already proven that a gracious path forward in such cases is not only possible, but also desirable; and

WHEREAS the prospect of General Assembly's possible change to the theology of our denomination by approving remits B and C without providing any options for people who, in good conscience, cannot abide with such change, will create unnecessary bitterness and conflict within the denomination;

THEREFORE, the Session of Grace West Hill, Toronto, humbly overtures the Venerable, the 146th General Assembly to receive the report of the gracious dismissal task force as found on pages 1363–1372 of the October 27, 2020 Assembly Council Minutes and to consider the recommendations found within that report, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Pickering.

NO. 50 – SESSION OF GRACE WEST HILL, TORONTO**Re: Forming presbyteries and synod on theological basis**

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, the concepts of mutual accountability, empathetic collegiality, and partnership in ministry are at the heart of Presbyterianism, and these concepts demand integrity – integrity that is lacking unless the elders participating in a presbytery undertake ministry with a common understanding of the gospel for ordination, teaching, gospel witness, and discipline; and

WHEREAS, we are a denomination that is deeply divided theologically, as evidenced by:

- a) the report from the 2019 General Assembly’s “Special Committee Regarding Implications of Option B (Inclusion)”, which states, “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,” and
- b) Remit B, 2019, which states, “The Presbyterian Church in Canada holds two parallel definitions of marriage” and “That congregations, sessions, ruling and teaching elders be granted liberty of conscience and action on marriage,” and Remit C, 2019, which states, “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”; and

WHEREAS, being bound in an organizational structure that requires agreement to only one statement of theology has, for many years:

- a) detracted from our ability to focus on our ministries,
- b) reduced the opportunity for congregations within presbyteries to minister together,
- c) greatly diminished our sense of brotherhood and sisterhood, and
- d) led to ongoing conflict; and

WHEREAS, organizational partitioning into two theologically based synods provides an organizational context for the dual understanding of marriage noted in the remits; partitioning removes ongoing friction that arises when we force our theological views on one another; and partitioning opens the door to ministries released from conflicting beliefs and consequent ministry-harming debates; and

WHEREAS, if the General Assembly approves Remit B, 2019 and Remit C 2019 without a corresponding theologically based partitioning, this scenario has been deemed, by legal opinion provided to all presbytery clerks, though not shared with all presbyters, not to provide ministers and congregations with liberty of action on marriage in Canada’s secular courts. Accordingly, the absence of theologically based partitioning will negate the liberty of conscience and action that Remit B, 2019 and Remit C, 2019 seek to provide; and

WHEREAS, the lack of theologically based partitioning sends a clear message that today’s “liberty of conscience and action” is a temporary step on a continuing path of our denomination’s eroding beliefs; and

WHEREAS, our denomination is at risk of collapse if biblically orthodox congregations, feeling forced to change their beliefs, opt instead to leave; and

WHEREAS, there is precedent for “elective-affinity presbyteries” (among Presbyterians in the United States in the 1830s) enabling those with differing theological convictions and practices to collaborate – maintaining those convictions and practices within respective presbyteries while still functioning within one national General Assembly structure; and

WHEREAS, our denomination already permits presbyteries with wide geographic bounds, and with secondary bounds of ethnicity, and language or culture; and

WHEREAS, a reorganization of presbyteries is needed because some of our 45 geographic presbyteries are too unpopulated to be able to function effectively and optimally, and such a reorganization is possible because the past year has shown us that much of the business of the courts of the Church can be conducted successfully by videoconference; and

WHEREAS, there are some national functions that are independent of theological considerations (e.g., pensions and benefits, Leading with Care, Archives, PWS&D relief efforts);

THEREFORE, the Session of Grace West Hill, Toronto humbly overtures the Venerable, the 146th General Assembly to:

- authorize the formation of presbyteries along theological lines with accommodating geographic boundaries, and

- immediately authorize and encourage congregational leaders to connect with other congregational leaders of like mind and heart to implement, as an interim measure, presbyteries of care and missional vision, compassion and accountability, for consideration at the next General Assembly, and
 - initiate steps to form two national synods, each with total autonomy in their matters of doctrine, ordination, teaching and discipline, and
 - confine General Assembly responsibilities, when the two synods gather together, to matters common to both synods, and
 - defer enacting Remit B 2019 and Remit C 2019, if they are adopted, until such time as steps necessary to adopt and fully operationalize theologically based partitions (two national synods) can be implemented,
- or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Pickering.

NO. 51 – SESSION OF KNOX, THEDFORD

Re: Establishing synods or denominations based on beliefs and practices

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, the divisions within The Presbyterian Church in Canada have become more pronounced, and have both widened and deepened over the last decade; and

WHEREAS, the matters of disagreement include many aspects of faith and life, belief and practice; and

WHEREAS, by its own admission in a report received by the General Assembly in 2019, there are many matters that divide The Presbyterian Church in Canada; and

WHEREAS, these disagreements have become debates via social media and emails which has moved from issues to personal attacks, slander, and rejection; and

WHEREAS, this is not honouring the commandments, the Sermon on the Mount, or the teaching of the prophets and the apostles, as we bite and devour one another, engage in slander, rage, dissension and bring damage to the Body of Christ; and

WHEREAS, Remits B and C (2019) which began as an effort to build bridges across the divide, have resulted in more division and questionable behaviour, indicating that The Presbyterian Church in Canada is unable and/or unwilling at this time to live out what Remits B and C (2019) call for; and

WHEREAS, we are called to live in peace with one another as far as is possible; and

WHEREAS, ongoing strife and division and slander have no place in the Body of Christ, distract us from our mission, and bring disrepute to the Church; and

WHEREAS, Living Faith 8.2.5, while referring to marriage and family has implication and instruction for our denomination,

8.2.5 When we fail each other as parents or partners, we are called to forgive each other as God forgives us, and to accept the possibilities for renewal that God offers us in grace. When a marriage is shattered beyond repair, it is sometimes better that it be dissolved than that the family continue to live in bitterness.

8.2.6 The church is the family of God. Here all should be valued for themselves. We are one body in Christ: together rejoicing when things go well, supporting one another in sorrow, celebrating the goodness of God and the wonder of our redemption; and

WHEREAS, continuing in bitterness will not become the gospel nor adhere to our subordinate standards, and a different path is permitted;

THEREFORE, the Session of Knox, Thedford, humbly overtures the Venerable, the 146th General Assembly to consider establishing at least two, possibly three, different, related yet separate synods or sister denominations, so that people of faith and in good faith can be free to pursue the beliefs and practices they understand as faithful to scripture, doctrine, polity and Christian discipleship; where shared structures such as pensions and benefits, some mission programs and resources may continue, yet with a separation in matters of doctrine, polity and Christian discipleship which affords each and all to worship and serve with integrity and at peace with one another, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Lambton-West-Middlesex.

NO. 52 – SESSION OF KNOX, THEDFORD

Re: Drug addiction resources and counselling

(Referred to Life and Mission Agency, p. 249, 51)

WHEREAS, the COVID–19 pandemic has impacted every community across Canada, has dominated every newscast and has touched every congregation, every family, and every person; and

WHEREAS, the serious matter of drug addiction and the impacts of addiction have gone under reported across Canada and each community; and

WHEREAS, border closures have impacted the flow of opioids and other drugs, resulting in an increase of drugs on the street that have a variety of unsafe additives resulting in overdose and increased toxicity; and

WHEREAS, addictions and their harmful impacts have not diminished, but instead have actually increased;

WHEREAS, the resources to help those caught in addiction have been impacted by COVID–19, increased risks to their health both with COVID transmission, with support group meetings curtailed, shelters facing additional stress, and families isolated; and

WHEREAS, rural and remote communities include people with addictions, and their families, and yet lack resources to help, shelter, treat and support those caught in addictions and their families, who face transportation issues, treatment and recovery; and

WHEREAS, the Church of Jesus Christ has been called and commissioned to care for those in need, those who need healing, those who need encouragement and support as family members; and

WHEREAS, congregations in rural and remote communities across Canada have a role to play in caring for their community, and have an important opportunity to do so in the COVID–19 crisis and its aftermath;

THEREFORE, the Session of Knox, Thedford, humbly overtures the Venerable, the 146th General Assembly to create a national working group of rural and remote congregations; such a working committee would offer information, examples and ideas of meaningful responses, encouragement, and possible funding for rural and remote congregations to be active participants in providing help for those caught in addiction and their families; to provide counselling to those caught in addiction and their families in their home town; and to be able to serve people in their local community in the name of Jesus Christ, with the care, compassion and welcome Jesus calls us to show (Matthew 11:28–30; 25:31–46; James 2:14–17), or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Lambton-West-Middlesex.

NO. 53 – SESSION OF ABBOTSFORD KOREAN, ABBOTSFORD

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 144th General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the Gracious Dismissal Committee in March 2019 a full nine months after the meeting of the 144th General Assembly adjourned thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (p. 1358, 1360, Assembly Council Minutes); and

WHEREAS, in November 2019, the Assembly Council approved the Gracious Dismissal Committee's terms of reference which included a final report to be presented to the Assembly council in March 2020 p. 1360–61, Assembly Council Minutes;) and

WHEREAS, the final report of the Gracious Dismissal Committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (p. 1361, Assembly Council Minutes); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (p. 1361, Assembly Council Minutes); and

WHEREAS, the final report of the Gracious Dismissal Committee was not put on the agenda of Assembly Council until October 2020 (p. 1361, Assembly Council Minutes); and

WHEREAS, no response was offered to the Gracious Dismissal Committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the Gracious Dismissal Committee (p. 1361, Assembly Council Minutes); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the Gracious Dismissal Committee until at least after the General Assembly has dealt with Remits B and C, 2019, (p. 1357, Assembly Council Minutes); and

WHEREAS, the decision to not receive the report from the Gracious Dismissal Committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 144th General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 144th General Assembly;

THEREFORE, the Session of Abbotsford Korean, Abbotsford, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the Gracious Dismissal Committee, or to do as the General Assembly, in its wisdom, may deem best

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 54 – SESSION OF ANTIOCH, EDMONTON

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, "Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience"; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada's history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Antioch, Edmonton, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 55 – SESSION OF BRANDON KOREAN, BRANDON

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Brandon Korean, Brandon, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 56 – SESSION OF YULBAHNG, BURNABY

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Yulbahng, Burnaby, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 57 – SESSION OF CALGARY KOREAN, CALGARY

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Calgary Korean, Calgary, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 58 – SESSION OF GALILEE, VANCOUVER

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Galilee, Vancouver, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 59 – SESSION OF SOOJUNG, PITT MEADOWS

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Soojung, Pitt Meadows, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 60 – SESSION OF SUNGAN, VANCOUVER

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Sungan, Vancouver, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 61 – SESSION OF SURREY KOREAN, SURREY

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Surrey Korean, Surrey, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 62 – SESSION OF KOREAN, VANCOUVER

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Korean, Vancouver, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 63 – SESSION OF GRACE, VICTORIA

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Grace, Victoria, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 64 – SESSION OF ANTIOCH, EDMONTON

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council’s terms of reference include the obligation to “assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision” (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council’s terms of reference also includes the obligation to “provide the broadest possible viewpoint on proposed changes in policy direction” (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee’s terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Antioch, Edmonton, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 65 – SESSION OF YULBAHNG, BURNABY

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and
WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and
WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and
WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and
WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;
THEREFORE, the Session of Yulbahng, Burnaby, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 66 – SESSION OF KOREAN, EDMONTON

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and
WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and
WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and
WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and
WHEREAS, this will disproportionately disqualify those who are older; and
WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, "Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience"; and
WHEREAS, this means that for the first time in The Presbyterian Church in Canada's history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and
WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;
THEREFORE, the Session of Korean, Edmonton, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 67 – SESSION OF GALILEE, VANCOUVER

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and
WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Galilee, Vancouver, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 68 – SESSION OF SOOJUNG, PITT MEADOWS

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction

from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Soojung, Pitt Meadows, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 69 – SESSION OF MANITOBA KOREAN, WINNIPEG

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Manitoba Korean, Winnipeg, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 70 – SESSION OF KOREAN, BRANDON

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Korean, Brandon, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 71 – SESSION OF SUNGAN, VANCOUVER

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and
WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and
WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and
WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and
WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;
THEREFORE, the Session of Sungan, Vancouver, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 72 – SESSION OF KOREAN, SURREY

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and
WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and
WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and
WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and
WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and
WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and
WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and
WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and
WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and
WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and
WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and
WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council’s obligation to “provide the broadest possible viewpoint on proposed changes in policy direction”; and
WHEREAS, this is also in violation of the Assembly Council’s obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and
WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;
THEREFORE, the Session of Korean, Surrey, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 73 – SESSION OF KOREAN, VANCOUVER

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and
WHEREAS, the Assembly Council’s terms of reference include the obligation to “assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision” (Assembly Council Terms of Reference Booklet, p. 5); and
WHEREAS, the Assembly Council’s terms of reference also includes the obligation to “provide the broadest possible viewpoint on proposed changes in policy direction” (Assembly Council Terms of Reference Booklet, p. 5); and
WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and
WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee’s terms of reference which included a final report to be presented to the Assembly council in March 2020 (Assembly Council Minutes, p. 1360–61); and
WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and
WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and
WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and
WHEREAS, no response was offered to the gracious dismissal committee’s report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and
WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and
WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and
WHEREAS, this is in violation of the Assembly Council’s obligation to “assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision”; and
WHEREAS, this is also in violation of the Assembly Council’s obligation to “provide the broadest possible viewpoint on proposed changes in policy direction”; and
WHEREAS, this is also in violation of the Assembly Council’s obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and
WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;
THEREFORE, the Session of Korean, Vancouver, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the

gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 74 – SESSION OF GRACE, VICTORIA

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Grace, Victoria, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the gracious dismissal committee, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 75 – SESSION OF SOOJUNG, PITT MEADOWS

Re: Establishing a partner denomination on theological grounds

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 247, 51)

WHEREAS, Korean congregations from 1967 onwards entered into a mutual covenant with The Presbyterian Church in Canada for the reasons that our theological and doctrinal beliefs, expression of faith and worship, and governance were in consonance with those of The Presbyterian Church in Canada; and

WHEREAS, these beliefs of The Presbyterian Church in Canada are found in our subordinate standards – the Westminster Confession of Faith adopted in 1875 and 1889, the Declaration Concerning Church and Nation of 1954, and Living Faith (and its translations) adopted in 1998; and

WHEREAS, each minister and elder ordained in The Presbyterian Church in Canada has vowed to accept and uphold the teaching and doctrine contained in our subordinate standards, and under the continual illumination and correction of the Holy Spirit speaking in scriptures; and

WHEREAS, the decisions and recommendations made at the 2019 General Assembly of The Presbyterian Church in Canada indicate a departure in the beliefs, character and identity of The Presbyterian Church in Canada, and now presents itself to be a different denomination from the one which we first entered into mutual covenant with; and

WHEREAS, this change in the nature of our denomination is clearly evident in Remits B and C of the 2019 General Assembly of The Presbyterian Church in Canada, which are in contradiction to our subordinate standards; and

WHEREAS, this departure from the subordinate standards by many in the denomination is not without a damaging effect and impact upon Han-Ca congregations, and greatly undermines the evangelism and the public witness of Han-Ca congregations within the Korean-Canadian community, and poses a real and significant challenge for the pastoral ministry of current members, some of whom have expressed the intent to withdraw their membership and leave The Presbyterian Church in Canada because of the change in the nature of the denomination as evidenced in the remits; and

WHEREAS, the continued movement away from the subordinate standards of The Presbyterian Church in Canada that were the basis of our covenant with the denomination, despite the unambiguous opposition of Han-Ca congregations, has functioned to silence the collective voice of the ethnically Korean congregations and threatens the existence of our congregations as we currently stand; and

WHEREAS, the provision for liberty of conscience and liberty of action in the remits does not mitigate the aforementioned threats and challenges to the healthy ministry of the congregations within the Han-Ca presbyteries because of the denominationally sanctioned departure from the subordinate standards; and

WHEREAS, the liberty of conscience and action in the remits cannot be guaranteed in perpetuity, according to the Book of Forms, and as evidenced in the history of that provision for the ordination of women which was granted in 1966 and revoked in 1982; and

WHEREAS, the joint petition of Western and Eastern Han Ca Presbyteries to the 2017 General Assembly called for unity and expressed our desire to work with the denomination on moderate changes on the matters of human sexuality, and

WHEREAS, we, as Presbyterians, passionately love The Presbyterian Church in Canada, its mission and its ministry and in spite of our differences both culturally and theologically, we would prefer to remain one body and a part of The Presbyterian Church in Canada; and

WHEREAS in the face of potential passage of Remit B and C under the Barrier Act, the Session of Soojung Church, together with other traditionally orthodox congregations cannot accept the proposed changes in doctrine regarding the definition of marriage, nor the proposed practices of ordination as voiced in Remits B and C (2019) therefore feel we are being forcefully pushed to the edge of adoption of changes of doctrine and practice of the church or calling for a separation;

WHEREAS, the Session of the Soojung Church concludes that it is in the best interests of Korean congregations, sympathetically with other traditional-orthodox congregations, to seek departure from our beloved denomination, and we do so with great sadness. In the interests of enabling the mission of all congregations of The Presbyterian Church in Canada, we hereby request that the General Assembly consider creating a partner or sister denomination (name to be determined), releasing the Han-Ca congregations and other traditional-orthodox

congregations who wish to leave The Presbyterian Church in Canada because of the theological differences that divide us. This new partner or sister denomination would share common resources including the Presbyterian Pension Plan, enabling all congregations in their mission and ministries according to their theological convictions;

THEREFORE, the Session of Soojung, Pitt Meadows, humbly overtures the Venerable, the 146th General Assembly to consider our cry and prayer on this subject seeking the immediate action of this Assembly, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Western Han-Ca.

NO. 76 – PRESBYTERY OF ALGOMA & NORTH BAY

Re: Ensuring open and fair discernment at the General Assembly

(Referred to Clerks of Assembly, p. 249, 51)

WHEREAS, it has been established that the General Assembly of June 2021 will be the first Assembly ever conducted online; and

WHEREAS, this upcoming Assembly may deal with very substantive issues with significant impacts on the denomination; and

WHEREAS, it is most crucial that discernment and voting on any issues be conducted openly, fairly, and not hampered by technical issues which may arise in the online format; and

WHEREAS, all who may wish to speak on the issues before the court should be allowed to do so and should be assured that their voice will be heard by all without technological difficulties; and

WHEREAS, all of us as Presbyterians want all decisions to be free and clear of any confusion or uncertainty; and

WHEREAS, a motion to adjourn is always in order;

THEREFORE, the Presbytery of Algoma and North Bay humbly overtures the Venerable, the 146th General Assembly to be prepared to put an immediate end to its proceedings until such time as may be necessary in order to assure that the usual discussion and voting process of our polity may be guaranteed, which may include delaying decisions to a future Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem appropriate.

NO. 77 – SESSION OF KENSINGTON, MONTREAL

Re: Endorsing Remits B and C, 2019

(Not referred, p. 249, 51)

WHEREAS, Remit B (2019) is expanding the definition of marriage to include same-sex marriage and Remit C (2019) is approving the call and ordination of LGBTQI persons as ministers and ruling elders, were recommended by the 2019 General Assembly; and

WHEREAS, these Remits contemplate a change in the law of the church, they were submitted to presbyteries for consideration under the Barrier Act (section 293 of the Book of Forms) and according to the Barrier Act Interim Report of May 2020, they have been approved by a majority of the presbyteries representing a majority of the constituent roll of all the presbyteries; and

WHEREAS, though members of the church, clergy and lay, do not all agree with these changes, they should be assured that liberty of conscience is guaranteed under the Canadian Charter of Rights and Freedoms, section 2 (a) and no one can or should be compelled to act against his or her conscience; and

WHEREAS, whereas we are stronger together – sharing our diverse talents, resources, and perspectives;

THEREFORE, the Session of Kensington, Montreal, humbly overtures the Venerable, the 146th General Assembly to endorse Remit B (2019) and Remit C (2019), adopting them as amendments to Church Law, and to work together on what we share, our common belief in, worship of, and service to our God in Christ, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Montreal.

NO. 78 – SESSION OF MANITOBA KOREAN, WINNIPEG

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Manitoba Korean, Winnipeg, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the Gracious Dismissal Committee, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Western Han-Ca.

NO. 79 – SESSION OF LONDON KOREAN, LONDON

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and

the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision” (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council’s terms of reference also includes the obligation to “provide the broadest possible viewpoint on proposed changes in policy direction” (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee’s terms of reference which included a final report to be presented to the Assembly council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee’s report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council’s obligation to “assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision”; and

WHEREAS, this is also in violation of the Assembly Council’s obligation to “provide the broadest possible viewpoint on proposed changes in policy direction”; and

WHEREAS, this is also in violation of the Assembly Council’s obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of London Korean Christian, London, humbly overtures the Venerable, the 146th General Assembly nada to receive and to thoughtfully and prayerfully consider the report of the Gracious Dismissal Committee, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 80 – SESSION OF LONDON KOREAN, LONDON

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of London Korean, London, humbly overtures the Venerable, the 146th General to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 81 – SESSION OF GALILEE, TORONTO

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Galilee, Toronto, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 82 – SESSION OF GALILEE, TORONTO

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council’s terms of reference include the obligation to “assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision” (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council’s terms of reference also includes the obligation to “provide the broadest possible viewpoint on proposed changes in policy direction” (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Galilee, Toronto, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the Gracious Dismissal Committee, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 83 – SESSION OF WESTSIDE, MISSISSAUGA

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Westside, Mississauga, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the Gracious Dismissal Committee, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 84 – SESSION OF WESTSIDE, MISSISSAUGA

Re: Tabling contentious issues until an October 2021 Assembly
(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, "Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience"; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada's history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Westside, Mississauga, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October

2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 85 – SESSION OF VAUGHAN COMMUNITY, THORNHILL

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council's terms of reference include the obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council's terms of reference also includes the obligation to "provide the broadest possible viewpoint on proposed changes in policy direction" (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee's terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and

WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and

WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and

WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and

WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and

WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;

THEREFORE, the Session of Vaughan Community, Thornhill, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the Gracious Dismissal Committee, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 86 – SESSION OF VAUGHAN COMMUNITY, THORNHILL

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and

WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and

WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and

WHEREAS, this will disproportionately disqualify those who are older; and

WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and

WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and

WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;

THEREFORE, the Session of Vaughan Community, Thornhill, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 87 – SESSION OF TORONTO KOREAN, TORONTO

Re: Assembly Council sub-committee report re gracious dismissal

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 248, 51)

WHEREAS, the 2018 General Assembly referred the matter of gracious dismissal to the Assembly Council (A&P 2018, p. 36); and

WHEREAS, the Assembly Council’s terms of reference include the obligation to “assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision” (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council’s terms of reference also includes the obligation to “provide the broadest possible viewpoint on proposed changes in policy direction” (Assembly Council Terms of Reference Booklet, p. 5); and

WHEREAS, the Assembly Council belatedly created the gracious dismissal committee in March 2019 (a full 9 months after the meeting of the 2018 General Assembly adjourned) thereby failing to engage the gracious dismissal issue with the due diligence appropriate to direction from a duly elected General Assembly deserves (Assembly Council Minutes, p. 1358, 1360); and

WHEREAS, in November 2019, the Assembly Council approved the gracious dismissal committee’s terms of reference which included a final report to be presented to the Assembly Council in March 2020 (Assembly Council Minutes, p. 1360–61); and

WHEREAS, the final report of the gracious dismissal committee was circulated in March 2020 in time for the scheduled March 2020 Assembly Council meeting (Assembly Council Minutes, p. 1361); and

WHEREAS, the March 2020 Assembly Council meeting was cancelled as a result of COVID-19 protocols in place at that time (Assembly Council Minutes, p. 1361); and

WHEREAS, the final report of the gracious dismissal committee was not put on the agenda of Assembly Council until October 2020 (Assembly Council Minutes, p. 1361); and

WHEREAS, no response was offered to the gracious dismissal committee's report from February 2020 until the October 27, 2020 meeting of Assembly Council despite several invitations to do so from the gracious dismissal committee (Assembly Council Minutes, p. 1361); and
WHEREAS, on October 27, 2020, the Assembly Council decided not to receive the report of the gracious dismissal committee until at least after the General Assembly has dealt with Remits B and C, 2019 (Assembly Council Minutes, p. 1357); and
WHEREAS, the decision to not receive the report from the gracious dismissal committee effectively shuts down the conversation around this important issue; and
WHEREAS, this is in violation of the Assembly Council's obligation to "assist the General Assembly in making responsible decisions by ensuring that both the Council, and the Assembly, have before them all the information that is needed and that is pertinent to the matter in hand in order to make a wise decision"; and
WHEREAS, this is also in violation of the Assembly Council's obligation to "provide the broadest possible viewpoint on proposed changes in policy direction"; and
WHEREAS, this is also in violation of the Assembly Council's obligation to thoughtfully and thoroughly respond to the direction given to it by the 2018 General Assembly; and
WHEREAS, the Assembly Council has, therefore, failed to follow the directions given to it by the duly elected and constituted 2018 General Assembly;
THEREFORE, the Session of Toronto Korean, Toronto, humbly overtures the Venerable, the 146th General Assembly to receive and to thoughtfully and prayerfully consider the report of the Gracious Dismissal Committee, or to do as the General Assembly in its wisdom may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO 88 – SESSION OF TORONTO KOREAN, TORONTO

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and
WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and
WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and
WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and
WHEREAS, this will disproportionately disqualify those who are older; and
WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, "Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience"; and
WHEREAS, this means that for the first time in The Presbyterian Church in Canada's history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and
WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;
THEREFORE, the Session of Toronto Korean, Toronto, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Eastern Han-Ca.

NO. 89 – SESSION OF ABBOTSFORD KOREAN, ABBOTSFORD

Re: Tabling contentious issues until an October 2021 Assembly

(Answered by Recommendation CLK-011, p. 315, 54 and p. 248, 51)

WHEREAS, the Assembly Council has approved the calling of an online General Assembly between June 6 and 9, 2021; and

WHEREAS, participation in this online virtual General Assembly will require access to a reliable high-speed broadband internet connection; and
WHEREAS, this will disproportionately disqualify many who live in remote and/or rural communities; and
WHEREAS, those who participate in this online virtual General Assembly will need to have a reasonable amount of skill to set up their computers, access both the Zoom platform and the parallel business feed and to troubleshoot problems; and
WHEREAS, this will disproportionately disqualify those who are older; and
WHEREAS, in announcing the decision to hold an online General Assembly, the Assembly Council itself has recognized these problems by reminding us that, “Since the Assembly will be online, it will be important to commission members who are able to access appropriate computer resources and have sufficient skill to maneuver the online experience”; and
WHEREAS, this means that for the first time in The Presbyterian Church in Canada’s history, the 146th General Assembly will inevitably and by design not be representative of the membership of The Presbyterian Church in Canada as a whole; and
WHEREAS, this inevitably brings into question the legitimacy of any contentious decisions that may be made by the 146th General Assembly;
THEREFORE, the Session of Abbotsford Korean, Abbotsford, humbly overtures the Venerable, the 146th General Assembly to table any contentious decisions until such time as a General Assembly can be held in person, and to call for a General Assembly to be held in person in October 2021, to consider any urgent and potentially contentious business that has been tabled for this reason, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with approval by the Presbytery of Western Han-Ca.

PETITION – 2020

NO. 1 – SESSION OF ST. ANDREW’S, LAKESHORE

Re: Reassessment of pension contributions Assembly
(Referred to Pension and Benefits Board, p. 573–74, 55)

WHEREAS, Lakeshore St. Andrew’s, a congregation of The Presbyterian Church in Canada, in late 2018 suffered a serious decline in attendance and revenue due to a split in the congregation; and
WHEREAS, the congregation’s budget for 2019 was \$734,351, down from \$1.2 million in 2018, which forced the congregation to terminate three people from their positions and not renew two other employment contracts; and
WHEREAS, the calculated 2019 pension contribution of \$74,288.20 represented approximately 10 per cent of its total spending and was significantly out of proportion to reasonable budgeting; and
WHEREAS, the session of the congregation in 2019 temporarily reduced its annual contribution to \$12,000 rather than cut a staff position in order to pay the entire pension assessment; and
WHEREAS, the congregation has faithfully contributed to the pension fund for several decades and in the past 11 years alone has paid \$590,122.34;
THEREFORE, the Session of Lakeshore St. Andrew’s humbly petitions the Venerable, the 146th General Assembly to provide a special reassessment of its 2020 pension contribution to reflect the 2019 congregation dollar base rather than the 2018, and to provide complete forgiveness of past-due payments out of compassion and in light of the significant financial contributions the congregation has made to the pension plan, or do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Essex-Kent.

PETITIONS – 2021

NO. 1 – PRESBYTERY OF EASTERN HAN-CA

Re: Confession to ethnic contingent of denomination
(Referred to a Special Committee, p. 250, 22)

WHEREAS, the Presbytery of Eastern Han-Ca and the Presbytery of Western Han-Ca question whether in this denomination we are nothing more than a marginal group, whose voice is

deemed as one which can, and should be ignored. This is no less clearly evident in our current debates regarding human sexuality and the lack of response to our serious concerns surrounding the recently proposed recommendations to change our doctrine and practice of ministry. Because we are not willing to abdicate our beliefs, which cohere with the vast majority of the global church, in favour of that which is promulgated by the dominant culture in our denomination, we have not only experienced a silencing, but much mistreatment, and therefore wish to petition the 146th General Assembly to confess their sins to the large ethnic contingent, Koreans being but one group, of our denomination and repent of its treatment of ethnic congregations in this denomination by also acknowledging that we are as well, equally, The Presbyterian Church in Canada.

WHEREAS, the vast majority of congregations from both the Presbyteries of Eastern Han-Ca and Western Han-Ca are questioning if there is a place for us in this denomination, and also whether those not holding to the agendas and adopted ideologies of the Western, primarily Anglo-driven, dominant culture are really welcomed; and

WHEREAS, Eastern and Western Han-Ca Presbyteries are extremely alarmed, not only because of the specific nature of the recommendations being handed down to change our doctrine, but more so due to the manner in which those who seek change have been attempting to do so, and what this trajectory of change indicates about the nature of our denomination, for we believe we are moving in a direction that betrays our longstanding theological beliefs and practices of ministry, as indicated in our subordinate standards; and

WHEREAS, in The Presbyterian Church in Canada many are seeking to redefine our relationship to our subordinate standards, and in similar fashion our scriptures, which in practice seems tantamount to promoting or adhering to only that which one finds to be amicable; and with the unpalatable, often invoking the claim of relativity of interpretation, thus rendering it impossible for our subordinate standards or scriptures to function as that which we can subordinate ourselves to, nor uphold as any kind of real authority; and

WHEREAS, if in The Presbyterian Church in Canada we see the increasing erosion of the unity, clear-direction and purpose that our subordinate standards once provided, what now serves as their replacement and is able to again bring us together? In The Presbyterian Church in Canada are our subordinate standards now subordinated to the loud moral clarion calls of justice, the contents of which are handed down to us by our politically correct culture?; and

WHEREAS, since those in the Han-Ca Presbyteries remain faithful to our subordinate standards, and do not follow the transient nature of current Western culture, nor adopt its today-popular moral standards, we have collectively experienced many instances of slander, ridicule, racism, and even sadly demonization, which all unequivocally seems to be saying that there is no place for “the Korean” in this denomination; and

WHEREAS, similarly in our nation’s past, the actions of our forebearers indicated that there was no place for First Nations peoples who held on to their culture, beliefs and practices in this “new nation”, and such sentiments were promulgated by our own denomination as we established numerous denominationally run residential school, for which we have rightly confessed and spelled out the nature of our sins, as indicated in our confession:

We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet molded in our image was to be discovered and exploited. (The Confession of The Presbyterian Church in Canada, 1994)

However, is our denomination now really different from the denomination of our past, and should the dominant culture in our denomination not entertain the possibility that they are perhaps again following in the hegemonic sins of their ancestors? And for this reason congregations in our presbyteries implore the larger Presbyterian Church in Canada to take notice of our current plight of marginalization in our denomination and provide a safeguarded place for us here, for we believe that we too are created in God’s image and have a specific mandate from God to live out our gospel calling in this nation, which is in complete accordance to our denomination’s subordinate standards. And therefore advise that the dominant culture in our denomination tread carefully as it attempts to dictate what should be considered to be authentic, faithful, Christianity, not only in our own denomination, but also to the wider, global church, with which it is at odds; and

WHEREAS, we encourage The Presbyterian Church in Canada to be The Presbyterian Church “in” Canada, and not The Presbyterian Church “of” Canada, and we believe that for our

denomination to live up to its name, it must take into account the multiple expressions of Presbyterianism not only embodied in our Han-Ca congregations, but as well wonderfully represented in many other ethnic expressions such as those found in Arabic, Chinese, Taiwanese, Hungarian, Spanish, Portuguese, etc. Presbyterian congregations of our denomination; and

WHEREAS, there is a danger when The Presbyterian Church in Canada does not take into account other forms of Presbyterianism but only relies on one, Western cultural expression of it – it may find itself to be in error, but not able to recognize it, for when multiple expressions of Presbyterianism (and Christianity) come together, the truest, most accurate, and faithful expression of it will likely be found at the intersection of these multiple expressions. For this reason, we hope that The Presbyterian Church in Canada does not continue to ignore the many voices and expressions of Presbyterianism in The Presbyterian Church in Canada, of which the Korean expression is but one, to their overall detriment; and

WHEREAS, the multiple expressions of The Presbyterian Church in Canada will need creativity to maintain unity, as proposed by the third-party mediators in response to the 2016 Han-Ca petition, and this creativity may require heretofore unseen solutions for the denomination to listen to and care for the unanimous voice of the Han-Ca Presbyteries; and;

THEREFORE, we, the Presbytery of Eastern Han-Ca, humbly petition the Venerable, the 146th General Assembly to confess their sins in written response to the large ethnic contingent of our denomination who have been mistreated by the dominant culture in our denomination because we and other ethnic minorities are not willing to abdicate our God-given expressions of Christianity to assimilate to the form of Christianity which the dominant culture dictates; moreover, we ask that The Presbyterian Church in Canada fulfil its commitment to care for the Han-Ca Presbyteries in real, actionable and creative ways, instead of treating its ethnic sisters and brothers in this denomination as second-class citizens, or do to otherwise as the General Assembly, in its wisdom, deems best.

NO. 2 – PRESBYTERY OF WESTERN HAN-CA

RE: Confession to ethnic contingent of denomination

(Referred to a Special Committee, p. 250, 22)

WHEREAS, the Presbytery of Eastern Han-Ca and the Presbytery of Western Han-Ca question whether in this denomination we are nothing more than a marginal group, whose voice is deemed as one which can, and should be ignored. This is no less clearly evident in our current debates regarding human sexuality and the lack of response to our serious concerns surrounding the recently proposed recommendations to change our doctrine and practice of ministry. Because we are not willing to abdicate our beliefs, which cohere with the vast majority of the global church, in favour of that which is promulgated by the dominant culture in our denomination, we have not only experienced a silencing, but much mistreatment, and therefore wish to petition the 146th General Assembly to confess their sins to the large ethnic contingent, Koreans being but one group, of our denomination and repent of its treatment of ethnic congregations in this denomination by also acknowledging that we are as well, equally, The Presbyterian Church in Canada.

WHEREAS, the vast majority of congregations from both the Presbyteries of Eastern Han-Ca and Western Han-Ca are questioning if there is a place for us in this denomination, and also whether those not holding to the agendas and adopted ideologies of the Western, primarily Anglo-driven, dominant culture are really welcomed; and

WHEREAS, Eastern and Western Han-Ca Presbyteries are extremely alarmed, not only because of the specific nature of the recommendations being handed down to change our doctrine, but more so due to the manner in which those who seek change have been attempting to do so, and what this trajectory of change indicates about the nature of our denomination, for we believe we are moving in a direction that betrays our longstanding theological beliefs and practices of ministry, as indicated in our subordinate standards; and

WHEREAS, in The Presbyterian Church in Canada many are seeking to redefine our relationship to our subordinate standards, and in similar fashion our scriptures, which in practice seems more like promoting or adhering to only that which one finds to be amicable to us; or often repeatedly invoking the claim of relativity of interpretation so as to make it impossible for our subordinate standards and scriptures to function as that which we can subordinate ourselves to, or uphold as authority; and

WHEREAS, if in The Presbyterian Church in Canada we see the increasing erosion of the unity, clear-direction, and purpose that our subordinate standards once provided, what now serves

as their replacement and is able to again bring us together? In The Presbyterian Church in Canada are our subordinate standards and scriptures now subordinated to the loud moral clarion calls of justice, the contents of which are dictated to us by our politically correct culture?; and

WHEREAS, since those in the Han-Ca Presbyteries remain faithful to our subordinate standards, and do not follow the transient nature of current Western culture, nor adopt its today-popular moral standards, we have experienced treatment at the hands of many in The Presbyterian Church in Canada which has caused us much pain and raises alarm, for we have collectively experienced many instances of slander, ridicule, racism, and even sadly demonization, which all unequivocally seems to be saying that there is no place for “the Korean” in this denomination; and

WHEREAS, similarly in our nation’s past, the actions of our forebearers indicated that there was no place for First Nations peoples who held on to their culture, beliefs and practices in this “new nation,” and such sentiments were promulgated by our own denomination as we established numerous denominationally run residential school, for which we have rightly confessed and spelled out the nature of our sins, as indicated in our confession:

We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet moulded in our image was to be discovered and exploited. (The Confession of The Presbyterian Church in Canada, 1994)

However, is our denomination now really different from the denomination of our past, and should the dominant culture in our denomination not entertain the possibility that they are perhaps again following in the hegemonic sins of their ancestors? And for this reason congregations in our Presbyteries implore the larger Presbyterian Church in Canada to take notice of our current plight of marginalization in our denomination, and provide a safeguarded place for us here, for we believe that we too are created in God’s image and have a specific mandate from God to live out our gospel calling in this nation, which is in complete accordance to our denomination’s subordinate standards. And therefore advise that the dominant culture in our denomination tread carefully as it attempts to dictate what should be considered to be authentic, faithful, Christianity, not only in our own denomination, but also to the wider, global church, with which it is at odds; and

WHEREAS, we encourage The Presbyterian Church in Canada to be The Presbyterian Church “in” Canada, and not The Presbyterian Church “of” Canada, and we believe that for our denomination to live up to its name, it must take into account the multiple expressions of Presbyterianism not only embodied in our HanCa congregations, but as well wonderfully represented in many other ethnic expressions such as those found in Arabic, Chinese, Taiwanese, Hungarian, Spanish, Portuguese, etc. Presbyterian congregations of our denomination; and

WHEREAS, there is a danger when The Presbyterian Church in Canada does not take into account other forms of Presbyterianism but only relies on one, Western cultural expression of it – it may find itself to be in error, but not able to recognize it, for when multiple expressions of Presbyterianism (and Christianity) come together, the truest, most accurate, and faithful expression of it will likely be found at the intersection of these multiple expressions. For this reason, we hope that The Presbyterian Church in Canada does not continue to ignore the many voices and expressions of Presbyterianism in The Presbyterian Church in Canada, of which the Korean expression is but one, to their overall detriment; and

THEREFORE, we, the Presbytery of Western Han-Ca, humbly petition the Venerable, the 146th General Assembly to confess their sins in written response to the large ethnic contingent of our denomination who have been mistreated by the dominant culture in our denomination because we and other ethnic minorities are not willing to abdicate our God-given expressions of Christianity to assimilate to the form of Christianity which the dominant culture dictates, or to do otherwise as the General Assembly, in its wisdom, deems best.

APPEAL – 2021

No. 1 – The Rev. Grant Gunnink

Re: Appeal against the decision of the Presbytery of Calgary-Macleod

(Referred to a Special Committee, p. 250, 51)

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS
AND CONGREGATIONS**

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

Parker, David, January 27, 2021

PRESBYTERY OF PICTOU

Smith, Patricia, October 20, 2020

PRESBYTERY OF HALIFAX & LUNENBURG

Burt, Calvin, June 22, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Plant, Alexander, March 16, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Mashingaidze, Sandrah, June 16, 2020

PRESBYTERY OF EAST TORONTO

Liang, Jay Hao Chieh, October 10, 2020

Kim, Hyeongshin (Cole), December 1, 2020

Main, Brett, December 1, 2020

Siracusa, Antonio, May 4, 2021

McLean, Alex, June 22, 2021

PRESBYTERY OF WEST TORONTO

Apraku, Fred, December 8, 2020

Oteng, Mark, March 9, 2021

Jung, Dongwon, May 20, 2021

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Hwang, Kyoungsoo, September 15, 2020

PRESBYTERY OF LONDON

Brule, Sonia, January 12, 2021

Kappes, Byron, September 8, 2021

PRESBYTERY OF ESSEX-KENT

Stockford, Sarah E., June 21, 2021

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF NEW BRUNSWICK

Parks, Kathy, April 28, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Arnott, Edythe, October 15, 2020

PRESBYTERY OF OTTAWA

Lee, Enoch, March 23, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Lee, Mary Pik Chun, September 8, 2020

MacLeod, Alex, March 2, 2021

Chang, Grace Show-Huei, May 4, 2021

PRESBYTERY OF WEST TORONTO

Miranda, Julio, March 9, 2021

Oteng, Mark, May 20, 2021

Yoon, Sanghun (Steven), May 20, 2021

PRESBYTERY OF ALGOMA & NORTH BAY

Mason, Thomas S., May 6, 2021

PRESBYTERY OF EASTERN HAN-CA

Gallant, Gerald, March 23, 2021

Park, Chang Yong, March 23, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Arsenault, Markus, March 5, 2019

Perrett, Andrea, May 5, 2020

Lee, Chanil, August 4, 2020

ORDINATIONS

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Esteves, Silvio R.M., February 21, 2021

PRESBYTERY OF LINDSAY-PETERBOROUGH

Atkins, Angelica, December 13, 2020

PRESBYTERY OF EAST TORONTO

Lee, Mary Pik Chun, May 30, 2021

PRESBYTERY OF BRAMPTON

Rothery, Stephen, October 25, 2020

PRESBYTERY OF OAK RIDGES

Carmichael, Albertha Henry, October 25, 2020

PRESBYTERY OF WATERLOO-WELLINGTON

Boyd, Diane, February 2, 2021

PRESBYTERY OF EASTERN HAN-CA

Ko, Bong-Chan, August 2, 2020

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Bell, Stephen P., June 28, 2020

PRESBYTERY OF WESTERN HAN-CA

Lee, Seungho S., September 14, 2020

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported.

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Summers, Thomas W., December 30, 2020, from Presbyterian Church (USA)

PRESBYTERY OF NEW BRUNSWICK

Brasier, Susan, from Presbyterian Church (USA), November 17, 2020

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Ndula, Oliver K., from Presbyterian Church in Cameroon, January 19, 2021

Neba, Prudence S., from Presbyterian Church in Cameroon, January 19, 2021

Synod of Southwestern Ontario

PRESBYTERY OF ESSEX-KENT

McGuffin, Brian S., from Canadian Baptists of Ontario and Quebec, August 11, 2020

INDUCTIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Wu, Paul, St. Giles, Ottawa, November 25, 2020

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Esteves, Silvio R.M., St. Peter's, Madoc, February 21, 2021

PRESBYTERY OF LINDSAY-PETERBOROUGH

Atkins, Angelica, St. John's, Port Perry, January 10, 2021

PRESBYTERY OF EAST TORONTO

Renaud, Nicolas, associate minister, Knox, Toronto, January 24, 2021

Wilson, Alexander, Leaside, Toronto, March 7, 2021

Goh, Alan, Toronto Chinese, Toronto, April 18, 2021

Lee, Mary Pik Chun, associate minister, Toronto Chinese, Toronto, May 30, 2021

PRESBYTERY OF BRAMPTON

Clark, James, Bramalea North, Brampton, December 5, 2020

Rothery, Stephen, Knox, Milton, October 25, 2020

PRESBYTERY OF OAK RIDGES

Lee, Joo An (Joanne), St. Andrew's, Barrie, January 10, 2021

PRESBYTERY OF BARRIE

Tait, Jonathan W., Living Faith Community, Baxter, October 4, 2020

PRESBYTERY OF WATERLOO-WELLINGTON

Penfold, Megan, Doon, Kitchener, October 25, 2020

Boyd, Diane, Rockwood, February 2, 2021

Crawford, Courtney M., Knox, Waterloo, November 8, 2021

PRESBYTERY OF EASTERN HAN-CA

Ko, Bong-Chan, Gi Bbeun Sohrae Mission, Toronto, August 2, 2020

Kim, Joshua Jonghwa, Galilee, Toronto, November 1, 2020

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Reid, Nicole, Cornerstone Ministries, Knox, Dunnville, July 1, 2020

PRESBYTERY OF LONDON

Clark, David, New St. James, London, November 15, 2020

Van Den Berg, Jon, Dorchester, March 14, 2021

PRESBYTERY OF ESSEX-KENT

Rajak-Sankarlal, Shalini I., University Community, Windsor, October 4, 2020

PRESBYTERY OF GREY-BRUCE-MAITLAND

Hoekstra, Ed P., St. Andrew's, Owen Sound, February 28, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Taylor, Janet, Braeside, St. Albert, June 16, 2020

PRESBYTERY OF CALGARY-MACLEOD

Smith, Greg, Varsity Acres, Calgary, June 27, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Watson, Richard, Kerrisdale, Vancouver, May 16, 2021

PRESBYTERY OF WESTERN HAN-CA

Lee, Seungho S., Antioch, Edmonton, September 14, 2020

Chin, Seong In, Edmonton, Korean, May 17, 2021

INSTALLATIONS

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Woods, Dale S., Presbyter for Mission and Vision, August 1, 2020

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Burt, Calvin, Kings, New Minas, lay missionary, August 1, 2020

PRESBYTERY OF NEW BRUNSWICK

Brasier, Susan, St. Andrew's, Fredericton, lay missionary, September 24, 2020

PRESBYTERY OF PRINCE EDWARD ISLAND

Kay, Thomas J., Brookfield Pastoral Charge, January 1, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Theophanos, Konstantine (Kosta), Maplewood, Chateauguay, lay missionary, May 19, 2020

Alexander, Bartholomew, Mission Promoter, Presbytery of Montreal, February 1, 2021

PRESBYTERY OF SEAWAY-GLENGARRY

Gaver, Cheryl A., Presbytery Ministry Animator (jointly with Presbytery of Ottawa), January 1, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Athanasiadis, Nicholas, St. Andrew's, Whitby, interim minister, February 1, 2021

PRESBYTERY OF EAST TORONTO

Lee, Mary Pik Chun, Toronto Chinese, lay missionary, August 10, 2020

McCutcheon, M. Beth, Toronto Formosan, February 1, 2021

PRESBYTERY OF WEST TORONTO

Morales, Elias, North Park, Toronto, stated supply, April 1, 2021

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Nasr, Moheb, Lighthouse Evangelical Arabic, lay missionary, Winnipeg, February 28, 2021

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Folster, R. Stewart, Mistawasis, August 4, 2020

PLACED ON CONSTITUENT ROLL MINISTERS OF WORD AND SACRAMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Lee, Suk Ho, St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, stated supply, June 16, 2020

MacLeod, J. Kenneth, First Sackville, Lower Sackville and St. John's, Windsor, stated supply, September 1, 2020

MacLean, E.M. Iona, Church of St. David, Halifax, stated supply, October 1, 2020

Summers, Thomas W., St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, stated supply, January 1, 2021

PRESBYTERY OF NEW BRUNSWICK

Brachmayer, Seaton, chaplain, Canadian Armed Forces, June 17, 2020

Stewart, David A., chaplain, CFB Gaquetown, January 27, 2021

PRESBYTERY OF PRINCE EDWARD ISLAND

Kay, Catherine M, North Tryon, Albany, equalizing minister, September 8, 2020

Dean, William F., North Tryon, Albany, equalizing minister, January 12, 2021

Diviney, Kay S.St. James, Charlottetown, stated supply, April 5, 2021

Auret, Adrian, Nine Mile Creek, Cornwall, equalizing minister, May 11, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Cameron, Andrew, chaplain, CFB Valcartier, September 12, 2020

PRESBYTERY OF MONTREAL

Fraser, Ian D., Church of St. Andrew and St. Paul, Montreal, stated supply, September 15, 2020

Bonetto, Richard, Westminster, Pierrefonds, stated supply, January 2021

Vaus, Victor, Westminster, Pierrefonds, stated supply, April 1, 2021

PRESBYTERY OF SEAWAY-GLENGARRY

Hooper, David W., St. Andrew's Prescott and St. Andrew's-Knox, Spencerville, stated supply, April 1, 2021

PRESBYTERY OF OTTAWA

Bertrand, Blair D., International Ministries – Malawi, September 15, 2020

Won, In Seob (David), chaplain, Royal Canadian Air Force, September 15, 2020

PRESBYTERY OF LANARK & RENFREW

Van Gelder, Patricia L., St. Andrew's, Cobden, stated supply, March 1, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Athanasiadis, Nicholas, St. Andrew's, Whitby, interim ministry, February 1, 2021

Reid, Wayne, St. Paul's, Oshawa, stated supply, May 1, 2021

PRESBYTERY OF OAK RIDGES

Carmichael, Albertha Henry, chaplain, Mackenzie Health, Richmond Hill, October 25, 2020

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Patterson, James M., equalizing minister, February 1, 2021

Morden, Julia, equalizing minister, February 1, 2021

Nichol, Lynn A., equalizing minister, February 1, 2021

Swatridge, Jane E., St. Lawrence, London, interim minister, June 1, 2021

PRESBYTERY OF ESSEX-KENT

Wilton, Lillian J., equalizing minister, May 31, 2021

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Osborne, Harvey W., equalizing minister, February 19, 2021

Shaw, Robert M., equalizing minister, February 19, 2021

Van Dusen, Barry E., equalizing minister, February 19, 2021

PRESBYTERY OF GREY-BRUCE-MAITLAND

Wyllie, James J., Cooke's, Markdale, stated supply, September 8, 2020

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Hogewoning, Pamela, chaplain, Provincial Corrections Facility, Thunder Bay, March 1, 2021

PRESBYTERY OF BRANDON

Chang, Euikyun David, chaplain, CFB Shilo, June 1, 2020

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Pattemore, Devon L., equalizing minister, July 31, 2020 and September 19, 2020

Golaiy, Ina, equalizing minister, September 19, 2020

Bretzlaff, Katherine, equalizing minister, September 19, 2020

Wilson, Robert D., equalizing minister, September 19, 2020

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Persaud, Christian, Grace, Calgary, stated supply, July 1, 2020

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Woods, Dale S., Presbyter for Mission and Vision, August 1, 2020

PRESBYTERY OF VANCOUVER ISLAND

Victor, Catherine, Trinity, Victoria, interim minister, January 26, 2021

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None to report.

**PLACED ON THE APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Barclay MacKay, Marion R., November 1, 2020

PRESBYTERY OF PICTOU

MacLeod, Lorne A., November 1, 2020

PRESBYTERY OF HALIFAX & LUNENBURG

Lee, Suk Ho, December 31, 2020

Summers, Thomas W., December 30, 2020

PRESBYTERY OF NEW BRUNSWICK

Nelson, Todd, E, April 28, 2021

MacFadyen, Cheryl G., July 1, 2021

PRESBYTERY OF PRINCE EDWARD ISLAND

Hamilton, Michael J., September 10, 2020

Kay, Catherine M., January 12, 2021

Hamilton, Paula E., March 9, 2021

Hamilton, Thomas J., March 9, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Fotheringham, Barbara J., May 31, 2021

PRESBYTERY OF MONTREAL

Shute, Daniel J., July 1, 2020

Ndula, Oliver K., January 19, 2021

Neba, Prudence S., January 19, 2021

PRESBYTERY OF SEAWAY-GLENGARRY

Apps-Douglas, Julia, September 12, 2020

PRESBYTERY OF OTTAWA

Paton, Heather H., September 15, 2020

Pettigrew, Cedric C., November 25, 2020

Seaman, W.L. Shaun, January 1, 2021

PRESBYTERY OF LANARK & RENFREW

Kemp, Bruce W., January 1, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Gordon, J. Dorcas, December 31, 2019

Horne, Cheryl L., March 1, 2021

Huberts, Henry W., April 30, 2021

PRESBYTERY OF PICKERING

Carter, Donna M., August 1, 2020

Paterson, Douglas, July 1, 2020

Rajack-Sankarlal, Shalini I., August 1, 2020

Reid, Wayne, September 15, 2020

Ko, Erin Chong-Sun, January 1, 2021

PRESBYTERY OF EAST TORONTO

Kang, Paul, January 1, 2021

Chang, Wes, May 1, 2021

PRESBYTERY OF BRAMPTON

Nelson, Todd, E. August 1, 2020

Shoemaker, Brad, October 1, 2020

Human, Andrew, June 30, 2021

PRESBYTERY OF OAK RIDGES

Chalin, Catherine, November 10, 2020

Clark, Ian A., November 10, 2020

PRESBYTERY OF BARRIE

Carter, Christopher, December 1, 2020

Lee, Joo An (Joanne), November 20, 2020

PRESBYTERY OF ALGOMA & NORTH BAY

Freeman, G. Dennis, August 11, 2020

PRESBYTERY OF WATERLOO-WELLINGTON

Wübbenhorst, Karla, August 31, 2020

Ashfield, E. Brooke, September 30, 2020

Ashfield, Linda J., September 30, 2020

Smith, Greg, November 16, 2020

Swatridge, Jane E., February 9, 2021

PRESBYTERY OF EASTERN HAN-CA

Yun, Young Do (Moses), June 12, 2020

Kim, Joshua Jonghwa, August 18, 2020

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Sebestyen, Charmain, December 31, 2020

Hogewoning, Pamela, February 28, 2021

Kantor, Paul, February 28, 2021

Havemann, Garfield G., April 30, 2021

PRESBYTERY OF NIAGARA

Reid, Nicole, January 26, 2020

PRESBYTERY OF PARIS

Shaffer, Frederick W., September 15, 2020

Dowber, Alan, November 17, 2020

DeGier VanderSpek, Joyce, March 1, 2021

PRESBYTERY OF LONDON

Crawford, Jeffrey R., January 30, 2021

Lampman, Wendy, February 17, 2021

PRESBYTERY OF ESSEX-KENT

Cameron, Douglas M., May 31, 2021

Walker, Leslie L., May 31, 2021

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Dekker, Janine, February 28, 2021

PRESBYTERY OF GREY-BRUCE-MAITLAND

Kipfer, Peggy, January 31, 2021

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Hunt, Harold, September 1, 2020

Mattinson, Susan S., March 30, 2021

PRESBYTERY OF WINNIPEG

Kuntel, Murat, June 30, 2020

PRESBYTERY OF BRANDON

Yoo, Minho, August 1, 2020

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Bak, Seung-Woo (Ryan), June 30, 2020

Pattemore, Devon L., July 31, 2020
Lee, Lip Boon, April 30, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Haynes, Gordon R., August 2, 2020
Haughland, Stephen P., July 31, 2020
Gosskopf, O. Heinrich, June 30, 2021
PRESBYTERY OF CENTRAL ALBERTA
Sugirtharaj, Devadosan, October 30, 2020
PRESBYTERY OF CALGARY-MACLEOD
Delpert, Dewald, June 30, 2020
Maxwell, Douglas W., September 15, 2020
Ollerenshaw, M. Dianne, January 31, 2021
Coutts, Peter D., February 1, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Bae, Sang Min Lydia, April 4, 2020
Paul, Robert S., June 30, 2020
Woods, Dale S., July 1, 2020
Allan, John F., August 1, 2020
Sinclair, Guy, September 5, 2020
Howard, Dennis, October 1, 2020
Kuntel, Murat, December 1, 2020
PRESBYTERY OF VANCOUVER ISLAND
Chudley, Reid E., January 26, 2021
Baker, Robert E., June 24, 2021
Bell, Stephen P., June 30, 2021
PRESBYTERY OF WESTERN HAN-CA
Choi, Chang Sun, January 1, 2021
Lim, Jae Taek, August 31, 2020
Chin, Seong In, February 28, 2021

**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 CAPE BRETON
Skinner, James D., deceased, May 1, 2021
PRESBYTERY OF PICTOU
Fortier, D. John, deceased, December 5, 2020
PRESBYTERY OF HALIFAX & LUNENBURG
Mawhinney, D. Laurence, deceased, September 15, 2020
Robertson, J. Bruce, deceased, November 3, 2020
PRESBYTERY OF PRINCE EDWARD ISLAND
Hamilton, Michael J., letter of standing, November 10, 2020
Stewart, H. Alan, letter of standing, March 9, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC
Forget, Daniel H., letter of standing, September 15, 2020
PRESBYTERY OF MONTREAL
Kuntz, Harry, deceased, April 3, 2021
PRESBYTERY OF OTTAWA
Sarcen, Gerald E., deceased, September 27, 2020

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Hanna, J. Patricia, deceased, March 15, 2021

PRESBYTERY OF WEST TORONTO

Adamson, William J., deceased, August 29, 2020

Keshwah, Kenrick, deceased, September 26, 2020

PRESBYTERY OF BRAMPTON

Goggin, Helen L., deceased, February 12, 2021

Rennie, Gerald, deceased, May 21, 2021

PRESBYTERY OF OAK RIDGES

Armstrong, Jean S., deceased, November 28, 2020

Beggs, Eric A, deceased, January 11, 2021

PRESBYTERY OF BARRIE

Turnbull, J. Andrew, deceased, July 22, 2020

McVeigh, James T., deceased, April 5, 2021

PRESBYTERY OF WATERLOO-WELLINGTON

Spencer, Robert C, deceased, June 28, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Bernhardt, Robert J. deceased, March 3, 2021

PRESBYTERY OF NIAGARA

MacDonald, Wm. Graham, deceased, November 20, 2020

PRESBYTERY OF PARIS

Cox, J. Stanley, deceased, March 26, 2021

PRESBYTERY OF LONDON

Stewart, David, deceased, March 26, 2021

PRESBYTERY OF ESSEX-KENT

Burkhart, John W., deceased, January 24, 2021

PRESBYTERY OF HURON-PERTH

Knight, Kenneth G., deceased, January 15, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Lee, Connie, deceased, November 29, 2020

Pungur, Joseph, deceased, May 9, 2021

PRESBYTERY OF CENTRAL ALBERTA

Maxwell, Douglas W., July 23, 2020

Reid, Wayne, July 23, 2020

Sugirtharaj, Devadosan, letter of standing, November 23, 2020

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Kouwenberg, J.H. (Hans), deceased, June 10, 2020

PRESBYTERY OF VANCOUVER ISLAND

Ford, Iris M., deceased, September 28, 2020

PRESBYTERY OF WESTERN HAN-CA

Cho, Young-Taik, deceased, October 19, 2020

Kim, Yon Jae, deceased, February 20, 2021

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Nutt, May E., deceased, October 14, 2020

PRESBYTERY OF BARRIE

Summers, Dorothyann, deceased, January 21, 2021

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Wilson, Dorothy A., deceased, December 22, 2020

PRESBYTERY OF LONDON

Horne, Jessie, deceased, November 18, 2020

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Shaw, Christine, deceased, October 17, 2020

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

MacKay, Zena E., deceased, January 31, 2021

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacLeod, Lorne, A., medical leave, May 1-30, 2020

Stewart, Debbie R., medical leave, as of October 31, 2020

Chandler, Shelly M., April 1, 2021 to June 30, 2021

PRESBYTERY OF PRINCE EDWARD ISLAND

Henderson-Bolton, Amanda J., maternity leave, April 5, 2021 to January 31, 2022

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Vaus, Victor, medical leave, October 5, 2020 to February 1, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Wilson, Curtis, medical leave, February 15, 2021 to April 11, 2021

PRESBYTERY OF LINDSAY-PETERBOROUGH

Horne, Cheryl L., medical leave, September 15, 2020

PRESBYTERY OF PICKERING

Martin, Linda J.M., medical leave, August 18, 2020

PRESBYTERY OF EAST TORONTO

Reid, Robert, medical leave, January 20, 2021 to February 21, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Ollerenshaw, M. Dianne, medical leave, June 26, 2020 to January 31, 2021

Archibald, Timothy F., medical leave, December 20, 2020 to January 6, 2021

Miller, Jared M., work reduction, February 4, 2021 to April 19, 2021

RESIGNATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacLeod, Lorne A., Little Harbour, Pictou Landing, November 1, 2020

PRESBYTERY OF PRINCE EDWARD ISLAND

Hamilton, Michael J., North Tryon, Albany, September 10, 2020

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Ko, Erin Chong-Sun, St. Mark's, Toronto, December 31, 2020

Reinders, Philip, Knox, Toronto, January 31, 2021

PRESBYTERY OF BRAMPTON

Bae, Sang Min Lydia, Heart Lake Community Church, March 31, 2020
Shoemaker, Brad, chaplain, October 1, 2020

PRESBYTERY OF BARRIE

Carter, Christopher, St. Andrew's, Parry Sound, December 1, 2020

PRESBYTERY OF EASTERN HAN-CA

Yun, Young Do (Moses), Kitchener-Waterloo Korean, June 12, 2020

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Sebestyen, Charmain, South Gate, Hamilton, December 31, 2020

PRESBYTERY OF PARIS

DeGier, VanderSpek, Joyce, Innerkip, Innerkip, March 1, 2021

PRESBYTERY OF LONDON

Crawford, Jeffrey R., Westmount, London, January 30, 2021

PRESBYTERY OF ESSEX-KENT

Walker, Leslie L., Knox, Leamington, May 31, 2021

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Bak, Seung-Woo (Ryan), St. Andrew's, Swift Current, June 30, 2020
Lee, Lip Boon, St. Andrew's, Moosomin, April 30, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF CENTRAL ALBERTA

Sugirtharaj, Devadosan, Memorial, Rocky Mountain House, October 30, 2020

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND

Chudley, Reid E., Trinity, Victoria, December 31, 2020

PRESBYTERY OF WESTERN HAN-CA

Chin, Seong In, Korean, Nanaimo, February 28, 2021

DISSOLUTION OF PASTORAL TIE

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacLeod, Lorne A., Little Harbour, New Glasgow and Bethal, Pictou Landing, November 1, 2020

Barclay MacKay, Marion R., Sydney Mines, St. Andrew's, November 1, 2020

PRESBYTERY OF PRINCE EDWARD ISLAND

Hamilton, Michael J., North Tryon, Albany, September 10, 2020

Hamilton, Paula E., St. Columba, Marshfield, March 9, 2021

Hamilton, Thomas J., St. Columba, Marshfield, March 9, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Fotheringham, Barbara J., St. Andrew's, Inverness and St. Andrew's, Melbourne, May 31, 2021

PRESBYTERY OF MONTREAL

Shute, Daniel J., librarian, Presbyterian College, Montreal, July 1, 2020

PRESBYTERY OF SEAWAY-GLENGARRY

Apps-Douglas, Julia, Kenyon, Dunvegan and St. Columba, Kirk Hill, September 15, 2020

Kemp, Bruce W., St. Andrew's, Chesterville and St. Paul's, Winchester and Morewood, Morewood, January 1, 2021

Hooper, David W., St. Andrew's Prescott and St-Andrew's-Knox, Spencerville, April 1, 2021

PRESBYTERY OF OTTAWA

Seaman, W.L. Shaun, Trinity, Carp, January 1, 2021

PRESBYTERY OF LANARK & RENFREW

Van Gelder, Patricia L., St. Andrew's, Cobden, December 31, 2020

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Horne, Cheryl L., Old St. Andrew's, Colbourne, March 1, 2021

Huberts, Henry W., Beacan, Beaverton and Knox, Gamebridge, April 30, 2021

PRESBYTERY OF PICKERING

Paterson, Douglas, Wexford, Toronto, July 1, 2020

Carter, Donna M., St. John's Milliken, Toronto, August 1, 2020

Rajack-Sankaral I., Shalini, St. Andrew's, Ajax, August 1, 2020

PRESBYTERY OF EAST TORONTO

Ko, Erin Chong-Sun, St. Mark's, Toronto, December 31, 2020

Reinders, Philip, Knox, Toronto, January 31, 2021

Chang, Wes, Trinity Mandarin, Toronto, May 1, 2021

PRESBYTERY OF WEST TORONTO

Morales, Elias, North Park, Toronto, April 1, 2021

PRESBYTERY OF BRAMPTON

Bae, Sang Min Lydia, Heart Lake Community Church, March 31, 2020

Nelson, Todd E., Knox, Acton, August 1, 2020

Human, Andrew, St. Andrew's, Port Credit, June 30, 2021

PRESBYTERY OF BARRIE

Carter, Christopher, St. Andrew's, Parry Sound, December 1, 2020

PRESBYTERY OF WATERLOO-WELLINGTON

Ashfield, E. Brooke, Knox, Waterloo, September 30, 2020

Ashfield, Linda J., Knox, Waterloo, September 30, 2020

Smith, Greg, St. Andrew's Kitchener, November 15, 2020

Swatridge, Jane E., Duff, Puslinch, February 9, 2021

PRESBYTERY OF EASTERN HAN-CA

Park, Sey Jong, Yae Dalm, Toronto, October 8, 2020

Lim, Soo Taeg, Galilee, Toronto, October 30, 2020

Yun, Young Do (Moses), Kitchener-Waterloo Korean, June 12, 2020

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Warne, Richard B., Knox, Jarvis and Chalmers, Walpole, October 31, 2020

Sebestyen, Charmain, South Gate, Hamilton, December 31, 2020

Hogewoning, Pamela, Port Dover, Knox, February 28, 2021

Havemann, Garfield G., Chedoke, Hamilton, April 30, 2021

PRESBYTERY OF NIAGARA

McGale, J. Bernard, Hope Community, Welland, September 1, 2020

PRESBYTERY OF PARIS

Dowber, Alan, Knox, Norwich, Bookton, Delhi, November 17, 2020

DeGier, VanderSpek, Joyce, Innerkip, Innerkip, March 1, 2021

PRESBYTERY OF LONDON

Crawford, Jeffrey R., Westmount, London, January 30, 2021

PRESBYTERY OF ESSEX-KENT

Walker, Leslie L., Knox, Leamington, May 31, 2021

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Dekker, Janine, Laurel-Lea-St. Matthew's, Sarnia, February 28, 2021

PRESBYTERY OF GREY-BRUCE-MAITLAND

Kipfer, Peggy, St. Paul's, Thornbury, January 31, 2021

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Hunt, Harold, Lakeview, Thunder Bay, September 1, 2020

Mattinson, Susan S., First, Thunder Bay, March 30, 2021

PRESBYTERY OF WINNIPEG

Kuntel, Murat, St. Andrew's, Thompson, June 30, 2020

PRESBYTERY OF BRANDON

Yoo, Minho, Knox-Zion, Carberry, August 1, 2020

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Bak, Seung-Woo (Ryan), St. Andrew's, Swift Current, June 30, 2020

Pattemore, Devon L., Grace, Yorkton, July 31, 2020

Lee, Lip Boon, St. Andrew's, Moosomin, April 30, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Haughland, Stephen P., Westminster, Chauvin, July 31, 2020

Grosskopf, O. Heinrich, Dayspring, Edmonton, June 30, 2021

PRESBYTERY OF CALGARY-MACLEOD

Delport, Dewald, St. Giles, Calgary, June 30, 2020

Coutts, Peter D., Varsity Acres, Calgary, February 1, 2021

PRESBYTERY OF CENTRAL ALBERTA

Sugirtharaj, Devadosan, Memorial, Rocky Mountain House, October 30, 2020

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Howard, Dennis, Langley, October 1, 2020

PRESBYTERY OF VANCOUVER ISLAND

Chudley, Reid E., Trinity, Victoria, December 31, 2020

Bell, Stephen P., Knox, Sooke, June 26, 2021

PRESBYTERY OF WESTERN HAN-CA

Lim, Jae Taek, Korean, Edmonton, August 31, 2020

Choi, Chang Sun, Korean, Calgary, January 1, 2021

Chin, Seong In, Korean, Nanaimo, February 28, 2021

TRANSLATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Cameron, Andrew, to Presbytery of Montreal, June 20, 2021

PRESBYTERY OF MONTREAL

Wu, Paul, to Presbytery of Ottawa, November 17, 2020

PRESBYTERY OF SEAWAY-GLENGARRY

Woods, Dale S., to Presbytery of Westminster, June 30, 2020

Kemp, Bruce W., to Presbytery of Lanark & Renfrew, January 1, 2021

PRESBYTERY OF OTTAWA

Stewart, David A., to Presbytery of New Brunswick, November 17, 2020

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Rajack-Sankarlal, Shalini I., to Presbytery of Essex-Kent, August 1, 2020

Wilson, Alexander, to Presbytery of East Toronto, March 1, 2021

PRESBYTERY OF WEST TORONTO

West, Dan L., to Presbytery of Grey-Bruce-Maitland, May 1, 2021

PRESBYTERY OF OAK RIDGES

Goh, Alan, to Presbytery of East Toronto, April 1, 2021

PRESBYTERY OF BARRIE

Cameron, Andrew, to Presbytery of Quebec, September 12, 2020

PRESBYTERY OF EASTERN HAN-CA

Won, In Seob (David), to Presbytery of Ottawa, September 15, 2020

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Clark, James, to Presbytery of Brampton, December 5, 2020

Hoekstra, Ed P., to Presbytery of Grey-Bruce-Maitland, December 31, 2020

Crawford, Courtney M., to Presbytery of Waterloo-Wellington, November 1, 2020
PRESBYTERY OF GREY-BRUCE-MAITLAND
Chang, Euikyun David, to Presbytery of Brandon, June 1, 2020
Penfold, Megan, to Presbytery of Waterloo-Wellington, October 25, 2020

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA
Kim, Joshua Jonghwa, to Presbytery of Eastern Han-Ca, August 18, 2020

CERTIFICATES GRANTED

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON
Paton, Heather H., to Presbytery of Ottawa, September 15, 2020
PRESBYTERY OF LINDSAY-PETERBOROUGH
Freeman, G. Dennis, to Presbytery of Algoma & North Bay, August 11, 2020
PRESBYTERY OF PICKERING
Tait, Jonathan W., to Presbytery of Barrie, October 4, 2020
Chalin, Catherine, to Presbytery of Oak Ridges, September 15, 2020
Clark, Ian A., to Presbytery of Oak Ridges, September 15, 2020
PRESBYTERY OF EAST TORONTO
Ko, Erin Chong-Sun, to Presbytery of Pickering, January 1, 2021
Athanasiadis, Nicholas, to Presbytery of Pickering, February 1, 2021
PRESBYTERY OF BRAMPTON
Bae, Sang Min Lydia, to Presbytery of Westminster, March 31, 2020
Clark, David, to Presbytery of London, November 15, 2020
Nelson, Todd E., to Presbytery of New Brunswick, April 28, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Hogewoning, Pamela, to Presbytery of Superior, March 31, 2021
PRESBYTERY OF LONDON
Crawford, Jeffrey R., to Presbytery of Waterloo-Wellington, January 31, 2021

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG
Kuntel, Murat, to Presbytery of Westminster, December 1, 2020

Synod of Alberta and the Northwest

PRESBYTERY OF CENTRAL ALBERTA
Maxwell, Douglas W., to Presbytery of Calgary-Macleod, July 23, 2020
Reid, Wayne, to Presbytery of Pickering, July 23, 2020
Lee, Joo An (Joanne), to Presbytery of Barrie, November 20, 2020
PRESBYTERY OF CALGARY-MACLEOD
Athanasiadis, Nicholas, to Presbytery of East Toronto

Synod of British Columbia

PRESBYTERY OF KOOTENAY
Brown, Gwen D.T., to Presbytery of Kamloops, February 21, 2020
Haynes, Gordon R., to Presbytery of Edmonton-Lakeland, August 2, 2020
PRESBYTERY OF WESTMINSTER
Bertrand, Blair D., to Presbytery of Ottawa, September 15, 2020
PRESBYTERY OF VANCOUVER ISLAND
Allan, John F., to Presbytery of Westminster, July 31, 2020

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Barclay MacKay, Marion R., Sydney Mines, St. Andrew's, November 1, 2020

PRESBYTERY OF PICTOU

MacLeod, Lorne A., Little Harbour, New Glasgow and Bethal, Pictou Landing, November 1, 2020

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Fotheringham, Barbara J., St. Andrew's, Inverness and St. Andrew's, Melbourne, May 31, 2021

PRESBYTERY OF MONTREAL

Shute, Daniel J., librarian, Presbyterian College, Montreal, July 1, 2020

PRESBYTERY OF SEAWAY-GLENGARRY

Kemp, Bruce W., St. Andrew's, Chesterville and St. Paul's, Winchester and Morewood, Morewood, January 1, 2021

Hooper, David W., St. Andrew's Prescott and St-Andrew's-Knox, Spencerville, April 1, 2021

PRESBYTERY OF OTTAWA

Mitchell, Alex M., September 1, 2020

Seaman, W.L. Shaun, Trinity, Carp, January 1, 2021

PRESBYTERY OF LANARK & RENFREW

Kettle, David C., October 1, 2020

Van Gelder, Patricia L., St. Andrew's, Cobden, December 31, 2020

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Mulder, Nicolaas F.S., November 1, 2020

PRESBYTERY OF LINDSAY-PETERBOROUGH

Gordon, J. Dorcas, Knox College, December 31, 2019

Horne, Cheryl L., Old St. Andrew's, Colbourne, March 1, 2021

PRESBYTERY OF PICKERING

Carter, Donna M., St. John's Milliken, Toronto, August 1, 2020

Paterson, Douglas, Wexford, Toronto, July 1, 2020

PRESBYTERY OF EAST TORONTO

Chang, Wes, Trinity Mandarin, Toronto, May 1, 2021

DeWolfe, Janet A., March 1, 2021

PRESBYTERY OF WEST TORONTO

Morales, Elias, North Park, Toronto, April 1, 2021

PRESBYTERY OF BRAMPTON

Henderson, John B., June 1, 2020

Human, Andrew, St. Andrew's, Port Credit, June 30, 2021

PRESBYTERY OF WATERLOO-WELLINGTON

Ashfield, E. Brooke, Knox, Waterloo, September 30, 2020

Ashfield, Linda J., Knox, Waterloo, September 30, 2020

PRESBYTERY OF EASTERN HAN-CA

Lim, Soo Taeg, Galilee, Toronto, October 30, 2020

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Eldridge, Victoria, December 1, 2020

Havemann, Garfield G., Chedoke, Hamilton, April 30, 2021

PRESBYTERY OF NIAGARA

McGale, J. Bernard, Hope Community, Welland, September 1, 2020

PRESBYTERY OF GREY-BRUCE-MATTLAND

Kipfer, Peggy, St. Paul's, Thornbury, January 31, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Haughland, Stephen P., Westminster, Chauvin, July 31, 2020

Grosskopf, O. Heinrich, Dayspring, Edmonton, June 30, 2021

PRESBYTERY OF CALGARY-MACLEOD

Ollerenshaw, M. Dianne, Synod of Alberta and the Northwest, January 31, 2021

Coutts, Peter D., Varsity Acres, Calgary, February 1, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Paul, Robert S., Dean, St. Andrew's Hall, Vancouver, June 30, 2020

Howard, Dennis, Langley, October 1, 2020

PRESBYTERY OF WESTERN HAN-CA

Choi, Chang Sun, Korean, Calgary, January 1, 2021

NAME CHANGE OF MINISTER

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Macavei-Katocz, Sara, to Katocz, Sara I., February 18, 2020

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Deacon, Laurie to McKay, Laurie K., October 1, 2020

DEATHS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Skinner, James D., May 1, 2021

PRESBYTERY OF PICTOU

Fortier, D. John, December 5, 2020

PRESBYTERY OF HALIFAX & LUNENBURG

Mawhinney, D. Laurence, September 15, 2020

Robertson, J. Bruce, November 3, 2020

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Kuntz, Harry, April 3, 2021

PRESBYTERY OF OTTAWA

Sarcen, Gerald E., September 27, 2020

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Nutt, May. E., October 14, 2020

Reid, Robert, February 21, 2021

Hanna, J. Patricia, March 16, 2021

PRESBYTERY OF WEST TORONTO

Adamson, William J., August 29, 2020

Keshwah, Kenrick, September 26, 2020

PRESBYTERY OF BRAMPTON

Goggin, Helen L., February 12, 2021

Rennie, Gerald, May 21, 2021

PRESBYTERY OF OAK RIDGES

Vais, Thomas G., September 19, 2020

Armstrong, Jean S., November 28, 2020

Beggs, Eric A., January 11, 2021

PRESBYTERY OF BARRIE

Turnbull, J. Andrew, July 22, 2020

Summers, Dorothyann, January 21, 2021

McVeigh, James T., April 5, 2021

PRESBYTERY OF WATERLOO-WELLINGTON

Spencer, Robert C, June 28, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Bernhardt, Robert J, March 3, 2021

PRESBYTERY OF NIAGARA

MacDonald, Wm. Graham, November 20, 2020

Wilson, Dorothy A., December 22, 2020

PRESBYTERY OF PARIS

Cox, J. Stanley, March 24, 2021

PRESBYTERY OF LONDON

Horne, Jessie, November 18, 2020

Stewart, David, March 26, 2021

PRESBYTERY OF ESSEX-KENT

Burkhart, John W., January 24, 2021

PRESBYTERY OF HURON-PERTH

Knight, Kenneth G., January 15, 2021

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Shaw, Christine, October 17, 2020

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Lee, Connie, November 29, 2020

Pungur, Joseph, May 9, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Kouwenberg, J.H. (Hans), June 10, 2020

Steward, H. William (catechist), October 13, 2020

MacKay, Zena E. January 31, 2021

PRESBYTERY OF VANCOUVER ISLAND

Ford, Iris M., September 28, 2020

PRESBYTERY OF WESTERN HAN-CA

Cho, Young-Taik, October 19, 2020

Kim, Yon Jae, February 20, 2021

HISTORICAL CERTIFICATES

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF NIAGARA

McGale, J. Bernard, September 1, 2020

LETTER OF STANDING GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Hamilton, Michael J., November 10, 2020

Stewart, H. Alan, March 9, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Forget, Daniel H., September 15, 2020

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Reinders, Philip, January 31, 2021

PRESBYTERY OF EASTERN HAN-CA

Jang, Sung Hoon, July 26, 2020

Park, Sey Jong, October 8, 2020

Synod of Alberta and the Northwest

PRESBYTERY OF CENTRAL ALBERTA
Sugirtharaj, Devadosan, November 23, 2020

DEMITTED FROM MINISTRY

None reported.

SUSPENSION FROM MINISTRY

None reported.

SUSPENSION LIFTED

None reported.

DEPOSITION FROM MINISTRY

None reported.

DESIGNATION OF INTERNATIONAL APPOINTMENTS

None reported.

CHANGE OF STATUS OF PRESBYTERY

None reported.

NEW CHURCH DEVELOPMENT / NEW MINISTRIES

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG
Reach, Kentville, November 19, 2019

CONSTITUTION OF NEW CONGREGATIONS

None reported.

CHANGE OF STATUS OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND
St. Mark's, Charlottetown, single point charge, May 11, 2021
St. Columba, Marshfield, single point charge, May 11, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HURON-PERTH
Caven, Exeter, single point charge, November 30, 2020
Knox, Mitchell, single point charge, November 30, 2020

AMALGAMATION OF CONGREGATIONS

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON
St. Andrew's, Roslin with St. Andrew's, Tweed, November 19, 2019
PRESBYTERY OF LINDSAY-PETERBOROUGH
Knox, Lakehurst with St. Andrew's, Lakefield, December 31, 2020

Synod of Southwestern Ontario

PRESBYTERY OF ESSEX-KENT
St. James, Chatham with First, Chatham, November 1, 2020
PRESBYTERY OF HURON-PERTH
Motherwell-Avonbank with Avonton, November 23, 2020

TRANSFER OF CONGREGATION TO ANOTHER PRESYTERY

None reported.

DISSOLUTION OF CONGREGATION

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF WATERLOO-WELLINGTON

Knox's Galt, Cambridge, June 28, 2020

PRESBYTERY OF EASTERN HAN-CA

Yae Dalm, Toronto, November 8, 2020

NAME CHANGE OF CONGREGATION

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EASTERN HAN-CA

Oshawa, Hebron to Oshawa, Korean, June 15, 2020

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None reported.

DEDICATION OF CHURCH BUILDINGS

None reported.

DECOMMISSION OF CHURCH BUILDING

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

New Westminster, Hamilton, January 26, 2020

PREACHING POINT ESTABLISHED

None reported.

MEMORIAL RECORDS

SYNOD OF THE ATLANTIC PROVINCES

Presbytery of Pictou

THE REV. D. JOHN FORTIER

B.A.

The Rev. John Fortier passed away in his sleep in the early hours of Saturday, December 5, 2020. He was the son of G.P.R. Fortier and Blanche Victoria Smithers. John was a graduate of Sir George Williams College in Montreal (now Concordia) and The Presbyterian College, Montreal. He was ordained in Melbourn Quebec in 1960 in what was the first bilingual ordination ceremony in the history of The Presbyterian Church in Canada.

He served pastorates in Tatamagouche, Nova Scotia, where he met and married Shirley MacKay in 1961. He also served in Lancaster, Ontario; Tiverton, Ontario; and the Richmond Bay Charge, based in Tyne Valley, Prince Edward Island. Moving from pastoral ministry, John worked at the Bible Book House in Charlottetown and then with the Department of Veteran's Affairs. Happily retired to Riverview-Port Howe, Nova Scotia, John loved singing with the Oxford and Area Men's Club. He occasionally performed pastoral duties and regularly served as pulpit supply, while Shirley played the organ.

Those who knew John knew his love for the Lord and his word, along with John's service to the Kingdom of God and his family!

Remaining are his wife Shirley, his son Andrew (wife Diane and son Jonathan), daughter Shirley Duesbury (husband Andrew, children Hannah and Daniel), and son Greg (wife Stephanie, daughter Eliana and precious foster child Valkyrie).

A funeral service was held on Wednesday, December 9, 2020 at St. James' Church in Oxford, Nova Scotia.

“Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass.”

Presbytery of Halifax & Lunenburg

THE REV. DR. DAVID LAWRENCE MAWHINNEY
B.A., B.D., D.D.

David Laurence Mawhinney was born on February 4, 1941, in Belfast, Northern Ireland. He died on September 15, 2020 in Lunenburg, Nova Scotia on the 72nd anniversary of his arrival in Canada from Northern Ireland with his parents, the Rev. David Mawhinney (1906–1992) and Edith McCullough (1914–2005). They settled in Rose Bay, Lunenburg County which became their home for the next three years.

Laurence spent his younger years with his family where his father served congregations in Athelstan, Quebec; Tyne Valley, Prince Edward Island; and North Sydney, Nova Scotia; where he graduated from Thompson High School in 1957. During the next three years, he did supply preaching in the Presbytery of Pictou while working at Hamilton's Biscuits in Pictou, Nova Scotia. He enrolled at Sir George Williams University in Montreal graduating with a Bachelor of Arts in 1964; he received the degree Bachelor of Divinity (1966) at The Presbyterian College, Montreal. His summer mission fields included congregations in Ganton, Alberta and Mille Isle, Quebec. His field placement while at The Presbyterian College was at Knox Crescent Kensington Church in Montreal under the guidance of the Rev. Dr. Clifton J. MacKay. Following ordination in 1966, Laurence was appointed minister of the Cape Breton Pastoral Charge that included: Orangedale, Lake Ainslie, River Denys, Malagawatch, and Strathionne. He was called to St. Andrew's, Pictou in 1967.

Laurence's lifelong interest in politics led him to run provincially in October, 1970. He was unsuccessful; he then worked with the Province of Nova Scotia as an Executive Assistant to the Minister of Trade and Industry. After another unsuccessful run at federal politics in October 1972, he got involved with a Halifax based shipping firm, F.C. Warren. He offered Sunday supply in Dartmouth in that period.

He was inducted into the Pastoral Charge of St. Andrew's, Lunenburg and St. Andrew's, Rose Bay on October 29, 1973. He served those churches until his retirement on February 1, 2004. He returned to active ministry in 2012 serving St. Andrew's, Lunenburg and St. Andrew's, Rose Bay. In 1982, he began serving as the Interim Moderator and as part time minister of Knox, Dublin Shore and St. Matthew's, West Dublin. Ill health forced him to retire from active ministry in October 2017.

Laurence served the wider Church in a variety of capacities: Moderator of the Presbytery of Halifax & Lunenburg on two occasions; Moderator of the Synod of the Atlantic Provinces (1991); chair of a variety of committees and commissions; he supported the work of his wife, Marion, as the Camp Geddie convenor. He was recognized for his work with the church in 2013 when The Presbyterian College awarded him an honorary Doctor of Divinity degree. His long service with the denomination concluded on August 31, 2020, with the completion of his role as the interim moderator of Kings Church, New Minas, Nova Scotia. He continued to serve as the Chaplain for the Veterans' Unit at the Fishermen's Memorial Hospital in Lunenburg until his death.

While living in Lunenburg, Laurence found great personal satisfaction in the political arena. He ran in a by-election and was elected to the Lunenburg Town Council in 1976. He chaired the 225th Anniversary Committee in 1978 and was elected mayor the following year. He served as mayor of the community that he loved for 33 years before stepping down in 2012.

He took great pride in the achievements of those years, particularly, the first Canadian infrastructure program which linked the three orders of government together in a \$6 billion program for all 4,000 Canadian municipalities. The new Lunenburg & District Fire Hall, wastewater treatment plant and water protection are all visible results of this funding. He served as the lead municipal government representative on the first ever "Team Canada" mission to China and Hong Kong in the fall of 1995. He believed that the UNESCO designation obtained by Lunenburg that same year would be key to many of the opportunities which followed.

Laurence was fortunate to represent the Town of Lunenburg on many occasions, including the British Royal Visit (1983), Norwegian Royal Visit (2002), and the visit of the spouses of the G-7 leaders (1999). His role took him to Ottawa on many occasions to speak to Parliamentary Committees and Cabinet Ministers about his favorite topic, the “Town of Lunenburg.” He went to Guyana as part of the Team Nova Scotia initiative to support the Guyana Association of Municipalities to develop their democratic institutions; to Washington, D.C. to speak about Canadian local government with international banking executives, and to the Yukon on three occasions to address the roles and responsibilities of elected and appointed officials.

During his more than 36 years in municipal government, Laurence developed a passion for the processes and objectives of local government. He became active in the work of the Union of Nova Scotia Municipalities, serving as president (1989–1990). He followed the same pattern with the Federation of Canadian Municipalities serving as president (1994–1995). He was active with the Maritime Municipal & Development Board sponsored by the Council of Maritime Premiers as a board member and chair. He was a presenter at the Nova Scotia Provincial Orientation for newly elected council members for 16 years.

Laurence’s love of community led him to volunteer with a wide range of local organizations including: the School Board; Lunenburg Minor Hockey; Boy Scouts Group Committee; Lunenburg & District Music Festival; Bluenose Golf Club; Lunenburg Community College; Fishermen’s Memorial Hospital Board; Rotary Club; Lunenburg Waterfront Association Inc.; and Lunenburg Academy of Music Performance. He was an honorary member of the Royal Canadian Legion (Branch #23).

Laurence was predeceased by his parents, by his daughters: Joan Elizabeth (1971), Patricia Lynn “Tish” (2001) and by his granddaughter, Rachel Ann (1991). He is survived by his wife of 55 years Marion (Mason); his children: David, Michael (Selena Martell), Alison (Ian Marshall), and Suzanne (Dan Rudolf); his grandchildren: Justin, Renee, Zachary, Lexie, AJ, Hanna and Paige; his sister, Dorothea and his niece and nephews: Helen, Wallace and Donald.

Laurence Mawhinney lived life to the full believing that we must squeeze out of it every ounce of energy and meaning. He was always supported by his much more private, yet deeply devoted and caring wife, Marion, and a strong family. He would say that whatever he had been able to achieve was only possible because of the love and support at home. They knew him as he really was and still loved him. “That was the greatest gift of all”, he wrote in a 2006 reflection on his life. “To be loved unconditionally and know that you are offered this great gift is an amazing feeling; it cannot be described in words. It just has to be accepted and I do so humbly, and with my deepest expression of gratitude to my wife, Marion, and all our children.” This same love was also extended by his chosen home in Lunenburg County. Its citizens welcomed, embraced and sustained him over 47 years.

A private family service was conducted by the Rev. Dr. P.A. McDonald in the Seaview Cemetery in Pictou, Nova Scotia.

THE REV. DR. JAMES J. BRUCE ROBERTSON
B.A., B.COMM., B.D., S.T.M., D.D.

The Rev. James “Bruce” Robertson, 90, of Wolfville, Nova Scotia, passed away after a brief illness on Tuesday, November 3, 2020 in Valley Regional Hospital, Kentville, Nova Scotia. Born in Montreal, Quebec, he was the only child of the late James Fraser and Hylda (Bruce) Robertson.

He was an accountant before feeling called to the ministry. He attended The Presbyterian College in Montreal and then Andover Newton Theological Seminary in Massachusetts, where he met his wife, Dorothy. They were married in 1961 and began their ministry together. He served as minister of Forbes Church, Grande Prairie, Alberta; St. Andrew’s Church, Beechwood, Ontario; St. Andrew’s Church, St. Catharines, Ontario; St. Andrew’s, New Glasgow, Nova Scotia; St. Laurent Church in Montreal, Quebec and St. Andrew’s Church, Westville, Nova Scotia; from which he retired in 1997. In his retirement in Halifax, he attended Knox Church which named him Honorary Assistant Minister in 1998. When that congregation merged with Calvin Church, he and Dorothy attended the new Calvin congregation. The Presbyterian College, Montreal conferred the honorary Doctor of Divinity degree on him in 1993.

Bruce is remembered as a kind and generous person, always concerned for others, no matter who they were. He was involved in community activities, enjoyed reading (especially local history), stamp collecting, and doing puzzles of all kinds; he was an avid fan of the Montreal Canadiens, Boston Red Sox, and New England Patriots. Bruce is survived by his wife Dorothy (Baker) and their children, Susan Mosher (Philip), Bonnie Coram (Christopher), and Douglas Andrew and David Robertson. A private family service was held in the White Family Funeral Home, Kentville on November 6, 2020 with Calvin Burt, lay minister, officiating assisted by the Rev. Michael Koslowski and the Rev. Dr. P.A. McDonald. Burial was in the Lorne Street Cemetery, New Glasgow, Nova Scotia.

**SYNOD OF CENTRAL NORTHEASTERN ONTARIO & BERMUDA
Presbytery of Pickering**

MS. BETTY KENN

Betty Kenn, a member of the Order of Diaconal Ministries was also a member of St. Stephen's Church in Scarborough. She passed away on Sunday, May 31, 2020. Betty was the beloved wife of Dennis Campbell, the loving mother of four sons Scott, Steven (Vanessa), Stuart (Alison) and Glenn (Paula). She will be sadly missed by her eight grandchildren Robert, Mikaela, Jeff, Ashlyn, Alysa, Randy, Justin, and Dineen. Betty will be remembered by her extended family and many friends. She was predeceased by her first husband Bruce. A celebration of her life will take place at a later date.

Betty grew up in east Toronto and was a long-time member of The Presbyterian Church in Canada. She and her family first attended Rogers Memorial Church on Woodbine Avenue. When Betty moved to Scarborough in the 1960s, she soon began attending St. Stephen's Church in a new subdivision on Lawrence Avenue. It was not long before she became an active member of the new congregation. She was the church secretary for a number of years, as well as a church schoolteacher, served as a member of the Christian Education Committee and was also committee convener. She also sang in the choir.

Betty was actively involved in Scouting at the church, volunteering as a Beaver Leader as well as serving as a Group Committee member. Over the years, Betty coordinated countless annual church reports and served many times as annual meeting secretary.

Betty was first elected to the session in 1986 and faithfully served the congregation for many years. She was also on the Editorial Committee of "The Rocket", our church newsletter. Betty became a Diaconal Minister and served at Glenview Church for a number of years. When she retired from this position, she became Diaconal Minister in Association with St. Stephen's. In 2004, as the search committee convener she participated in extending St. Stephen's call to Rev. Wilson, our current minister. The interim minister at the time recognized Betty's thorough organizational skills with these words: "Betty is in a class of her own, in helpfulness accompanied by a kind gentle spirit. She is a treasure". Betty's long and faithful service to others and her involvement in all aspect of church life at St. Stephen's will not be forgotten by our church congregation. She was recognized in 2016 as one of our 50-year church members. She was in fact our longest serving church member.

Presbytery of East Toronto

**THE REV. J. PATRICIA HANNA
B.A., M.A., M.Div.**

The Rev Pat Hanna died at Mount Sinai Hospital in Toronto on March 16, 2021, in her 92nd year. Pat was the loving sister of Grant Hanna and his wife Agnes. A graduate of University College, University of Toronto (B.A. and M.A.), she taught French at Earl Haig Secondary School in North York. She also served as Director of Overseas Services and Laymen Abroad for the Board of World Mission of The Presbyterian Church in Canada.

After graduating from Knox College with her M.Div. in 1980, Pat was appointed to the Tri-Congregations (St. James, St. Matthew's, and Emmanuel Churches) in Toronto. In 1987, after those three congregations amalgamated into one building as Faith Community Presbyterian, she was called to be the associate minister at St John's Church in Cornwall. In 1990 she returned to

Toronto to serve as minister at Gateway Community Church, where she remained until her retirement. During her retirement, she worshiped at Westminster Church in East York.

Pat Hanna served on a number of denominational boards, committees, and commissions, including the Board of Knox College and the task force for the Book of Common Worship (1991), and contributed to the production of *Living Faith*. She also brought her passion as a teacher to work on behalf of the Synod of Toronto and Kingston, serving on an interdisciplinary committee on religious education in the public-school system.

A Celebration of Life service was held at Prospect Cemetery, Toronto, on April 28, 2021.

“There is one true God whom to know is life eternal, whom to serve is joy and peace.”
(*Living Faith* 1.1)

THE REV. ROBERT ALEXANDER REID
M.DIV.

The Rev. Robert Reid died on February 21, 2021, at the age of 66, after a courageous battle with COVID-19 and its effects.

Robert will be lovingly remembered by his wife of 23 years, Melissa (née Mount), and his children, Gregory (Tamara), Sarah, Andrew, and Ian. Robert will also be sadly missed by his grandchildren, Hunter and Theresa.

Robert spent 15 years working for Sporting Life in Toronto. In 2010, while a member at Willowdale Presbyterian Church, Robert felt called to the ministry. He was ordained by the Presbytery of East Toronto in 2015 and began his service to Iona Church in North York. Robert had a passion for ministry and compassion for everyone, and an ability to connect with each person in meaningful ways. He worked hard to help the congregation grow as Christians and to equip them to show God’s love beyond the church walls.

Robert’s favourite career, however, was as a stay-at-home parent, a role he embraced with love and enthusiasm. As well as being a devoted father, he was a nature enthusiast. His joys included canoeing, kayaking and biking.

A virtual celebration of life was held on May 8, 2021.

“Even though I walk through the valley of the shadow of death, I fear no evil;
for you are with me.” (Psalm 23:4a)

SYNOD OF SOUTHWESTERN ONTARIO
Presbytery of Niagara

THE REV. WM. GRAHAM MACDONALD
B.A., B.ED., M.ED.

The Rev. William “Graham” MacDonald passed peacefully at Lookout Ridge Retirement Home, Fonthill, Ontario on Friday, November 20, 2020, in his 94th year. Predeceased by his wife the Rev. Freda Mae MacDonald (Wade), Graham is survived by his children Dr. Anne of Vienna, Austria, Jim (Theresie Tungilik) of Rankin Inlet, Nunavut, and Bill (Linda) of Fonthill, Ontario. He was the loving grandfather of Priscilla (Dave), Dustin (Rachael), Max (Melaine), Alannah, Caitlin and the great-grandfather of Jonathan, Kaylee, DJ, Abigail, Yzabell, Natalie, Hannah, and Gwendolyn. Loving brother of Margaret MacDonald, Dr. Mac (Judy) MacDonald, and predeceased by his brother-in-law Ken Wade.

From humble beginnings on a farm in the Lucknow area of Bruce County, Graham became an educator who rose to become a School Superintendent for the Lambton and Middlesex County School Boards. His advocacy for special needs students in rural areas led to the naming of the Adelaide W.G. MacDonald School in his honour. He spread his knowledge of education wherever he could, which led to Graham, together with Freda, spending their summer holidays in the 1970s working with educators in the British Virgin Islands. “Operation 2 Grey Ox”, which shipped used school textbooks to the BVI, was born out of the need Graham and Freda found in the BVI.

Working with First Nations advisors, educators and historical society members, he was a driving force behind the building of Ska Nah Doh, a recreated First Nations village outside London. At

the opening of Ska Nah Doht, in 1973, Graham was made an honorary member of the Oneida Wolf Clan, a privilege he was honoured to have bestowed on him.

Following “retirement”, Graham and Freda attended Knox College in Toronto and were ordained as Presbyterian ministers in 1985. They spent 14 years in a very active and rewarding team ministry in Burks Falls, Sundridge and Magnetawan.

Graham became a prolific writer in his later years, authoring 12 priceless books on family histories and wonderful pieces of fiction, as well as co-authoring three books documenting life in rural Ontario. Graham will always be remembered for his sense of humour, ability to think creatively, his zest for life, and his deep sensitivity and kindness.

Cremation has taken place. A service to celebrate Graham’s life was held at a later date and his interment was in South Kinloss Cemetery, Lucknow, Ontario.

MS. DOROTHY WILSON

Dorothy graduated from Ewart College (which merged in 1991 with Knox College) in 19661 and was designated as a deaconess.

After graduation. she went to British Columbia to teach Chinese children.

Her home church was St. Andrew’s Church, Niagara-on-the Lake, Ontario. While at St. Andrew’s, she sang in the choir, led a CGIT group and conducted Vacation Bible Schools in the summer months.

When she married, she moved to Niagara Falls, Ontario and attended Drummond Hill Church. While at Drummond Hill she sang in the choir, was a member of the Women’s Missionary Society and was also an elder who served on committees.

Dorothy also served on committees of the Presbytery of Niagara. She served on the Ministries Committee for several years and was very caring, pastoral and insightful when dealing with delicate matters. She was a fervent supporter of Drummond Hill Church and the work of the Presbytery of Niagara.

Dorothy died on December 23, 2020.

Presbytery of Huron-Perth

THE REV. KENNETH GRAHAM KNIGHT B.A.

The Rev. Ken Knight was a minister in The Presbyterian Church in Canada for 27 years. He was the eldest of 12 siblings born into a farming family near Cranbrook, Ontario. He attended Cranbrook Public School and high school in Brussels before graduating from Kemptville Agricultural College. In 1949, he took up farming with his brother Jim during which time he felt a call to ministry and attended Toronto Bible College and graduated from Wilfrid Laurier University and then Knox College.

In Toronto, June 14,1958, he married Aileen (nee Ward), his wife of 58 years.

Ken was ordained in May of 1961 at Cranbrook Church and throughout his ministry served in Port Alberni, British Columbia; Eckville, Alberta; Rosetown, Saskatchewan; and finally in the Exeter, Hensall and Cromarty Pastoral Charge in Ontario.

In 1988 he retired to Goderich but remained active, taking pulpit supply and enjoying the hobbies of travelling, making wood furniture, vegetable gardening and making maple syrup on the family farm. He was an avid supporter of the Canadian Foodgrains Bank. In retirement Ken was active in Knox, Goderich and took an active interest in their refugee sponsorship program providing financial and vital emotional support to three refugee families. His commitment extended to fully financially underwriting the first refugee family. On hearing of Ken’s death one of the families wrote about their sadness but that Ken was “alive in their hearts” and they would “always pray for him”.

Rev Knight died Friday, January 15, 2021, in his 93rd year.

SYNOD OF BRITISH COLUMBIA
Presbytery of Westminster

THE REV. J. H. (HANS) KOUWENBERG
B.A. (HONS.), M.DIV., M.A., D.MIN, D.D.

The Rev. Dr. Hans Kouwenberg died on June 10, 2020, in Vancouver. Hans was born October 13, 1945, in Den Haag, Netherlands, son of Henk (Hendrik) and Joyce.

A proud Canadian and diligent scholar, Hans immigrated in 1951 and earned degrees from Carleton University, then Knox College, Toronto where he received his Master of Divinity degree before taking a call to St. Giles' Presbyterian in Prince George, British Columbia. Hans and his loving wife, Colleen, ministered there and at Calvin Church in Abbotsford before retiring in the area.

Hans is survived by Colleen; children, Jonathan (Rebecca), Joanna (Tyler) and Jennifer (Chad); many siblings and seven grandchildren.

A passionate family man, and grounded theologian, student and teacher, Hans noted that God's design for his life, and the gifts he had been given were well used in every aspect of his being. That included Hans' service to the wider church, including serving on various national committees and agencies, and in particular his work with the theological colleges of our denomination. Hans served on the governing boards of all three Presbyterian colleges, most recently with St. Andrew's Hall in Vancouver, where he was the initial convener of the board of the Elders' Institute and also served as convener of the Board of St. Andrew's Hall. He served for a term as the Director of Denominational Formation at St. Andrew's Hall and in many other roles throughout the Presbytery of Westminster. Hans pursued education throughout his life, earning a Doctor of Ministry from Fuller Seminary and he was honoured with an honorary doctorate from The Presbyterian College in Montreal in recognition of his service to the colleges, the churches and the communities in which he has lived. Dr. Hans Kouwenberg was also elected as Moderator of the 133rd General Assembly of The Presbyterian Church in Canada.

The Presbytery of Westminster will miss Hans Kouwenberg, a man of deep and abiding faith who was so generously gifted for ministry. We will miss his wisdom, his strength of character, his intelligence, his humour and his tenacious commitment to the well-being of the church and of the kingdom. The legacy of his ministry will continue to live on through the many generations Hans' life and witness has impacted, in congregations, in seminaries, in communities and in his family, whom he so deeply loved. The Presbytery of Westminster gives thanks to God for God's faithful servant and finds our comfort and confidence in the promises of Jesus Christ, who is the resurrection and the life. Well done, faithful servant!

Presbytery of Vancouver Island

THE REV. IRIS M. FORD
B.A., M.DIV.

The. Rev. Iris Mynna Ford died at Stanford Place, Parksville, on September 28, 2020.

Iris was born in Windsor, Nova Scotia, but at four months old, she was moved with her mother and father, her brother Victor and sister Valda, to Bermuda, where her father became the minister for St. Andrew's Church in Hamilton, Bermuda.

As a girl, she learned to play the piano, and would climb through a window in the locked church to practice playing the organ.

When she returned to Canada to study at the Toronto Conservatory of Music, she stayed at the Missionary and Deaconess Training Home, sharing a room with her sister who was studying at the university. She had dreamed of being a musician, but God had other plans. She chose to take the deaconess training, which she found to be very practical, with many courses in Christian education, in nurturing children in faith, and in ways of serving others.

Iris had something of an aversion to be given feelings of subordination, as she described in one of her books: "While attending classes at Knox, the student 'deacs' often went to worship in the lovely chapel, but we were only allowed to sit in the last two pews on the left. The men sat forward, anywhere in front of us, and the professors sat scattered on the right. They asked me if I would

play the magnificent organ for the chapel services. I said that I wouldn't go way up front in the chapel unless all the girls could move up and sit anywhere on the left. So, I played, and they moved forward".

As a student deaconess, she was sent to many places in Canada during summer breaks, doing outreach work with children and youth. She was instrumental in starting a new church in a gymnasium in Waterloo, Ontario.

Sent to Northern Alberta and the Peace River country, she found that it was no hindrance to be a woman, and an outspoken one at that! Red Deer, Alberta was her next assignment, where the growing congregation needed a new building. Then to Eckville, where she got the farmers poked into finishing the sanctuary, as they were meeting in the basement of an unfinished church.

By this time, she was thinking that she should be ordained. She was, in her own words, "tired of being pushed out by a male minister just when things got interesting!" That meant going back to college, this time for a B.A., further studies in theology, and finally ordination. By then the Presbyterian Church had voted to ordain women. To earn money, she went back to work part-time as a deaconess, helping in Christian Education in various churches, as well as studying. She helped another deaconess establish an inner-city mission which became "Flora House" by Arlington Railway Bridge in Winnipeg. She put ordination on the back burner for a while. It took eight years to get her B.A. The work there, being very rewarding, was also physically and emotionally exhausting, especially with having essays to write late at night.

The Presbytery of Vancouver asked the General Assembly to ordain her for adult spiritual growth within the Vancouver area – but only after taking a year of theology at Knox College in Toronto.

After three semesters, she finally accomplished the M. Div. degree and ordination.

In 1978 she was ordained at the Presbytery of New Westminster and was the first woman to preach at the General Assembly.

Iris retired to Vancouver Island with a close friend, Dorothy Thomson. Together they bought an R.V. and travelled in Canada, and later to Mexico. They rented a cottage at the seashore in Qualicum Beach. When that was sold, they moved to an apartment in Parksville. They were both involved in the life of St. Columba Church, Parksville. After Dorothy died, later health issues brought Iris to Stanford Place Care Facility. A celebration of her life was held at St. Columba on October 31. She fought the good fight!

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Chin, Seong In	B.A. M.Div.	
Choi, Sungill Tim	B.A. M.Div.	
Hsieh, Ta Li	Ph.D.	Taiwan Theological College and Seminary, Taipei, Taiwan
Hwang, Shin	B.A.	
Kim, Jong Woog	B.A. M.Div.	
Kim, Kyoung Dae	B.A. M.Div.	
Ko, Byung Yun (James)	M.Div.	Vancouver School of Theology, Vancouver
McCutcheon, M. Beth	Ph.D.	St. Michael's College, Toronto
Napoleon, Che	M.B.A.	Australian Institute of Business, Adelaide, Australia
Park, Hyo Jin	B.A. M.Div. Th.M.	
Summers, Thomas W.	B.A. M.Div.	Eastern University, St. David's, Pennsylvania, USA Princeton Theological Seminary, Princeton, New Jersey, USA
Szatmari, Frank	D.Min.	Knox College, Toronto

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Camp MacLeod 2731 Trout Brook Rd Albert Bridge NS B1K 2P2 902-562-1085	Peter MacDonald	campmacleod@hotmail.com
Camp Keir 105 Park Rd Canoe Cove PE C0A 1H0 902-675-3734	Chloe Hamilton Torrey Griffiths	campkeir.ca campkeir@gmail.com
Gracefield Christian Camp and Retreat Centre 37 Ch Des Loisirs Gracefield QC J0X 1W0 819-463-2465	Alan Herbert (interim consultant)	www.gracefieldcamp.ca info@gracefieldcamp.ca
Camp d'action biblique PO Box 3154 Cleveland QC J0B 2H0 819-826-5400 (camp) (May to Sept.) 450-826-4599 (director)	Anita Mack Randy Johnston	cabqc.ca cabqc@yahoo.ca
Cairn Camping & Retreat Centres Glen Mhor and Iona 3200 Muskoka Road 117 Baysville ON P0B 1A0 705-767-3300	Robynne Howard Michelle Roberts	ilovecamp.org admin@ilovecamp.org
Presbyterian Music Camp 1391 Stoneleigh Rd Bracebridge ON P1L 1W9 705-645-4881	Cynthia McMinn Taras Broadhead	presbyterianmusiccamp.ca presbyterianmusiccamp@gmail.com
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Huron Feathers 303 Lakeshore Blvd N Sauble Beach ON N0H 2G0	Wayne Palmer	huronfeathers.com huronfeathers@gmail.com

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Camp Kannawin 1367 Township Rd 392 PO Box 9240 Sylvan Lake AB T4S 1S8 403-887-5760	Sandra Franklin-Law	www.kannawin.ca info@campkannawin.ca
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1 PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Baddeck, Knox (CB010) Grant St Box 184 Baddeck NS B0E 1B0 (902) 295-1522 briandmacleod@hotmail.com</p>	<p>Brian D. MacLeod</p>	<p>Shane MacFarlane</p>
<p>- St. Ann's, Ephraim Scott (CB011) Box 184 Baddeck NS B0E 1B0 (902) 295-2857 briandmacleod@hotmail.com</p>	<p>Brian D. MacLeod</p>	<p>Mary MacLeod</p>
<p>2 Boularderie Pastoral Charge (CB201)</p>		
<p>- Big Bras d'Or, St. James (CB200) 1829 Old Route 5 Big Bras d'Or NS B1X 1A5 (902) 674-2469 ptrmacdonald@gmail.com</p>	<p>Peter D. MacDonald</p>	<p>Carolyn Leal</p>
<p>- Ross Ferry, Knox (CB210) 1829 Old Route 5 Big Bras D'or NS B1X 1A5 (902) 674-2469 ptrmacdonald@gmail.com</p>	<p>Peter D. MacDonald</p>	<p>Carolyn Leal</p>
<p>3 Glace Bay, St. Paul's (CB050) 262 Brookside St Box 431 Glace Bay NS B1A 6B4 (902) 842-0150 bonniemgwynn@gmail.com</p>	<p>Bonnie M. G. Wynn</p>	<p>John MacDonald</p>
<p>4 Grand River (CB060) c/o Norman Bartholomew 279 East Side Rd Box 2 M1 Grand River NS B0E 1M0</p>	<p>Vacant</p>	<p>Norman Bartholomew</p>
<p>- Framboise, St. Andrew's (CB061) c/o Jeanette Strachan 6779 St. Peters Fourchu Rd Framboise Intervale NS B2J 1E3 (902) 884-2787</p>	<p>Vacant</p>	<p>Norman Bartholomew</p>

1 PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Loch Lomond, Calvin (CB062) 735 Hay Cove Rd Mt. Auburn NS B0E 3B0	Vacant	Norman Bartholomew
5 Little Narrows (CB070) 1860 Portage Rd Whycocomagh Portage NS B0E 2K0 (902) 756-2211 gahayes2@gmail.com	Vacant	Ann Hayes
- Whycocomagh, St. Andrew's (CB071) 51 Main St Whycocomagh NS B0E 3M0 902-756-2669 st.andrewswhycocomagh@gmail.com	Vacant	George Hayes
6 Louisbourg-Catalone Pastoral Charge (CB103)		
- Catalone, St. James (CB101) c/o 7038 Hornes Rd Albert Bridge NS B1K 2Z9 wendybryan95@gmail.com	Vacant	Wendy Bryan
- Louisbourg, Zion (CB102) c/o 7038 Hornes Rd Albert Bridge NS B1K 2Z9 wendybryan95@gmail.com	Vacant	Wendy Bryan
7 Middle River, Farquharson (CB090) 1948 Cabot Trail RR 3 Box 10 Site 1 Baddeck NS B0E 1B0 (902) 295-2499 gmaciver@ns.sympatico.ca	Vacant	Gordon MacIver
- Lake Ainslie (CB091) 1762 Hwy 395 East Lake Ainslie NS B0E 3M0 lapreschurch@hotmail.ca	Vacant	Johnena MacLellan

1 PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Mira Pastoral Charge (CB082)		
<ul style="list-style-type: none"> - Marion Bridge, St. Columba (CB080) 2556 Hillside Rd Marion Bridge NS B1K 1C6 (902) 727-2625 skye@ns.sympatico.ca 	Lydia E. MacKinnon	Clayton Bartlett
<ul style="list-style-type: none"> - Albert Bridge, Union (CB081) c/o 280 Brickyard Rd Albert Bridge NS B1K 2R4 skye@ns.sympatico.ca 	Lydia E. MacKinnon	Clayton Bartlett
<p>9 North River and North Shore, St. Andrew's (CB160) 48462 Cabot Trail RR 4 Baddeck NS B0E 1B0 (902) 929-2548 corrie.stewart@ns.sympatico.ca</p>	W. Corrie Stewart	Barbara Tower
<p>10 North Sydney, St. Giles (CB120) c/o Mrs. Mary MacFarlane 132 Regent St North Sydney NS B2A 2G5 (902) 794-7992 revritchie@syd.eastlink.ca</p>	R. Ritchie Robinson	Norma MacAdam
<p>11 River Denys (CB132) c/o Elizabeth Cameron 619 North Side RR 1 River Denys NS B0E 2Y0 (902) 756-2745</p>	Vacant	Raymond MacPhail
<ul style="list-style-type: none"> - Malagawatch, Fulton (CB131) c/o Hugh MacDonald 6672 Marble Mountain Rd River Denys NS B0E 2Y0 (902) 756-3412 blue_elle@hotmail.com 	Vacant	Raymond MacPhail

1 PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Sydney, Bethel (CB140) 9 Brookland St Sydney NS B1P 5B1 (902) 562-3740 bethelpresbyteriansydney@gmail.com	Robert Lyle	Charles Greaves
13 Sydney Mines, St. Andrew's (CB150) 643 Main St Sydney Mines NS B1V 2L1 (902) 736-8884 standrews.sydneymines@outlook.com	Vacant	Michael McIsaac

Appendix to Roll

- | | |
|----------------------------------|----------------|
| 1 Marion R. Barclay | Retired |
| 2 G. Cameron Brett | Retired |
| 3 Margaret A. MacLeod (Diaconal) | Without Charge |
| 4 Anna Smith | Without Charge |

Clerk of Presbytery: Charles Greaves

66 Eagle View Dr, Albert Bridge, NS B1K 2P1
 cbclerk01@gmail.com

2 PRESBYTERY OF NEWFOUNDLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grand Falls/Windsor, St. Matthew's (NF010) c/o Lynne H. Allan 93 Harmsworth Dr Grand Falls-Windsor NL A2A 2Y7 (709) 489-1578 stmatthewsgfw@yahoo.com	Vacant	Debbie Hynes
2 St. John's, St. Andrew's (NF020) Box 6206 St. John's NL A1C 6J9 (709) 726-5385 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 stdavids@nfld.com	David Sturtevant	Lillian Crawford

Other Ministries

- 1 Ian S. Wishart Retired

Appendix to Roll

- 1 David W. Sutherland Retired
- 2 Cassandra Wessel Retired

Diaconal Ministries - Other

- 1 Jean Tooktoshina Address unknown

Clerk of Presbytery: Derek Krunys Box 6206, St. John's, NL A1C 6J9
709-726-5385 dkrunys@hotmail.com

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Barney's River-Marshy Hope (PI010) c/o Marjorie Murray 360 Barneys River Rd Barney's River Station NS B0K 1A0 (902) 924-2432 margeandwayne1972@gmail.com</p>	<p>Vacant</p>	<p>Marjorie Murray</p>
<p>2 Blue Mountain, Knox (PI020) c/o Brenda Fraser 3150 Sherbrooke Rd Pictou County NS B2H 5C8 (902) 922-2117 brendafraser4@gmail.com</p>	<p>Debbie Stewart (Stated Supply)</p>	<p>Brenda Fraser</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</p>	<p>Debbie Stewart (Stated Supply)</p>	<p>Cathy Cameron</p>
<p>- Garden of Eden, Blair (PI022) 3649 Sunnybrae Eden Rd Garden of Eden NS B2H 5C8</p>	<p>Debbie Stewart (Stated Supply)</p>	<p>Brenda Fraser</p>
<p>3 East River Pastoral Charge (PI034)</p>		
<p>- St. Paul's (PI032) c/o H. Archibald 355 Irish Mountain Rd RR 2 Springville NS B2H 5C5 howard.lindaarchibald@gmail.com</p>	<p>Vacant</p>	<p>Howard Archibald</p>
<p>- Springville (PI031) c/o H. Archibald 355 Irish Mountain Rd RR 2 Springville NS B2H 5C5 howard.lindaarchibald@gmail.com</p>	<p>Vacant</p>	<p>Howard Archibald</p>

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Sunnybrae, Calvin (PI033) c/o H. Archibald 355 Irish Mountain Rd RR 2 Springville NS B2H 5C5 howard.lindaarchibald@gmail.com	Vacant	Howard Archibald
4 Glenelg (PI151) 949 Glenelg Church Rd Aspen NS B0H 1E0 bonniejmcgrath@gmail.com	Vacant	Barry Archibald
5 Hopewell, First (PI040) General Delivery Hopewell NS B0K 1C0 bonniejrockett@gmail.com	Bonnie Langille	Joanne Nichols
- Gairloch, St. Andrew's (PI042) c/o Linda Cameron 3343 Gairloch Rd Westville NS B0K 2A0 (902) 396-4206 bonniejrockett@gmail.com	Bonnie Langille	Robert Nelson
- Rocklin, Middle River (PI043) Module 2 PO Box 2 59 E Fraser Cross Rd Westville NS B0K 2A0 (902) 396-4380 bonniejrockett@gmail.com	Bonnie Langille	Mary Irene Chesnutt
6 Little Harbour (PI050) RR 1 New Glasgow NS B2H 5C4 (902) 752-2235	Vacant	Bryce Thompson
- Pictou Landing, Bethel (PI051) 5756 Pictou Landing Rd Trenton NS B0K 1X0 (902) 752-3854	Vacant	William MacPherson

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 (902) 922-3294 c.cmcpherson@ns.sympatico.ca	Vacant	Sandy MacGregor
8 Merigomish, St. Paul's (PI012) RR 1 Rte 245 Merigomish NS B0K 1G0 (902) 926-2112 argyllfarm@gmail.com	Vacant	John Muir
9 Moser's River, St. Giles (PI152) c/o Angus Moser Box 156 Sheet Harbour NS B0J 3B0	Vacant	Angus H. Moser
10 New Glasgow, First (PI070) 208 MacLean St New Glasgow NS B2H 4M9 (902) 752-5691 first.church@ns.aliantzinc.ca	Andrew S. MacDonald	Sharon Mason
11 New Glasgow, St. Andrew's (PI080) 37 Mountain Rd New Glasgow NS B2H 3W4 (902) 752-5326 thekirk.office@ns.sympatico.ca	Joon Ki Kim	Laurene MacDonald Shirley Forbes
12 Oxford-Riverview Pastoral Charge (PI163)		
- Oxford, St. James (PI161) 5158 Main St Box 228 Oxford NS B0M 1P0 (902) 447-3013	Vacant	Robert Hunsley
- Riverview, St. Andrew's (PI162) c/o D. Dixon RR 1 Cumb Cty Port Howe NS B0K 1K0	Vacant	Dorothy Dixon

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>13 Pictou, First (PI100) 10 Prince St Box 1003 Pictou NS B0K 1H0 (902) 485-9118 first.church@ns.aliantzinc.ca</p>	<p>Shelly M. Chandler</p>	<p>Christina MacDonald</p>
<p>14 Pictou, St. Andrew's (PI110) 105 Coleraine St Box 254 Pictou NS B0K 1H0 (902) 485-5014 revshellychandler@gmail.com</p>	<p>Shelly M. Chandler</p>	<p>Murray Hill</p>
<p>15 River John, St. George's (PI130) c/o Mike Joudrey 1384 Mountain Rd River John NS B0K 1N0 (902) 957-0475 rev.enjeironi@yahoo.com</p>	<p>Enjei Achah</p>	<p>Michael Joudrey</p>
<p>- Toney River, St. David's (PI131) c/o Darlene Henderson 43 Buchanan Rd Scotsburn NS B0K 1R0 (902) 485-1882 dm_henderson@hotmail.com</p>	<p>Enjei Achah</p>	<p>Darlene Henderson</p>
<p>16 Scotsburn, Bethel (PI140) 1162 Campbell Hill Rd RR 2 Scotsburn NS B0K 1R0 (902) 485-6137 evanandlynn@outlook.com</p>	<p>Glen Matheson (Stated Supply)</p>	<p>Evan Murray</p>
<p>- West Branch, Burns Memorial (PI142) RR 1 Scotsburn NS B0K 1R0 glen.matheson@bellaliant.net</p>	<p>Glen Matheson (Stated Supply)</p>	<p>Esther Bain</p>
<p>17 Stellarton, First (PI170) Box 132 Stellarton NS B0K 1S0 (902) 752-6548 sfpc@bellaliant.com</p>	<p>Charles McPherson</p>	<p>Susan MacLeod</p>

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>18 Tatamagouche, Sedgwick Memorial (PI180) Box 98 Tatamagouche NS B0K 1V0 (902) 657-2748</p>	<p>Vacant</p>	<p>Lesley Jean Tucker</p>
<p>- Wallace, St. Matthew's (PI182) c/o Box 188 Wallace NS B0K 1Y0 (902) 257-2811 kb.langille@hotmail.com</p>	<p>Vacant</p>	<p>Nancy Reid</p>
<p>19 Thorburn, Union (PI190) Box 12 Thorburn NS B0K 1W0 (902) 922-2366 jxreeves@msn.com</p>	<p>Vacant</p>	<p>John Reeves</p>
<p>- Sutherland's River (PI191) 53 Church Rd Thorburn NS B0K 1W0 (902) 922-2366 fayevisser@hotmail.com</p>	<p>Vacant</p>	<p>Faye Visser-Booth</p>
<p>20 West River Pastoral Charge (PI203)</p>		
<p>- Durham, West River (PI200) c/o Mr. Clifton Wood 899 Highway 376 Durham NS BOK 1H0 (902) 843-1319 cnwood@eastlink.ca</p>	<p>Mary Anne Grant (Stated Supply)</p>	<p>Clifton Wood</p>
<p>- Greenhill, Salem (PI201) c/o William Ross 790 Old Alma Rd Westville NS B0K 2A0 (902) 843-1319 grantland@eastlink.ca</p>	<p>Mary Anne Grant (Stated Supply)</p>	<p>William Ross</p>
<p>- Salt Springs, St. Luke's (PI202) RR 1 Salt Springs NS B0K 1P0 (902) 843-1319 grantland@eastlink.ca</p>	<p>Mary Anne Grant (Stated Supply)</p>	<p>Cynthia Parks</p>

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
21 Westville, St. Andrew's (PI220) 2011 Church St Box 1078 Westville NS B0K 2A0 (902) 396-4014 lonieferguson@hotmail.com	Gail Johnson-Murdock (Stated Supply)	William Thompson

Equalizing Minister (Interim Moderator)

- | | |
|------------------------|--|
| 1 Gregory Dickson | Retired, Glenelg, Thorburn/Sutherland's River and East River Pastoral Charge |
| 2 Gail Johnson-Murdock | Without Charge, Barney's River-Marshy Hope |
| 3 Patricia Rose | Retired, Blue Mountain Charge |

Appendix to Roll

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|-----------------------------|----------------|
| 1 Ina Adamson (Diaconal) | Retired |
| 2 William G. Johnston | Without Charge |
| 3 D. Ross MacDonald | Retired |
| 4 Lorne A. MacLeod | Retired |
| 5 Richard E. Sand | Retired |
| 6 A. Gordon Smith | Without Charge |
| 7 Debbie Stewart (Diaconal) | Without Charge |
| 8 Gerald E. Thompson | Retired |
| 9 Larry A. Welch | Retired |

Clerk of Presbytery: Charles McPherson Box 132, Stellarton, NS B0K 1S0
902-752-5935 c.mcpherson@ns.sympatico.ca

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 ionapc@eastlink.ca	Cynthia J. Chenard	Irene Rose
2 Dartmouth, St. Andrew's (HL020) 216 School St Dartmouth NS B3A 2Y4 (902) 469-4480 ceweeks@ns.sympatico.ca	P.A. (Sandy) McDonald	Cheryl Weeks
3 Dean, Sharon (HL030) Box 86 Upper Musquodoboit NS B0N 2M0 (902) 568-2771 francesperrin2@gmail.com	Vacant	Kenneth Lemmon
4 Elmsdale, St. Matthew's (HL040) 143 Hwy 214 Elmsdale NS B2S 1G7 (902) 883-2550 elmsdale.hardwoodlands@gmail.com	Beth Mattinson	Cindy Shea
- Hardwood Lands (HL041) 8178 Highway 14 Hardwood Lands NS B0N 1Y0 (902) 758-1031 elmsdale.hardwoodlands@gmail.com	Beth Mattinson	Beth Mattinson
5 Halifax, Calvin (HL050) 3311 Ashburn Ave Halifax NS B3L 4C3 (902) 455-7435 calvinhalifax@bellaliant.com	Michael Koslowski	Stephanie Bilodeau
6 Halifax, Church of St. David (HL070) 1544 Grafton St Halifax NS B3J 0J5 (902) 423-1944 stdavids.office@ns.sympatico.ca	E.M. Iona MacLean (Stated Supply)	Valerie Macdonald

4 PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Lower Sackville, First Sackville (HL100) 60 Beaver Bank Rd Lower Sackville NS B4C 2S9 (902) 865-4053 kenandmarilyn@eastlink.ca	J. Kenneth MacLeod (Interim Minister)	Marion Tomlik
8 Lunenburg, St. Andrew's (HL080) Box 218 Lunenburg NS B0J 2C0 (902) 634-4846 2dgaes@gmail.com	Thomas W. Summers (Stated Supply)	Edward Fralick
- Rose Bay, St. Andrew's (HL081) Box 24 10 Hwy 332 Riverport NS B0J 2W0 (902) 766-4718 garden7654@gmail.com	Thomas W. Summers (Stated Supply)	George Walker
9 McClure's Mills, St. Paul's (HL111) c/o Byron Taylor 3077 Hwy 236 Old Barns NS B6L 1K1 bbtaylor@eastlink.ca	Vacant	Leota Upham
10 New Dublin-Conquerall Pastoral Charge (HL093)		
- Dublin Shore, Knox (HL091) c/o Wendy Hirtle RR 1 La Have NS B0R 1C0 (902) 688-2321 sharky1@eastlink.ca	Vacant	Olla Hirtle
- West Dublin, St. Matthew's (HL092) c/o 80 Richardson Rd Green Bay NS B4V 6N3 (902) 688-1144 sharp Crawford@gmail.com	Vacant	Olla Hirtle

4 PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 New Minas, Kings (HL130) 5563 Prospect Rd New Minas NS B4N 3K5 (902) 681-1333 kingschurch@ns.alianzinc.ca	Calvin Burt (Lay Missionary)	Geneve Newcombe
12 Noel Road, St. James (HL121) c/o Sandra N. Cameron 4-6158 Highway 354 Kennetcook NS B0N 1P0 (902) 369-2696 snickicameron@hotmail.com	Vacant	Sandra Cameron
13 Truro, St. James (HL110) 142 Queen St Truro NS B2N 2B5 (902) 893-9587 st.jamestruro@gmail.com	Andrew G. Campbell	George MacKenzie
14 Windsor, St. John's (HL120) 205 King St Box 482 Windsor NS B0N 2T0 (902) 757-2445 mehaley@hotmail.ca	J. Kenneth MacLeod (Interim Minister)	Beverly Harvey

Other Ministries

- | | |
|-------------------|---|
| 1 Michael Veenema | Chaplain, Nova Scotia Youth Facility; Reach Ministry in Halifax & Lunenburg |
|-------------------|---|

Appendix to Roll

- | | | |
|----|---------------------------|----------------|
| 1 | Judithe Adam-Murphy | Retired |
| 2 | Margaret Craig (Diaconal) | Retired |
| 3 | L. Dale Gray | Retired |
| 4 | Sara I. Katocz | Without Charge |
| 5 | Suk Ho Lee | Without Charge |
| 6 | Jean K. MacAulay | Retired |
| 7 | Jennifer MacDonald | Without Charge |
| 8 | G. Clair MacLeod | Retired |
| 9 | W.G. Sydney McDonald | Retired |
| 10 | Donald C. Mews | Without Charge |
| 11 | Gwendolyn Roberts | Retired |

4 PRESBYTERY OF HALIFAX & LUNENBURG

12 H. Kenneth Stright

Retired

Clerk of Presbytery: P.A. (Sandy) McDonald 4 Pinehill Rd, Dartmouth, NS B3A 2E6
902-466-6247 pamcdonald@ns.sympatico.ca

5 PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Bass River, St. Marks (NB010) 7739 Route 116 Bass River NB E4T 1L2 (506) 785-4479 thebrpc@gmail.com</p>	<p>Vacant</p>	<p>Willah Ryan</p>
<p>- Beersville, St. James (NB020) 7895 Route 126 Harcourt NB E4T 2Z1 (506) 523-9357 thebrpc@gmail.com</p>	<p>Vacant</p>	<p>Vacant</p>
<p>- Clairville, St. Andrew's (NB030) 1220 Route 465 Clairville NB E4T 2L7 (506) 785-4558 thebrpc@gmail.com</p>	<p>Vacant</p>	<p>Vacant</p>
<p>- West Branch, Zion (NB040) c/o 540 Cail's Mills Rd Cail's Mills NB E4T 2R8 (506) 785-2245 thebrpc@gmail.com</p>	<p>Vacant</p>	<p>Vacant</p>
<p>2 Charlotte County Pastoral Charge (NB410)</p>		
<p>- St. Andrews, Greenock (NB280) 146 Montague St St. Andrews NB E5B 1H8 (506) 466-6743</p>	<p>Vacant</p>	<p>Kenneth MacKeigan</p>
<p>- Pennfield, The Kirk (NB080) 71 Route 175 Pennfield NB E5H 0B3 (506) 755-3851</p>	<p>Vacant</p>	<p>John Brown</p>
<p>- St. George, The Kirk (NB090) 180 Brunswick St St. George NB E5C 3S2 (506) 755-3851</p>	<p>Vacant</p>	<p>Alberta Cooke</p>

5 PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>3 Ferguson, Grace and St. James Pastoral Charge (NB171)</p>		
<p>- Derby, Ferguson (NB180) c/o 4943 Rte 108 Millerton NB E1V 5B9 (506) 622-0357 pmossman@nbnet.nb.ca</p>	<p>Vacant</p>	<p>Phyllis Mossman</p>
<p>- Millerton, Grace (NB170) c/o 4943 Rte 180 Millerton NB E1V 5B9 (506) 622-0357 pmossman@nbnet.nb.ca</p>	<p>Vacant</p>	<p>Phyllis Mossman</p>
<p>- Miramichi, St. James (NB190) 275 Newcastle Blvd Miramichi NB E1V 7N4 (506) 622-1648 rgmckay@nb.sympatico.ca</p>	<p>Vacant</p>	<p>Robert McKay</p>
<p>4 Fredericton, St. Andrew's (NB100) 512 Charlotte St Fredericton NB E3B 1M2 (506) 455-8220 sapc@sapc.ca</p>	<p>Vacant</p>	<p>Dallas Davis</p>
<p>5 Hampton, St. Paul's (NB110) 978 Main St Hampton NB E5N 6E7 (506) 832-4985 sppchampton@gmail.com</p>	<p>Kent Burdett</p>	<p>Gillian Urquhart</p>
<p>- Barnesville (NB120) 1257 Rte 820 Barnesville NB E5N 3L6 (506) 832-7790 13lonnieb@gmail.com</p>	<p>Kent Burdett</p>	<p>Lonnie Bradley</p>
<p>6 Harvey Station, Knox (NB140) 2412 Route 3 Harvey NB E6K 1P4 (506) 366-5398</p>	<p>Anne Boudreau</p>	<p>Nancy Patterson</p>
<p>- Acton Preaching Point (NB150)</p>		

5 PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>7 Kirkland, St. David's (NB160) c/o Judy Cole 1301 Route 540 Kirkland NB E7N 2K9 judy.cole@xplomet.ca</p>	<p>Vacant</p>	<p>Judy Cole</p>
<p>8 Miramichi, Calvin (NB200) c/o 206 Wellington St Miramichi NB E1N 1M7</p>	<p>Vacant</p>	<p>Carol Stymiest</p>
<p>- Black River Bridge, St. Paul's (NB210) c/o Alexander Newton 896 North Black River Rd Black River Bridge NB E1N 5T3 (506) 228-4988</p>	<p>Vacant</p>	<p>Alexander Newton</p>
<p>- Kouchibouguac, Knox (NB220) c/o 11255 Route 134 Kouchibouguac NB E4X 1N5 (506) 876-4463</p>	<p>Vacant</p>	<p>Karen Mazerolle</p>
<p>9 Moncton, St. Andrew's (NB230) 77 Hildegard Dr Moncton NB E1G 0Z6 (506) 389-7707 standrews@nb.aibn.com</p>	<p>J. Martin R. Kreplin</p>	<p>Rosemary Smith</p>
<p>10 Northern New Brunswick Regional Ministry (NB400)</p>		
<p>- Bathurst, St. Luke's (NB050) 395 Murray Ave Bathurst NB E2A 1T4 (506) 546-4645 stlukes@bellaliant.com</p>	<p>M. Glen Sampson</p>	<p>Michael Sampson</p>
<p>- Campbellton, Knox (NB060) 29 Duncan St Campbellton NB E3N 2K5 (506) 753-7300 twinkle1@nb.sympatico.ca</p>	<p>M. Glen Sampson</p>	<p>Mona Harris</p>

5 PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Dalhousie, St. John's (NB070) 142 Edward St Dalhousie NB E8C 1P8 (506) 654-3230 gsampson3@gmail.com	M. Glen Sampson	Carol Button
- New Carlisle, Knox (NB240) Box 370 New Carlisle QC G0C 1Z0 (418) 752-2822 lewiss@globetrotter.net	M. Glen Sampson	Lewis Smollett
11 Riverview, Bethel (NB260) 600 Coverdale Rd Riverview NB E1B 3K6 (506) 386-6254 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 standrewssackville@bellaliant.net	Jeffrey Murray	Laura Synder
13 Saint John, Saint Columba (NB300) c/o 7 North Rd Saint John NB E2M 6Y7 (506) 672-6280 dandekraglund@rogers.com	Erik W. Kraglund	Sasha Melvin
14 Saint John, Grace (NB310) 101 Cobourg St Saint John NB E2L 3J8 (506) 634-7765 gracechurchsj@gmail.com	John J. Crawford	Kate McLellan
15 Stanley, St. Peter's (NB330) 21 English Settlement Road Stanley NB E6B 2C7 (506) 367-2415 dawna.foreman001@gmail.com	Mary E. (Lyn) Hughes	Dawna Foreman
16 Sunny Corner, St. Stephen's (NB340) 1780 Highway 425 Sunny Corner NB E9E 1J3 (506) 836-7459	Vacant	Joseph Sheasgreen

5 PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Warwick, St. Paul's (NB350) 5446 Route 108 Derby Junction NB E1V 5H9 (506) 622-1155 presclerk@nb.aibn.com	Vacant	George Travis
17 Tabusintac, St. John's (NB360) 7 Hierlihy Rd Tabusintac NB E9H 1Y5 (506) 779-1812 tabusintacpc@gmail.com	Alexander D. Sutherland	Vacant
- Bartibog Bridge, St. Matthew's (NB370) 809 Route 11 Bartibog Bridge NB E1V 7H8 (506) 773-4709 tabusintacpc@gmail.com	Alexander D. Sutherland	Vacant
- New Jersey, Zion (NB380) 19 Burnt Church Rd New Jersey NB E9G 2J9 (506) 776-3630 tabusintacpc@gmail.com	Alexander D. Sutherland	Vacant
18 St. James and St. Paul's Regional Ministry (NB420)		
- Hanwell, St. James (NB130) 1991 Highway 640 Hanwell NB E3C 1Z5 (506) 450-4031 sjchurch@nbnet.nb.ca	Wendy L. MacWilliams	Wina Parent
- Woodstock, St. Paul's (NB390) 113 Victoria St Woodstock NB E7M 3A4 (506) 328-2369 stpaulspresnb@gmail.com	Wendy L. MacWilliams	Judith Jackson

Other Ministries

- | | |
|---------------------|--------------------------------------|
| 1 Kimberly Barlow | Chaplain, Canadian Forces Chaplaincy |
| 2 Seaton Brachmayer | Chaplain, Canadian Forces Chaplaincy |
| 3 David A. Stewart | Chaplain, Canadian Forces Chaplaincy |

5 PRESBYTERY OF NEW BRUNSWICK

Appendix to Roll

1	Catherine Anderson (Diaconal)	Without Charge
2	Douglas E. Blaikie	Retired
3	Paul A. Brown	Retired
4	Steven Cho	Retired
5	Melvin Fawcett	Retired
6	Andrew Human	Retired
7	Christopher Jorna	Without Charge
8	Philip J. Lee	Retired
9	Basil C. Lowery	Retired
10	Cheryl G. MacFadyen	Retired
11	Todd Nelson	Without Charge
12	Charles H. Scobie	Retired
13	Donald Shephard	Retired
14	J. Gillis Smith	Without Charge
15	Terrance Trites	Without Charge

Clerk of Presbytery: Kent Burdett

101 Dutch Point Rd, Hampton, NB E5N 5Z2
 506-832-4985 presclerk@gmail.com

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 stjohns@pei.aibn.com	Roger MacPhee	Barbara Ann Gillis
- Wood Islands (PE021) c/o Fred MacLeod 237 Greys Rd Belle River PE C0A 1R0 (902) 969-9206 stjohnspastor@pei.aibn.com	Roger MacPhee	Frederick MacLeod
2 Brookfield Pastoral Charge (PE033)		
- Brookfield (PE030) c/o Joy MacIntyre 100 MacKenzie Rd Route 256 North Milton PE C1E 2V1 (902) 621-2259 joymacintyre3@gmail.com	Thomas J. Kay (Stated Supply)	Joy MacIntyre
- Glasgow Road (PE031) c/o 1255 New Glasgow Rd Rte 224 Ebenezer PE C1E 0T2 (902) 394-2163 joymacintyre3@gmail.com	Thomas J. Kay (Stated Supply)	Rita MacRae
- Hunter River (PE032) c/o Kent Smith Box 72 Hunter River PE C0A 1N0 (902) 394-2163 joymacintyre3@gmail.com	Thomas J. Kay (Stated Supply)	Kent Smith
3 Central Parish Pastoral Charge (PE170)		
- Canoe Cove (PE071) 548 Canoe Cove Rd Rte 19A Long Creek PE C0A 1H1 (902) 675-3175 steven.stead@hotmail.com	Steven Stead	Cathy Livingston

6 PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Clyde River, Burnside (PE070) 746 Clyde River Rd Long Creek PE C0A 1H1 (902) 675-3175 steven.stead@hotmail.com	Steven Stead	Cathy Livingston
4 Charlottetown, St. James (PE040) 35 Fitzroy St Charlottetown PE C1A 1R2 (902) 892-2839 kirkstjames@pei.aibn.com	Amanda J. Henderson-Bolton	Shauna Sullivan-Curley David Robinson
5 Charlottetown, St. Mark's (PE060) Box 20007 Sherwood RPO Charlottetown PE C1A 9E3 (902) 892-5255 stmarkspres@eastlink.ca	Thomas J. Hamilton Paula Hamilton	Evelyn McCarthy
6 Charlottetown, Zion (PE050) Box 103 Charlottetown PE C1A 7K2 (902) 566-5363 admin@zionpres.org	Douglas H. Rollwage	John Barrett
7 Marshfield, St. Columba (PE061) c/o Earl Foster 124 St. Peter's Rd Charlottetown PE C1A 5P4	Vacant	Earl Foster
8 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	Donald MacLennan Robert Griffiths
9 Kensington (PE080) Box 213 Kensington PE C0B 1M0 (902) 836-3266 kenspreschurch@gmail.com	Torrey R. Griffiths	Norma Wall

6 PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- New London, St. John's (PE082) 10588 Route 6 New London PE C0B 1M0 (902) 856-2352 stjohns.church@mail.com	Torrey R. Griffiths	Juliana Elsinga
10 Montague, St. Andrew's (PE090) Box 28 Montague PE C0A 1R0 (902) 838-3139 standrewschurchmontague@gmail.com	Stephen Thompson	Gladys MacIntyre
- Cardigan, St. Andrew's (PE091) 6329 Cardigan Rd Cardigan PE C0A 1G0 (902) 583-2437 alandsandramyers@yahoo.ca	Stephen Thompson	Allison Myers
11 Nine Mile Creek (PE073) Box 41 Cornwall PE C0A 1H0 (902) 675-3146 jamkmacdonald@bellaliant.net	Vacant	Anne Marie MacDonald
12 North Tryon (PE130) 3236 Route 10 Albany PE C0B 1A0 (902) 855-2480 fxslody85@yahoo.ca	Vacant	Elmer MacDonald
13 Richmond Bay Pastoral Charge (PE125)		
- Freeland (PE121) Box 47 Tyne Valley PE C0B 2C0 (902) 831-3088 edwardirenemac@gmail.com	Vacant	Edward MacLean Leslie Hardy
- Tyne Valley (PE120) Box 47 Tyne Valley PE C0B 2C0 (902) 831-3088 edwardirenemac@gmail.com	Vacant	Edward MacLean Leslie Hardy

7 PRESBYTERY OF QUEBEC

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Inverness, St. Andrew's (QU020) c/o 2881 Rte Dublin Inverness QC G0S 1K0 (418) 755-0990 dempsey@gosfordairnet.ca	Vacant	Raymond Dempsey
2 Leggatt's Point (QU030) 54 Chemin Leggatt Grand Metis QC G0J 1Z0	Vacant	Joan Craig
3 Melbourne, St. Andrew's (QU050) 1169 Route 243 Richmond QC J0B 2B0	Vacant	Brenda Allan
4 Quebec, St. Andrew's (QU070) 2 Chemin du Lac Saint-Gabriel-de-Valcartier QC G0A 4S0 (418) 416-8113 standrewquebec@yahoo.ca	Katherine Burgess	Gina Farnell
5 Saint-Gabriel-De-Valcartier, La Communante Chretienne Bethanie (QU120) c/o 2 chemin du Lac Saint-Gabriel-De-Valcartier QC G0A 4S0 katherine.burgess.pcc@gmail.com	Vacant	Blaise Tsabang
6 Scotstown, St. Paul's (QU090) 42 Albert St Scotstown QC J0B 3B0 (819) 346-2858 c_auray@hotmail.com	Vacant	Cindy Auray
7 Sherbrooke, St. Andrew's (QU100) 256 Queen St Sherbrooke QC J1M 1K6 (819) 569-3100	Nigel Parker	Sarah MacDonald
8 Valcartier, St. Andrew's (QU110) 2275 Boul Valcartier Saint-Gabriel-de-Valcartier QC G0A 4S0 standrewsvalcartier@gmail.com	Vacant	Cheryl McCoubrey

Other Ministries

1 Andrew Cameron

Chaplain, Canadian Forces Chaplaincy

7 PRESBYTERY OF QUEBEC**Appendix to Roll**

1	J. Ross H. Davidson	Retired
2	John Barry Forsyth	Retired
3	Barbara J. Fotheringham	Retired
4	Susan M. Smith	Retired

Ecumenical Shared Ministry

Inverness, St. Andrew's (QU020) with Inverness, Kinnear's Mills and Thetford Mines United

Leggatt's Point (QU030) with Métis Beach United Church

Valcartier, St. Andrew's (QU110) with St. Andrew's United Church in Valcartier

Clerk of Presbytery: Gina Farnell 1705-10 Rue Des Jardins-Merici, Quebec, QC G1S 4T1
418-932-7090 2quebecclerk@gmail.com

8 PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Athelstan (MT101) 139 Ridge Rd Athelstan QC J0S 1A0 (450) 264-6226	Vacant	Donald W. Grant
2 Beaconsfield, Briarwood (MT020) 70 Beaconsfield Blvd Beaconsfield QC H9W 3Z3 (514) 695-1879 briarwood.church@bellnet.ca	Sarina Meyer	Marilyn Scott
3 Beauharnois, St. Edward's (MT030) c/o Irene Legassic 405 - 110 Rue de Gaspé Ouest Châteauguay QC J6J 0C5 cpaulrobinson@hotmail.com	Vacant	Vacant
4 Châteauguay, Maplewood (MT050) 215 Mcleod Ave Châteauguay QC J6J 2H5 (450) 691-4560 maplewoodchurch@bellnet.ca	Konstantine Theophanous (Lay Missionary)	John Rodger
5 Hemmingford, St. Andrew's (MT080) c/o Mrs. Sally Kyle 825 Old Rd Hemmingford QC J0L 1H0 pgbsak825@bell.net	Vacant	Sally Kyle
6 Howick, Georgetown (MT090) 920 Route 138 Box 347 Howick QC J0S 1G0 (514) 617-6768 wubart@hotmail.com	Bartholomew Alexander	Milton Reddick
7 Huntingdon, St. Andrew's (MT100) 33 Prince St Huntingdon QC J0S 1H0 (450) 264-6226	Vacant	Jean Armstrong

8 PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Lachute, Margaret Rodger Memorial (MT120) Box 877 Lachute QC J8H 4G5 (450) 562-6797 mrmchurch@videotron.ca	Vacant	Linda Rodger
9 Laval (Duvernay), St. John's (MT060) 2960 Blvd De La Concorde E Laval QC H7E 2B6	Paolo Ruscito (Lay Missionary)	Giovanna Martoccia
10 Lost River (MT130) c/o Heather-Anne MacMillan 5151 Lost River Rd Harrington QC J8G 2T1	Vacant	Heather-Anne MacMillan
11 Mille Isles (MT140) 1261 Ch. Mille Isles Bellefeuille QC J0R 1A0	Vacant	Deborah Black
12 Montreal, Arabic (MT470) 1345 Rue Lapointe Saint-Laurent QC H4L 1K5 (514) 718-1926 montrealarabicchurch@gmail.com	Samy Said	Renée Lancing
13 Montreal, Chinese (MT150) 5560 Rue Hutchison Outremont QC H2V 4B6 (514) 270-4782 simonsipenwing@gmail.com	Jonah C. L. Ho	Simon Wing
14 Montreal, Cote des Neiges (MT160) 3435 Cote Ste. Catherine Rd Montreal QC H3T 1C7 (514) 738-6115 joel.coppieters@gmail.com	Joel Coppieters	Richard Nwantoly
15 Montreal, Ghanaian (MT460) 3000, boul. Sainte-Rose Laval QC H7R 1T6 (514) 278-8109 ghanapresbymontreal@hotmail.com	Vacant	Yaw Nyampong

8 PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
16 Montreal, Hungarian (MT200) c/o 606-385 Deguire St St. Laurent QC H4N 0A7 (514) 331-1510 revszabo@yahoo.ca	Peter M. Szabo (Stated Supply)	Erzsebet Gebel
17 Montreal, Kensington (MT220) 6225 Godfrey Ave Montreal QC H4B 1K3 (514) 486-4559 info@kensingtonchurch.ca	Peter J. Rombeek	Vacant
18 Montreal, La Communauté chrétienne Siloé (MT480) c/o 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 Montreal, Livingstone (MT240) 7110 de l'Epee Ave Montreal QC H3N 2E1 (514) 272-7330 livingstones7110@gmail.com	Sybil Mosley	Samuel Essel-Quao
20 Montreal, Maisonneuve (MT250) 1606 Av Letourneux Montreal QC H1V 2M5 (514) 255-4100 jreed@sheafespiga.org	Joseph W. Reed (Stated Supply)	Allan Spurr
21 Montreal, Snowdon (MT450) 5545 Rue Snowdon Montreal QC H3X 1Y8 (514) 989-2094 chambit.truelight@gmail.com	Vacant	Man Kim
22 Montreal, St-Luc Eglise (MT170) 5790 17E Ave Montreal QC H1X 2R8 (514) 722-3872 eglise.stluc@videotron.ca	Richard Bonetto	Antony Ramarokoto

8 PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
23 Montreal, St. Andrew & St. Paul (MT270) 3415 Redpath St Montreal QC H3G 2G2 (514) 842-3431 office@standrewstpaul.com	Glenn Chestnutt Ian D. Fraser	Michael Cristofaro
24 Montreal, Taiwanese Robert Campbell (MT260) 2225 Regent Ave Montreal QC H4A 2R2 (514) 481-3258 trchurch@hotmail.com	Chi Chou (Joshua) Su (Lay Missionary)	Tao Wang
25 Montreal, Westminster (Pierrefonds) (MT320) 13140 Monk Boulevard 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 montrealmwpc@gmail.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 office@stcolumba.ca	Lara Scholey	Cheryl Doxas
29 Riverfield (MT091) Box 347 Howick QC J0S 1G0	Vacant	Elmer Black Sharon Brown

8 PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- St. Urbain, Beechridge (MT040) c/o Neil MacKay 333 Rang Double St. Urbain QC J0S 1Y0 (450) 427-2241	Vacant	Neil MacKay
30 Rockburn (MT311) c/o Shirley McNaughton 2488 Boyd Settlement Rd Hinchinbrooke 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 standrews@standrews-stlambert.ca	D. Barry Mack	Vacant
33 Town of Mount Royal (MT390) 39 Beverley Ave Mont-Royal QC H3P 1K3	Richard Bonetto (Stated Supply)	Ransford Fofana

Other Ministries

- | | |
|-------------------|---------------------------------|
| 1 Roland De Vries | Principal, Presbyterian College |
|-------------------|---------------------------------|

Appendix to Roll

- | | |
|-------------------------------|----------------|
| 1 Chen-Chen Abbott | Without Charge |
| 2 James S. Armour | Retired |
| 3 Maurice Bergeron | Without Charge |
| 4 L. Blake Carter | Retired |
| 5 Cirric Chan | Retired |
| 6 Giancarlo Fantechi | Without Charge |
| 7 Victor Gavino | Retired |
| 8 Bruce W. Gourlay | Retired |
| 9 Hye-Sook Kam | Without Charge |
| 10 Eok Kim | Without Charge |
| 11 Kwang Oh Kim | Without Charge |
| 12 Joan Kristensen (Diaconal) | Retired |
| 13 Gordon J. MacWillie | Retired |

8 PRESBYTERY OF MONTREAL

- | | | |
|----|-------------------|--------------------------------------|
| 14 | David R. Mang | Without Charge |
| 15 | Patrick Maxham | Retired |
| 16 | Sam A. McLauchlan | Retired |
| 17 | Oliver K. Ndula | Without Charge |
| 18 | Prudence S. Neba | Without Charge |
| 19 | Jean F. Porret | Retired |
| 20 | Daniel J. Shute | Retired |
| 21 | Victor Vaus | Stated Supply, Westminster, Montreal |

Diaconal Ministries - Other

- | | | |
|---|----------------|---|
| 1 | Emily Drysdale | 736 Ste Marguerite St, Montreal, QC H4C 2X6 |
|---|----------------|---|

Clerk of Presbytery: Michael Pettem
 c/o Presbyterian College, 3495 University St, Montreal,
 QC H3A 2A8
 (514) 845-2566 presbytery.of.montreal@gmail.com

9 PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Avonmore, St. Andrew's (SG010) Box 104 Avonmore ON K0C 1C0 (613) 537-8929 cgaver@cogeco.ca</p>	Cheryl A. Gaver	Jennifer Alguire
<p>- Finch, St. Luke's-Knox (SG080) 28 Front St Box 220 Finch ON K0C 1K0 (613) 984-2201 cgaver@cogeco.ca</p>	Cheryl A. Gaver	Garry Nugent
<p>- 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 cgaver@cogeco.ca</p>	Cheryl A. Gaver	Bryce Robinson
<p>2 Brockville, First (SG020) 10 Church St Box 885 Brockville ON K6V 5W1 (613) 345-5014 firstkirk@truespeed.ca</p>	Marianne G. Emig Carr	Quentin Robinson
<p>3 Caintown, St. Paul's (SG030) c/o 344 Old River Rd RR 3 Mallorytown ON K0E 1R0 (613) 659-4582 stpaulscaintown@gmail.com</p>	Vacant	Angela Cowan
<p>4 Chesterville, St. Andrew's (SG050) c/o Ann Langabeer Box 671 Winchester ON K0C 2K0 (613) 774-2110 gaenorj@sympatico.ca</p>	Vacant	Ann Langabeer

9 PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Morewood (SG051) Box 204 Morewood ON K0A 2R0 (613) 987-2133 rpollock@sympatico.ca	Vacant	Ruth Pollock
- Winchester, St. Paul's (SG200) 517 Main St W Box 879 Winchester ON K0C 2K0 (613) 774-3333 zubies@persona.ca	Vacant	Jorris Zubatuk
5 Cornwall, St. John's (SG060) 28 Second St E Cornwall ON K6H 1Y3 (613) 932-8693 admin@stjohnscornwall.ca	Robert L. Adams	Cynthia Seguin
6 Dunvegan, Kenyon (SG070) 1630 County Rd 30 RR 1 Dunvegan ON K0C 1J0 (613) 527-1226 jim_olga@sympatico.ca	Vacant	Heather McIntosh
- Kirk Hill, St. Columba (SG120) 20950 Laggan-Glenelg Rd Box 81 Dalkeith ON K0B 1E0 (613) 527-1226 jim_olga@sympatico.ca	Vacant	James Ferrier
7 Iroquois, Riverview (SG100) 22 Church Ave Box 440 Iroquois ON K0E 1K0 (613) 246-4422 gl.howard@sympatico.ca	Geoff Howard	Darlene Orzel

9 PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Kemptville, St. Paul's (SG110) 319 Prescott St Box 797 Kemptville ON K0G 1J0 (613) 258-4136 reverend@stpaulskemptville.ca</p>	<p>Samer Kandalaft</p>	<p>Heather Stewart</p>
<p>- Mountain, Knox (SG201) Box 35 South Mountain ON K0E 1W0 (613) 258-3833 reverend@stpaulskemptville.ca</p>	<p>Samer Kandalaft</p>	<p>Florence Donoghue</p>
<p>9 Lancaster, St. Andrew's (SG130) 20389 Church St Box 524 Lancaster ON K0C 1N0 (613) 347-2206 eijnorwest@sympatico.ca</p>	<p>Ian C. MacMillan</p>	<p>Janis Pasco</p>
<p>- Martintown, St. Andrew's (SG131) c/o Heather Buchan 4186 Squire Rd Apple Hill ON K0C 1B0 (613) 931-2545 eijnorwest@sympatico.ca</p>	<p>Ian C. MacMillan</p>	<p>Donald Blackadder</p>
<p>10 Maxville, St. Andrew's (SG140) 21 Main St Box 7 Maxville ON K0C 1T0 (613) 931-2545 eijnorwest@sympatico.ca</p>	<p>Vacant</p>	<p>Cheryl Munro</p>
<p>- Moose Creek, Knox (SG142) 1 St Polycarp St Box 328 Moose Creek ON K0C 1W0 (613) 931-2545 eijnorwest@sympatico.ca</p>	<p>Vacant</p>	<p>A. Stuart McKay</p>

9 PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 Morrisburg, Knox (SG150) 10 First St Box 1042 Morrisburg ON K0C 1X0 (613) 543-2005 knoxpcmorrisburg@gmail.com	Feras Chamas	Allen Claxton
- Ingleside, St. Matthew's (SG090) 15 Memorial Sq Box 520 Ingleside ON K0C 1M0 (613) 537-2892 stmatthewschurch@cogeco.net	Feras Chamas	Reid McIntyre
12 Prescott, St. Andrew's (SG170) 425 Centre St Box 94 Prescott ON K0E 1T0 (613) 925-3725 yourstandrews@cogeco.net	David W. Hooper (Stated Supply)	Allan Thom Hugh Gallagher
- Spencerville, St. Andrew's-Knox (SG180) 23 Bennett St Box 83 Spencerville ON K0E 1X0 (613) 658-2000 yourstandrews@cogeco.net	David W. Hooper (Stated Supply)	James Purcell
13 Vankleek Hill, Knox (SG190) 29 High St Box 269 Vankleek Hill ON K0B 1R0 (613) 678-3985 info@vankleekhill.ca	James F. Douglas	Robin McRae
- Hawkesbury, St. Paul's (SG191) 166 John St Hawkesbury ON K6A 1X9 james.douglas.pcc@gmail.com	James F. Douglas	Faye Montgomery

Other Ministries

1 Cheryl A. Gaver

Presbytery Ministry Animator

9 PRESBYTERY OF SEAWAY-GLENGARRY**Equalizing Minister (Interim Moderator)**

- | | | |
|---|-----------------|--|
| 1 | David W. Hooper | Retired, St. Andrew's, Prescott and St. Andrew's-Knox,
Spencerville |
|---|-----------------|--|

Appendix to Roll

- | | | |
|----|---------------------------|----------------|
| 1 | Julia Apps-Douglas | Without Charge |
| 2 | Gregory W. Blatch | Retired |
| 3 | Mark Bourgon | Retired |
| 4 | Paul Chambers | Retired |
| 5 | Johan (Joop) Eenkhoom | Retired |
| 6 | James D. Ferrier | Retired |
| 7 | Colleen Gillanders-Adams | Without Charge |
| 8 | Ian K. Johnston | Retired |
| 9 | Marion E. Johnston | Retired |
| 10 | Harold H. Kouwenberg | Without Charge |
| 11 | C. Ian MacLean | Retired |
| 12 | Robert Martin | Retired |
| 13 | Donna McIlveen (Diaconal) | Without Charge |
| 14 | Fred H. Rennie | Retired |

Clerk of Presbytery:	Donna McIlveen	1711 County Rd 2, Johnstown, ON K0E 1T1 613-657-3803 donnamcilveen79@gmail.com
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10 PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Carp, Trinity (OT170) 1817 Richardson Side Rd Carp ON K0A 1L0 (613) 836-1429 info.trinity.kanata@gmail.com</p>	Vacant	Margaret Connelly
<p>2 Gatineau, St. Andrew's (Aylmer) (OT010) 1 Eardley Rd Gatineau QC J9H 7V5 (819) 684-1061 brown111@sympatico.ca</p>	Vacant	Deborah Brown
<p>3 Kars, St. Andrew's (OT031) 6810 Rideau Valley Dr. S Kars ON K0A 2E0 (613) 858-5277 standrewschurchkars@gmail.com</p>	Elizabeth Chan	Margaret Malcolm Patricia Grainger
<p>- Vernon, Osgoode (OT050) c/o Harry Rylaarsdam 8653 Bank St Vernon ON K0A 3J0 (613) 858-5277 ayrvale@xplornet.com</p>	Elizabeth Chan	Greg Mount
<p>4 Manotick, Knox (OT030) 5533 Dickinson St Box 609 Manotick ON K4M 1A6 (613) 692-4228 knoxmano@bellnet.ca</p>	Philip Kim	Marianne Collin
<p>5 Orleans, Grace (OT080) 1220 Old Tenth Line Rd Orleans ON K1E 3W7 (613) 824-9260 admin@graceorleans.ca</p>	Jonathan Dent	Donna Dawson
<p>6 Ottawa, Barrhaven Preaching Point (OT190) c/o 10 Chesterton Dr Ottawa ON K2E 5S9 (613) 325-6648 info@pccbarrhaven.ca</p>	Shahrzad Kandalafi	

10 PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>7 Ottawa, Calvin Hungarian (OT060) 91 Pike St Ottawa ON K1T 3J6 (343) 984-5485 clerk@calvinhungarian.org</p>	<p>László M. Péter</p>	<p>Iozsef Szmutki</p>
<p>8 Ottawa, Gloucester (OT020) 91 Pike St Ottawa ON K1T 3J6 (613) 737-3820 officegpchurch@gmail.com</p>	<p>Denise Allen-Macartney</p>	<p>Olive O'May</p>
<p>9 Ottawa, Knox (OT090) 120 Lisgar St Ottawa ON K2P 0C2 (613) 238-4774 knoxottawa@rogers.com</p>	<p>James E. Pot</p>	<p>Greg Fyffe</p>
<p>10 Ottawa, Parkwood (OT100) 10 Chesterton Dr Ottawa ON K2E 5S9 (613) 225-6648 office@parkwoodchurch.ca</p>	<p>James T. Hurd</p>	<p>Dennis Featherstone</p>
<p>11 Ottawa, St. Andrew's (OT110) 82 Kent St Ottawa ON K1P 5N9 (613) 232-9042 office@standrewsottawa.ca</p>	<p>Karen Dimock</p>	<p>Heather Pilkey</p>
<p>12 Ottawa, St. David & St. Martin (OT120) 444 St. Laurent Blvd Ottawa ON K1K 2Z6 (613) 745-1756 minister@thesaints.ca</p>	<p>George Zimmerman</p>	<p>Jim Miller</p>
<p>13 Ottawa, St. Giles (OT130) 181 First Ave Ottawa ON K1S 2G3 (613) 235-2551 office@stgilesottawa.org</p>	<p>Paul Wu</p>	<p>Isaac Ives</p>

10 PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>14 Ottawa, St. Paul's (OT140) 971 Woodroffe Ave Ottawa ON K2A 3G9 (613) 729-3384 office@stpaulspcottawa.com</p>	<p>G. Grant Wilson</p>	<p>Dan Seekings</p>
<p>15 Ottawa, St. Stephen's (OT150) 579 Parkdale Ave Ottawa ON K1Y 4K1 (613) 728-0558 office@ststephensottawa.ca</p>	<p>Meghan Patterson</p>	<p>Teresa Dube</p>
<p>16 Ottawa, St. Timothy's (OT160) 2400 Alta Vista Dr Ottawa ON K1H 7N1 (613) 733-0131 sttimsoffice@on.aibn.com</p>	<p>Reine Boghos</p>	<p>Ken Saah Fon</p>
<p>17 Ottawa, Westminster (OT180) 470 Roosevelt Ave Ottawa ON K2A 1Z6 (613) 722-1144 admin@mywestminster.ca</p>	<p>Christopher G. Clarke</p>	<p>John Guinn</p>
<p>18 Richmond, St. Andrew's (OT040) 3529 Mcbean St Box 910 Richmond ON K0A 2Z0 (613) 838-3723 office@standrewspc.ca</p>	<p>Wayne L. Menard</p>	<p>Sharon Stewart</p>
<p>19 Rockland, Rockland Community (OT081) Box 338 Rockland Stn Main Rockland ON K4K 1K4 (613) 880-8721 rocklandchurch@gmail.com</p>	<p>Ruth Y. Draffin (Stated Supply)</p>	<p>Bruce Finlay</p>
<p>20 Stittsville, St. Andrew's (OT041) 2 Mulkins St Box 498 Stittsville ON K2S 1A6 (613) 831-1256 office@standrews-stittsville.ca</p>	<p>Douglas R. Kendall</p>	<p>Jenn Flemke</p>

10 PRESBYTERY OF OTTAWA

Other Ministries

- | | | |
|---|-------------------|---|
| 1 | Blair D. Bertrand | International Ministries Mission Staff, Malawi |
| 2 | Bonita E. Mason | Deputy Director, Chaplaincy Services, Canadian Armed Forces |
| 3 | In Seob Won | Chaplain, Canadian Forces Chaplaincy |

Equalizing Minister (Interim Moderator)

- | | | |
|---|-----------------|---|
| 1 | Floyd R. McPhee | Retired, St. Andrew's, (Aylmer), Gatineau |
|---|-----------------|---|

Appendix to Roll

- | | | |
|----|-------------------------------|----------------------|
| 1 | John L. Archibald | Retired |
| 2 | Emma W. Barron (Diaconal) | Retired |
| 3 | Tony Boonstra | Retired |
| 4 | Robert Ewing | Retired |
| 5 | John C. Fair | Retired |
| 6 | Kalman Gondocz | Retired |
| 7 | Kelly R. Graham | Without Charge |
| 8 | Janet C. Ham (Diaconal) | Retired |
| 9 | Dorothy C. Herbert (Diaconal) | Retired |
| 10 | Justin K. Kim | Ottawa Korean Church |
| 11 | Daniel MacKinnon | Retired |
| 12 | Robert A. MacLean | Retired |
| 13 | William C. MacLellan | Retired |
| 14 | Alex M. Mitchell | Retired |
| 15 | Heather H. Paton | Without Charge |
| 16 | Arthur M. Pattison | Retired |
| 17 | Linda E. Robinson | Retired |
| 18 | R.M.A. (Sandy) Scott | Retired |
| 19 | W.L. Shaun Seaman | Retired |
| 20 | R. MacArthur Shields | Retired |
| 21 | David Vincent | Retired |
| 22 | Mark A. Ward | Retired |
| 23 | David A. Whitehead | Retired |
| 24 | Linda Whitehead | Retired |

Missionaries - Retired

- | | | |
|---|---------------|---|
| 1 | Pauline Brown | Jobat Christian Hospital, Jobat, M.P. 457-990, District Jhabua, India |
|---|---------------|---|

Clerk of Presbytery: James T. Hurd

10 Chesterton Dr, Ottawa, ON K2E 5S9
613-225-6648 jthurd@sympatico.ca

11 PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Almonte, Community (LR010) 111 Church St Box 1073 Almonte ON K0A 1A0 (343) 881-1444 commpresbchurch@storm.ca</p>	<p>Barry Carr</p>	<p>Vivian Young</p>
<p>2 Arnprior, St. Andrew's (LR020) 80 Daniel St N Arnprior ON K7S 2K8 (613) 623-5531 standrew@bellnet.ca</p>	<p>Paul D. Johnston</p>	<p>Douglas Powell</p>
<p>3 Cobden, St. Andrew's (LR040) Highway 17 Box 258 Cobden ON K0J 1K0 (613) 646-7687 vangp@sympatico.ca</p>	<p>Patricia Van Gelder (Stated Supply)</p>	<p>Roberta Robertson</p>
<p>4 Deep River Community (LR160) Box 1149 Deep River ON K0J 1P0 (613) 584-2812 mail@drchurch.ca</p>	<p>Vacant</p>	<p>Vacant</p>
<p>5 Fort Coulonge, St. Andrew's (LR050) 207 Rue Principal Fort-Coulonge QC J0X 1V0 (819) 683-2773</p>	<p>Vacant</p>	<p>Barry Stitt</p>
<p>- Bristol Memorial (LR051) c/o Randy Russell 349 Ch Sand Bay Shawville QC J0X 2Y0 (819) 647-3426 randall.andrew.russell@gmail.com</p>	<p>Vacant</p>	<p>Randall Russell</p>
<p>6 Kilmaurs, St. Andrew's (LR120) c/o R. Hughes 4091 Stonecrest Rd Woodlawn ON K0A 3M0 rvrndbcarr@gmail.com</p>	<p>Vacant</p>	<p>Robert Hughes</p>

11 PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Kinburn, St. Andrew's (LR011) Box 112 Kinburn ON K0A 2H0 seniorfarms@gmail.com	Vacant	Wayne Senior
8 Lake Dore (LR140) c/o D. Resmer 38332 Hwy 41 RR3 Pembroke ON K8A 6W4 (613) 735-6784	Vacant	Debbie Resmer
9 Lochwinnoch (LR060) c/o Burt Virgin RR 1 Renfrew ON K7V 3Z4 (613) 432-6249 miltonafraser@gmail.com	Milton A. Fraser (Stated Supply)	Burt Virgin
10 McDonalds Corners, Knox (LR070) 5664 McDonalds Corners Rd McDonalds Corners ON K0G 1M0	Phillip J. Robillard (Stated Supply)	Hazel Cameron
- Elphin (LR071) 3020 Elphin-Maberly Rd McDonalds Corners ON K0G 1M0 (613) 278-2858 philliprobillard@gmail.com	Phillip J. Robillard (Stated Supply)	David Barr
- Snow Road (LR072) c/o Elphin Presbyterian Church 3020 Elphin Mayberly Rd McDonald's Corners ON K0G 1M0 (613) 279-2465	Phillip J. Robillard (Stated Supply)	Elaine DeLisle
11 Pembroke, First (LR080) 257 Pembroke St W Pembroke ON K8A 5N3 (613) 732-8214 firstpc.office@gmail.com	David C. Kettle (Stated Supply)	Ann Hamilton
12 Perth, St. Andrew's (LR090) Box 161 Perth ON K7H 3E3 (613) 267-2481 standrewsperth@bellnet.ca	Stephen Dunkin (Stated Supply)	Robert Allan

11 PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Petawawa (LR150) 24 Ethel St Petawawa ON K8H 2C1 (613) 687-4052 petawawapc@gmail.com	James Daehyon Kim	Colette Stitt
14 Renfrew (LR100) 460 Raglan St S Renfrew ON K7V 1R8 (613) 432-5452 presbyterian@nrtco.net	David McFarlane	Grant Armstrong
15 Smiths Falls, Westminster (LR110) 11 Church St W Smiths Falls ON K7A 1P6 (613) 283-7527 westminstersmithsfalls@gmail.com	Jill M. Turnbull	Ken Fluit
16 Westport, Knox (LR170) Box 393 Westport ON K0G 1X0 (613) 273-2876 knoxpcwestport@gmail.com	Douglas C. McQuaig (Stated Supply)	Diana Kemp

Other Ministries

- | | |
|-------------------|--------------------------------------|
| 1 Luke Vanderkamp | Chaplain, Canadian Forces Chaplaincy |
|-------------------|--------------------------------------|

Equalizing Minister (Interim Moderator)

- | | |
|-----------------------|-------------------------------|
| 1 Patricia Van Gelder | Retired, St. Andrew's, Cobden |
|-----------------------|-------------------------------|

Appendix to Roll

- | | |
|---------------------|----------------------------------|
| 1 Milton A. Fraser | Program Staff, Alzheimer Society |
| 2 Robert Hill | Retired |
| 3 Leo Hughes | Retired |
| 4 Lori Jensen | Retired |
| 5 Carey Jo Johnston | Without Charge |
| 6 Bruce Kemp | Retired |
| 7 Marilyn Savage | Without Charge |
| 8 Alison Sharpe | Retired |
| 9 Brian Sharpe | Retired |

Ecumenical Shared Ministry

Deep River Community (LR160)

11 PRESBYTERY OF LANARK & RENFREW

Clerk of Presbytery: Randall Russell

349 Ch Sand Bay, Shawville, QC J0X 2Y0
819-647-2977 presbylanren3@gmail.com

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 forester@kos.net	Vacant	Beth Forester
2 Amherstview, Trinity (KI010) 9 Manitou Cres W Amherstview ON K7N 1B7 (613) 389-9558 cbarry3@cogeco.ca	Vacant	Bill Barry
3 Belleville, St. Andrew's (KI030) 67 Victoria Ave Belleville ON K8N 2A1 (613) 968-8998 infostandrewsbelleville@gmail.com	Job van Hartingsveldt (Stated Supply)	Vacant
4 Belleville, St. Columba (KI040) 520 Bridge St E Belleville ON K8N 1R6 (613) 962-8771 stcolumbabelleville@gmail.com	Jennifer L. Cameron	Jane Cox
5 Deseronto, Church of the Redeemer (KI091) 155 St. George St Box 757 Deseronto ON K0K 1X0 (613) 377-6199	Vacant	Shirley Zehr
6 Gananoque, St. Andrew's (KI050) 175 Stone St S Gananoque ON K7G 2A2 (613) 382-2315 standrewsgan@gmail.com	David Berkers	Linda Small
7 Kingston, St. Andrew's (KI060) 130 Clergy St E Kingston ON K7K 3S3 (613) 546-6316	Andrew Johnston	David Holland

12 PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Kingston, St. John's (Pittsburg) (KI100) c/o 2344 Middle Rd Kingston ON K7L 4V3 (613) 548-3087 ej.cooper@outlook.com</p>	<p>Vacant</p>	<p>Jean Cooper</p>
<p>- Sand Hill (KI101) c/o Lucy Curtis 4157 Mangan Blvd Seeley's Bay ON K0H 2N0 (613) 544-1709 lucyacurtis@gmail.com</p>	<p>Vacant</p>	<p>Lucy Curtis</p>
<p>9 Kingston, Strathcona Park (KI070) 244 McMahan Ave Kingston ON K7M 3H2 (613) 542-5579 strathconaparkchurch@gmail.com</p>	<p>Curtis Wilson Elaine Wilson</p>	<p>Janet Lee</p>
<p>10 Madoc, St. Peter's (KI080) Box 443 Madoc ON K0K 2K0 (613) 473-4966 cdenny123@hotmail.com</p>	<p>Silvio R. M. Esteves</p>	<p>Carol Denny</p>
<p>11 Picton, St. Andrew's (KI090) 31 King St Picton ON K0K 2T0 (613) 476-6024 standrewspicton@bellnet.ca</p>	<p>Lynne Donovan</p>	<p>Sue Law</p>
<p>12 Stirling, St. Andrew's (KI110) 110 Mill St Box 118 Stirling ON K0K 3E0 mitchbarb@hotmail.com</p>	<p>C. Morley Mitchell (Stated Supply)</p>	<p>Vacant</p>
<p>13 Trenton, St. Andrew's (KI120) 16 Marmora St Trenton ON K8V 2H5 (613) 392-1300 alan.brewster@sympatico.ca</p>	<p>Vacant</p>	<p>Alan Brewster</p>

12 PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
14 Tweed, St. Andrew's (KI081) Box 435 Tweed ON K0K 3J0 613-478-5395	Stephen Brown	Mary Mikkelsen

Other Ministries

- | | |
|-------------------------|------------------------------------|
| 1 Charles R. Deogratias | Senior Base Chaplain, CFB Kingston |
| 2 Michael Rundle | Chaplain, Canadian Armed Forces |

Appendix to Roll

- | | |
|------------------------|----------------|
| 1 Karen Bach | Retired |
| 2 Jay Brennan | Without Charge |
| 3 Noble H. Dean | Retired |
| 4 James J. Gordon | Retired |
| 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. Mulder | Retired |
| 13 Paul D. Scott | Retired |
| 14 N.E. (Ted) Thompson | Retired |

Clerk of Presbytery: Eric Cosens

c/o Strathcona Park, 244 McMahon Ave, Kingston, ON
K7M 3H2
613-388-2501 kingstonpresbytery@gmail.com

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Ballyduff (LP010) c/o Mrs. Bev. MacLean 199 Corbett Dr Box 235 Pontypool ON L0A 1K0 (705) 277-2496 garryandjane.marnoch@xplornet.com</p>	<p>Vacant</p>	<p>Garry Marnoch</p>
<p>2 Beaverton, Beacan (LP263) c/o Linda Taylor 413 Simcoe St Box 741 Beaverton ON L0K 1A0 (705) 426-9475</p>	<p>Vacant</p>	<p>Marilyn Pitcher</p>
<p>- Gamebridge, Knox (LP021) c/o Roberta Mitchell 464 Dundas St Box 287 Beaverton ON L0K 1A0 (705) 426-1810 famtoebes@bell.net</p>	<p>Vacant</p>	<p>Roberta Mitchell</p>
<p>3 Bobcaygeon, Knox (LP030) 6 Joseph St Box 646 Bobcaygeon ON K0M 1A0 (705) 738-4086 knoxbobcaygeon@gmail.com</p>	<p>L. Ann Blane</p>	<p>Kay Jamieson</p>
<p>4 Bolsover, St. Andrew's (LP040) 54 Bolsover Rd Bolsover ON K0M 1B0 (705) 426-9382 54bolsover@gmail.com</p>	<p>Vacant</p>	<p>Robert MacEachern</p>
<p>- Woodville Community (LP260) Box 284 Woodville ON K0M 2T0 (705) 879-3475 woodvillecpc@gmail.com</p>	<p>Vacant</p>	<p>Ralph MacEachern</p>

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Bowmanville, St. Andrew's (LP050) 47 Temperance St Bowmanville ON L1C 3A7 (905) 623-3432 standrew2s@bellnet.ca	Anita Siposne Demeter	Marilyn Dow
6 Burnbrae, St. Andrew's (LP061) Box 1443 Campbellford ON K0L 1L0 (705) 653-3396 frygui@sympatico.ca	Vacant	Gregory Fry
7 Campbellford, St. Andrew's (LP060) 17 Ranney St S Box 787 Campbellford ON K0L 1L0 (705) 653-3396 standrewscb@gmail.com	Vacant	Barbara Geen
- Norwood, St. Andrew's (LP150) 19 Flora St Box 586 Norwood ON K0L 2V0 (705) 639-5453 lcarolanne30@gmail.com	Vacant	Carol McGaffin
8 Cobourg, St. Andrew's (LP070) 200 King St W Cobourg ON K9A 2N1 (905) 372-7411 standrews.church@cogeco.net	Neil Ellis	Neil Ellis
9 Colborne, Old St. Andrew's (LP080) 45 King St E Box 328 Colborne ON K0K 1S0 (905) 355-1337	Vacant	Patricia Robinson
10 Cresswell, St. John's (LP090) 97 Cresswell Rd Manilla ON K0M 2J0 (705) 357-3528 kathyfirth8@gmail.com	Kathryn Firth (Stated Supply)	Gloria Johns

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>11 Fenelon Falls, St. Andrew's (LP100) 89 Colborne St Box 867 Fenelon Falls ON K0M 1N0 (705) 886-0419 caleb67kim@gmail.com</p>	<p>Caleb Kim</p>	<p>Stan Wray</p>
<p>- Glenarm, Knox (LP101) c/o F. Nicholson 1839 Glenarm Rd RR 1 Cameron ON K0M 1G0 caleb67kim@gmail.com</p>	<p>Caleb Kim</p>	<p>Faye Nicholson Barbara Silver</p>
<p>12 Havelock, Knox (LP151) 15 George St Box 417 Havelock ON K0L 1Z0 (705)-778-2863 mimi.harry@persona.ca</p>	<p>Vacant</p>	<p>Lamoine Hodge</p>
<p>13 Lakefield, St. Andrew's (LP110) 31 Bridge St Box 1316 Lakefield ON K0L 2H0 (705) 652-0846 standrewslakefield@gmail.com</p>	<p>Vacant</p>	<p>Nancy Prikker</p>
<p>14 Lindsay, St. Andrew's (LP130) 40 William St N Lindsay ON K9V 4A1 (705) 324-4842 admin@standrewslindsay.com</p>	<p>Linda Park Robert Quick</p>	<p>Deborah Smith</p>
<p>15 Peterborough, St. Giles (LP160) 785 Park St S Peterborough ON K9J 3T6 (705) 742-1883 stgiles@cogeco.net</p>	<p>Thomas Cunningham</p>	<p>Mareen Haynes</p>

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>- South Monaghan, Centreville (LP210) c/o Brenda McAdam 314 - 470 George St S Peterborough ON K9J 3E4 (705) 748-9076 stgiles@cogeco.net</p>	<p>Thomas Cunningham</p>	<p>Brenda McAdam</p>
<p>16 Peterborough, St. Paul's (LP170) c/o The Mount Community Centre 1545 Monaghan Rd Peterborough ON K9J 5N3 (705) 745-1411 elaine@stpaulspeterborough.ca</p>	<p>Vacant</p>	<p>Janet Halstead</p>
<p>17 Peterborough, St. Stephen's (LP180) 1140 St. Paul St Peterborough ON K9H 7C3 (705) 743-4411 stephens.ptbo@gmail.com</p>	<p>Sabrina Ingram</p>	<p>Donna Lehman</p>
<p>18 Port Hope, St. Paul's (LP190) 131 Walton St Port Hope ON L1A 1N4 (905) 885-2622 stpauls.1305@gmail.com</p>	<p>Douglas Brown</p>	<p>Joan Smith</p>
<p>19 Port Perry, St. John's (LP200) 319 Queen St Box 1135 Port Perry ON L9L 1A9 (905) 982-8775</p>	<p>Angelica Atkins</p>	<p>John Sanderson</p>
<p>20 Sunderland, Wick (LP092) 1295 Concession.2 RR 2 Box 171 Sunderland ON L0C 1H0</p>	<p>Lloyd M. Clifton (Stated Supply)</p>	<p>Angie Young</p>
<p>21 Warkworth, St. Andrew's (LP240) 20 Mill St Box 118 Warkworth ON K0K 3K0 (705) 924-2838</p>	<p>Vacant</p>	<p>Marie Glover</p>

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

Other Ministries

1 Jonathan Baird Living Waters Mission, Peterborough

Appendix to Roll

1	William W. Baird	Retired
2	D.A. (Sandy) Beaton	Retired
3	Lloyd M. Clifton	Retired
4	David G. Cooper	Without Charge
5	Wayne Dawes	Retired
6	Blaine Dunnett	Retired
7	Kathryn Firth	Statead Supply, St. John's, Cresswell
8	Robert F. Flindall	Retired
9	Donald A. Freeman	Retired
10	Dorcas Gordon	Retired
11	Noel C. Gordon	Retired
12	Byron M. Grace	Retired
13	Helen Hartai	Retired
14	Lorna Hillian	Retired
15	Cheryl Horne	Retired
16	J. Desmond Howard	Retired
17	Henry W. Huberts	Without Charge
18	Terry D. Ingram	Retired
19	Elizabeth Jobb	Retired
20	David McBride	Retired
21	Roger Millar	Retired
22	Edward Musson	Retired
23	George A. Turner	Retired
24	Ronald Wallace	Retired

Clerk of Presbytery: Janet Halstead

1316 Melody Cres, Peterborough, ON K9K 2P7
 705-741-0645 jhhalstead@hotmail.com

14 PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Ajax, St. Andrew's (PK090) 35 Church St N Ajax ON L1T 2W4 (905) 683-7311 office@standrewsajax.ca</p>	<p>Vacant</p>	<p>Elizabeth Shariff</p>
<p>2 Ajax, St. Timothy's (PK010) 97 Burcher Rd Ajax ON L1S 2R3 905-683-6122 david.chung81@gmail.com</p>	<p>David Chung</p>	<p>David Chung</p>
<p>3 Ashburn, Burns (PK201) 765 Myrtle Rd W Ashburn ON L0B 1A0 (905) 655-8509 office@burnschurch.org</p>	<p>Robert Kennedy</p>	<p>Moyra Dobson</p>
<p>4 Leaskdale, St. Paul's (PK120) 12251 Regional Rd 1 Box 104 Leaskdale ON L0C 1C0 (905) 852-5921 reception@saintpauls.ca</p>	<p>Andrew J. Allison</p>	<p>Carrie Stoddart</p>
<p>5 Oshawa, Knox (PK050) 147 Simcoe St N Oshawa ON L1G 4S6 (905) 728-8673 knox.oshawa@gmail.com</p>	<p>Deon L. Slabbert</p>	<p>Thom Mambe</p>
<p>6 Oshawa, St. Luke's (PK060) 333 Rossland Rd W Oshawa ON L1J 3G6 (905) 725-5451 stlukespresbyterian@bellnet.ca</p>	<p>William H. Grace</p>	<p>Ted Franklin</p>
<p>- Oshawa, St. James (PK080) 486 Simcoe St S Oshawa ON L1H 4J8 (905) 725-3161 revbillgrace@gmail.com</p>	<p>William H. Grace</p>	<p>Vacant</p>

14 PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Oshawa, St. Paul's (PK070) 32 Wilson Rd N Oshawa ON L1G 6C8 (905) 725-8462 stpauls@stpaulspc.org	Wayne Reid (Stated Supply)	Eleanor Kisil
8 Pickering, Amberlea (PK590) 1820 Whites Rd Pickering ON L1V 1R8 (905) 839-1383 info@amberleachurch.ca	Mona Scrivens	Sheri Phillips
9 Toronto, Bridlewood (PK160) 2501 Warden Ave Toronto ON M1W 2L6 (416) 497-5959 bridlewood@bellnet.ca	Joseph Choi	Margaret Millius
10 Toronto, Clairlea Park (PK190) 3236 St. Clair Ave E Toronto ON M1L 1V7 (416) 759-3901 contact@clairleaparkpresbyterian.ca	J. Kevin Livingston	Joyce Donaldson
11 Toronto, Fallingbrook (PK250) 35 Wood Glen Rd Toronto ON M1N 2V8 (416) 699-3084 fboffice@rogers.com	Angela J. Cluney	Marion O'Brien
12 Toronto, Grace (West Hill) (PK290) 447 Port Union Rd Toronto ON M1C 2L6 (416) 284-8424 office@gracewesthill.ca	Alvin Eu-Shin Kim	Wendy Rickey
13 Toronto, Guildwood Community (PK300) 140 Guildwood Parkway Toronto ON M1E 1P4 (416) 261-4037 office@guildwoodchurch.ca	Vacant	Bruce Morrison

14 PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
14 Toronto, Knox (Agincourt) (PK320) 4156 Sheppard Ave E Toronto ON M1S 1T3 (416) 293-0791 knoxagincourt@gmail.com	Vacant	Hugh McGreechan
15 Toronto, Malvern (PK350) 1301 Neilson Rd Toronto ON M1B 3C2 (416) 284-2632 office@malvermpresbyterian.ca	Barbara Duguid	Margaret Horriگان
16 Toronto, Melville (West Hill) (PK370) 70 Old Kingston Rd Toronto ON M1E 3J5 (416) 283-3703 melville_church@bellnet.ca	Bethany McCaffrey	Dawn Meszaros
17 Toronto, St. Andrew's (PK440) 115 St. Andrew's Rd Toronto ON M1P 4N2 (416) 438-4100 office@standrewsscarborough.ca	C. Duncan Cameron Monica McClure	Yvonne Long
18 Toronto, St. David's (PK460) 1300 Danforth Rd Toronto ON M1J 1E8 (416) 267-7897 st.davids@bellnet.ca	Jacques V. Nel	Molly Naidoo
19 Toronto, St. John's (Milliken) (PK380) 410 Goldhawk Trail Toronto ON M1V 4E7 (416) 299-6537 stjohnsinfo@rogers.com	Vacant	Angela Deodat
20 Toronto, St. Stephen's (PK490) 3817 Lawrence Ave E Toronto ON M1G 1R2 (416) 431-0841 st.stephens.scarborough@gmail.com	Vacant	John Jenkinson

14 PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
21 Toronto, Westminster (PK520) 841 Birchmount Rd Toronto ON M1K 1R8 (416) 755-3007 westminster.presbyterian@bellnet.ca	Linda Martin	Joycelin Stanton
22 Toronto, Wexford (PK550) 7 Elinor Ave Toronto ON M1R 3H1 (416) 759-5947 wexford.pres@bellnet.ca	Vacant	Gail Campbell
23 Uxbridge, St. Andrew's-Chalmers (PK230) 40B Toronto St S Uxbridge ON L9P 1G9 (905) 852-6262	Sean Astop	Johann Cresswell
24 Whitby, St. Andrew's (PK130) 209 Cochrane St Whitby ON L1N 5H9 (905) 668-4022 standrewswhitby@bellnet.ca	Nicholas Athanasiadis (Interim Minister)	Gary Mountjoy

Other Ministries

- | | |
|-----------------|-----------------------------------|
| 1 Linda Larmour | Chaplain, Providence |
| 2 Ibrahim Wahby | Director, Life in Christ Ministry |

Appendix to Roll

- | | |
|-----------------------------|----------------|
| 1 Priscilla 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 |
| 8 Gerard J. Bylaard | Retired |
| 9 Donna M. Carter | Retired |
| 10 Marie Coltman (Diaconal) | Without Charge |
| 11 Scott A. Elliott | Without Charge |
| 12 Vicki Homes | Without Charge |
| 13 Annetta Hoskin | Retired |
| 14 James R. Kitson | Retired |

14 PRESBYTERY OF PICKERING

15	Erin C. Ko	Without Charge
16	Emmanuel Makari	Retired
17	W. James S. McClure	Retired, Minister Emeritus, St. Andrew's, Whitby
18	Glenn McCullough	Without Charge
19	J.P. (Ian) Morrison	Retired
20	David Murphy	Retired
21	Victoria Murray	Without Charge
22	Kenneth Kyung-Seo Park	Without Charge
23	Doug Paterson	Retired
24	Fred J. Reed	Retired
25	Lynda Reid	Retired
26	M. Helen Smith	Retired
27	Robert H. Smith	Retired
28	Ronald E. VanAuken	Retired

Suspended

1	Lawrence V. Turner	Address unknown
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Clerk of Presbytery: J.P. (Ian) Morrison
 17 Earswick Dr, Toronto, ON M1E 1C7
 416-460-5214 Ian.morrison@sympatico.ca

15 PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Toronto, Armour Heights (ET140) 105 Wilson Ave Toronto ON M5M 2Z9 (416) 485-4000 estone@armourheights.org	Harris Athanasiadis Rebecca Jess	Michael Nettleton
2 Toronto, Beaches (ET150) 65 Glen Manor Dr Toronto ON M4E 3V3 (416) 699-5871 office@beacheschurch.org	Katherine McCloskey	Michael Brett
3 Toronto, Calvin (ET170) 26 Delisle Ave Toronto ON M4V 1S5 (416) 923-9030 office@calvinchurchtoronto.com	Emily K. Bisset	Annette Maclean
4 Toronto, Glenview (ET280) 1 Glenview Ave Toronto ON M4R 1P5 (416) 488-1156 office@glenviewchurch.ca	D. Laurence DeWolfe	Norma McIntyre
5 Toronto, Iona (ET310) 1080 Finch Ave E Toronto ON M2J 2X2 (416) 494-2442 postmaster@tri-church.ca	Vacant	Margaret Black
6 Toronto, Knox (ET330) 630 Spadina Ave Toronto ON M5S 2H4 (416) 921-8993 nick@knoxtoronto.org	Nicolas Renaud	Ray Chin
7 Toronto, Leaside (ET340) 670 Eglinton Ave E Toronto ON M4G 2K4 (416) 422-0510 admin@leasidepresbyterianchurch.ca	Alexander Wilson	Carol Anne Armstrong

15 PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Toronto, Queen Street East (ET390) 947 Queen St E Toronto ON M4M 1J9 (416) 465-1143 queeneastchurch@gmail.com	Boghos Barbouri	Anne Kennedy
9 Toronto, Riverdale (ET400) 662 Pape Ave Toronto ON M4K 3S5 (416) 466-3246 wabisset@rogers.com	W. Alexander Bisset	Grace-ann McIntyre
- Toronto, Westminster (ET530) 154 Floyd Ave Toronto ON M4K 2B7 (416) 425-2214 wabisset@rogers.com	W. Alexander Bisset	Woon-Yong Chung
10 Toronto, Rosedale (ET420) 129 Mount Pleasant Rd Toronto ON M4W 2S3 (416) 921-1931 office@rpcc.ca	J. Wesley Denyer	David Campbell
11 Toronto, St. Andrew's (ET450) 73 Simcoe St Toronto ON M5J 1W9 (416) 593-5600 info@standrewstoronto.org	William Ingram Robert N. Faris	Ted Crysler
12 Toronto, St. John's (ET470) 415 Broadview Ave Toronto ON M4K 2M9 (416) 466-7476 me.walter@rogers.com	Maureen Walter	Elizabeth Ann Speers
13 Toronto, St. Mark's (ET480) 1 Greenland Rd Toronto ON M3C 1N1 (416) 444-3471 churchadministrator@stmarkstoronto.org	Daniel Cho	William McGowan

15 PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
14 Toronto, Toronto Chinese (ET180) 177 Beverley St Toronto ON M5T 1Y7 (416) 977-5625 office@torontocpc.com	Alan Goh Mary Pik Chun Lee	Esther Ng
15 Toronto, Toronto Formosan (ET125) 31 Eastwood Rd Toronto ON M4L 2C4 (416) 778-9615 mb.mccutcheon@utoronto.ca	M. Beth McCutcheon (Stated Supply)	Kwan Kao
16 Toronto, Trinity Mandarin (ET680) 1080 Finch Ave E Toronto ON M2J 2X2 (416) 226-1525 tmpc97@gmail.com	Vacant	Lily Lee
17 Toronto, Trinity (York Mills) (ET510) 2737 Bayview Ave Toronto ON M2L 1C5 (416) 447-5136 info@mytrinity.ca	Kirk Summers	Randal Phillips
18 Toronto, Westview (ET540) 233 Westview Blvd Toronto ON M4B 3J7 (416) 759-8531 westview@bellnet.ca	Vacant	Cathy Callon
- Toronto, Faith Community (ET640) 140 Dawes Rd Toronto ON M4C 5C2 (416) 699-0801 faithpresbyteriancc@gmail.com	Vacant	Sharon Maharaj
19 Toronto, Willowdale (ET560) 38 Ellerslie Ave Toronto ON M2N 1X8 (416) 221-8373 wpch.office@gmail.com	Matthew Sams	Anneli Rahnasto

Other Ministries

- | | |
|---------------------------|--|
| 1 Nita DeVenne (Diaconal) | Hospital Chaplain |
| 2 Charles J. Fensham | Associate Professor of Systematic Theology, Knox College |

15 PRESBYTERY OF EAST TORONTO

3	Terrie-Lee Hamilton (Diaconal)	Senior Administrator, Assembly Office
4	Stephen Kendall	Principal Clerk of Assembly
5	Yong Mi (Sarah) Kim	Executive Director, Women's Mission Society
6	Jeanie Lee	International Ministries Mission Staff
7	Pamela McCarroll	Associate Professor of Practical Theology, Emmanuel College
8	Paul McLean	Missionary, Taiwan
9	Donald G. Muir	Associate Secretary, Assembly Office and Deputy Clerk
10	Timothy Purvis	Associate Secretary, Ministry & Church Vocations
11	Ian A. Ross-McDonald	General Secretary, Life & Mission Agency
12	Deborah Stanbury	Executive Director, Arise Ministry
13	Glynis R. Williams	Associate Secretary, International Ministries

Appendix to Roll

1	Robert Bettridge	Without Charge
2	Kathy Brownlee	Retired
3	John C. Bryan	Retired
4	Mary F. Campbell	Retired
5	Wes Chang	Retired
6	Stephen Chen	Retired
7	James F. Czegledi	Without Charge
8	Janet A. DeWolfe	Without Charge
9	William A. Elliott	Retired
10	Pamela Emms	Retired
11	Richard W. Fee	Retired
12	A. Ross Gibson	Pastoral Psychotherapist
13	Sameh Hanna	Presbyterian Church in Egypt
14	Leone How (Diaconal)	Retired
15	Paul Kang	Without Charge
16	Nak-Joong Kim	Without Charge
17	Andy Kuo	Without Charge
18	Annalise Lauber	Retired
19	Hye-Ok Lee (Diaconal)	Without Charge
20	Caroline H. Loudon	Retired
21	Morag McDonald	Retired
22	Susan McElcheran (Diaconal)	Without Charge
23	William J. Middleton	Retired
24	Joseph Mok	Without Charge
25	David Pan	Retired
26	R. Donald Pollock	Retired
27	Dorothy Roberts (Diaconal)	Without Charge

15 PRESBYTERY OF EAST TORONTO

28	Magdy Sedra	Without Charge
29	Jean Sonnenfeld (Diaconal)	Retired
30	Charlotte Stuart	Retired
31	C. Rodger Talbot	Retired
32	John Ufkes	Without Charge
33	John W. Voelkel	Missionary
34	Stanley D. Walters	Retired
35	John Wu	Retired
36	Patricia Yorkden	Chaplain, Sunnybrook Health Science and Veterans' Centre

Missionaries - Retired

1	Richard Allen	2403 - 85 Thorncliffe Park Dr, Toronto, ON M4H 1L6
2	Catherine McMullen	605-9 Northern Heights Dr., Richmond Hill, ON L4B 4M5
3	Clarence McMullen	605-9 Northern Heights Dr., Richmond Hill, ON L4B 4M5
4	Diana Wadsworth	33 Inniswood Dr., Toronto, ON M1R 1E6

Suspended

1	Rafael Vallejo	1344 Eleanor Ave, Cambridge, ON N3H 4N2
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Ecumenical Shared Ministry

Toronto, Calvin (ET170) with Deer Park United Church

Clerk of Presbytery: W. Alexander Bisset 152 Floyd Ave, Toronto, ON M4K 2B7
416-275-0393 clerk.poet@rogers.com

16 PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bermuda, Hamilton, St. Andrew's (WT010) Box HM 193 Hamilton HMAX (441) 292-7601 pinkchurch@logic.bm	Vacant	Leon Amis
2 Toronto, Bonar-Parkdale (WT070) 250 Dunn Ave Toronto ON M6K 2R9 (416) 532-3729 janet.brewer@sympatico.ca	Vacant	Janet Brewer
3 Toronto, Celebration (WT080) 500 Coldstream Ave Toronto ON M6B 2K6 (416) 781-8092 carluci@gmail.com	Carluci Dos Santos	Isabela Dos Santos
4 Toronto, Fellowship (WT410) 80 Thistle Down Blvd Toronto ON M9V 1J2 (416) 741-3205	Soyon Esther Park	Carolyn Jones
5 Toronto, First Hungarian (WT140) 439 Vaughan Rd Toronto ON M6C 2P1 (416) 656-1342 zolvas@rogers.com	Zoltan Vass	Imre Molnar
6 Toronto, Ghanaian (WT390) 51 High Meadow Pl Toronto ON M9L 2Z5 (416) 747-0222 topresby@hotmail.ca	George Agyei Kwabi	Fred Apraku
7 Toronto, Graceview (WT400) 588 Renforth Dr Toronto ON M9C 2N5 (416) 621-0888 graceviewoffice@bellnet.ca	Rebekah Mitchell	Bob Twynam
8 Toronto, Mimico (WT160) 119 Mimico Ave Toronto ON M8V 1R6 (416) 255-0213 blwallac@live.ca	Vacant	Norma Bene Barb Wallace

16 PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Toronto, Morningside High Park (WT170) 4 Morningside Ave Toronto ON M6S 1C2 (416) 766-4765 minister@morningsidehighpark.com	Janet Ryu-Chan	Patricia Gerrie
10 Toronto, 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 Toronto, North Park (WT180) 1579 Royal York Rd Toronto ON M9P 3C5 (647) 705-8486 eliasmorales.nppc@gmail.com	Vacant	Cecilia Morales
12 Toronto, Portuguese Speaking (WT350) 100 Hepbourne St Toronto ON M6H 1K5 (416) 531-3644 lincolresende@yahoo.ca	Lincoln Resende	Kelinton Sganzerla
13 Toronto, Rexdale (WT211) 2314 Islington Ave Toronto ON M9W 5W9 (416) 741-1530 rexdalepresbyterianchurch@gmail.com	Vacant	Alex Asante
14 Toronto, Runnymede (WT220) 680 Annette St Toronto ON M6S 2C8 (416) 767-2689 runnymedepe@bellnet.ca	Vacant	Ruth Anne MacLennan
15 Toronto, St. Andrew's (Humber Heights) (WT230) 1579 Royal York Rd Toronto ON M9P 3C5 (416) 247-0572 standhh@on.aibn.com	Paulette Brown	Neila Darchiville

16 PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>16 Toronto, St. Andrew's (Islington) (WT240) 3819 Bloor St W Toronto ON M9B 1K7 (416) 233-9800 office@standrewsislington.org</p>	<p>D. Sean Howard</p>	<p>Joyce Dove</p>
<p>17 Toronto, St. Giles (Kingsway) (WT250) 15 Lambeth Rd Toronto ON M9A 2Y6 (416) 233-8591 sgk@bellnet.ca</p>	<p>Timothy D. Bruneau</p>	<p>Don Taylor</p>
<p>18 Toronto, St. Stephen's (Weston) (WT270) 3194 Weston Rd Toronto ON M9M 2T6 (416) 915-7790 ststephensweston@gmail.com</p>	<p>Vacant</p>	<p>Cathy McCulloch</p>
<p>19 Toronto, University (WT290) 1830 Finch Ave W Toronto ON M3N 1M8 (416) 663-3281 universitychurchtoronto@gmail.com</p>	<p>Vacant</p>	<p>Joan Pollard</p>
<p>20 Toronto, Weston (WT310) 11 Cross St Toronto ON M9N 2B8 (416) 241-1571 lance@westonpresbyterian.ca</p>	<p>Lance Odland</p>	<p>Betsy Banson</p>
<p>21 Toronto, Wychwood-Davenport (WT320) Box 73559 Wychwood PO Toronto ON M6C 1C0 (416) 743-1115 pastormaclee@gmail.com</p>	<p>Kyu-In Kevin Lee</p>	<p>Mark Wright</p>
<p>22 Toronto, York Memorial (WT330) 1695 Keele St Toronto ON M6M 3W7 (416) 653-7756 ympc@bell.net</p>	<p>Vacant</p>	<p>Heather-Anne Nicholls Lisa Steele</p>

Other Ministries

- | | |
|---------------------------|--|
| 1 John-Peter C. Smit | Synod Staff, Regional Minister for Congregational Health |
| 2 Tori A. Smit (Diaconal) | Synod Staff, Regional Minister for Faith Formation |

16 PRESBYTERY OF WEST TORONTO

3 Fred Stewart	General Presbyter
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Appendix to Roll

1 Brenda Adamson (Diaconal)	Retired
2 Sang Jin An	in Korea
3 Giovanna Cieli	Retired
4 Karsten Decker	in Germany
5 Stephen C. Farris	Retired
6 John A. Fraser	Retired
7 W. George French	Retired
8 W.J. Moorehead	Retired
9 Richey Morrow	Without Charge
10 Augustus Oku	Without Charge
11 R. Campbell Taylor	Retired
12 Isabel Vaughan	Retired
13 Joseph E. Williams	Retired

Missionaries - Retired

1 Istvan David Pandy-Szekeres	128 Hunyadi János St Utca, 3950, Sárospatak, Hungary
2 Irma Schultz	43 - 331 Trudelle St., Toronto, ON M1J 3J9

Clerk of Presbytery: John-Peter C. Smit 56 Thirty Third St, Toronto, ON M8W 3H3
647-348-0879 johnpetersmit@gmail.com

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Acton, Knox (BT090) 44 Main St N Acton ON L7J 1W2 (519) 853-2360 knoxtacton@gmail.com</p>	<p>Vacant</p>	<p>George Henderson</p>
<p>2 Boston (BT100) c/o 373 Wilson Dr Milton ON L9T 3E9 (905) 875-2804 scroll@sympatico.ca</p>	<p>Shawn Croll</p>	<p>Allan Parsons</p>
<p>- Omagh (BT101) c/o 373 Wilson Dr Milton ON L9T 3E9 (905) 875-2804 scroll@sympatico.ca</p>	<p>Shawn Croll</p>	<p>Beth Snoj</p>
<p>3 Bramalea, St. Paul's (BT020) 723 Balmoral Dr Bramalea ON L6T 1X5 (905) 792-2279 bmolengraaf@sympatico.ca</p>	<p>Barbara Molengraaf</p>	<p>Lesley Risinger</p>
<p>4 Brampton, Bramalea North (BT021) 925 North Park Dr Brampton ON L6S 5R8 (905) 458-7838 info@nbpc.ca</p>	<p>James Clark</p>	<p>Lois Leutri</p>
<p>5 Brampton, Heart Lake (BT040) 25 Ruth Ave Brampton ON L6Z 3X3 (905) 846-6657 info@heartlakechurch.com</p>	<p>Candice Bahadoor</p>	<p>Vacant</p>
<p>6 Brampton, St. Andrew's (BT030) c/o Kim Shepherd 60 Wildercroft Ave Brampton ON L6V 4G5 (905) 451-1723 info@standrewsbrampton.ca</p>	<p>Geoffrey M. Ross</p>	<p>Kim Shepherd</p>

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Campbellville, St. David's (BT060) Box 235 Campbellville ON L0P 1B0 (905) 854-9800 notgwerd@gmail.com	Drew Jacques	Brad Boehmer
8 Claude (BT051) 15175 Hurontario St Caledon ON L7C 2E3 (905) 838-3512 mary23chapel@gmail.com	Mary B. Campbell	Richard Harstone
9 Georgetown, Knox (BT110) 116 Main St S Georgetown ON L7G 3E6 (905) 877-7585 knoxpc@cogeco.net	Steven Boose	Craig Hutchison
- Limehouse (BT111) 12418 6th Line Limehouse ON L0P 1H0 (905) 877-1252 limehousechurch@live.ca	Steven Boose	Ted Brown
10 Georgetown, Union (BT121) 16789 22nd Sideroad RR 4 Georgetown ON L7G 4S7 (905) 877-8425 ikerby1@me.com	Vacant	Irene Kerby
11 Grand Valley, Knox (BT080) 2 Water St Grand Valley ON L9W 5X5 (519) 928-5400 junermaycock@bell.net	Noel Ramsey	June Maycock
12 Hillsburgh, St. Andrew's (BT130) Box 16 Hillsburgh ON N0B 1Z0 (519) 855-6216 staoffice@bellnet.ca	Stephen Mutavdzija	Mary Ellen Miller

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Malton, St. Mark's (BT220) 7366 Darcel Ave Malton ON L4T 3W6 (905) 677-4514 stmarkschurchmalton@gmail.com	Germaine Lovelace	Samuel Alfred
14 Milton, Knox (BT140) 170 Main St E Milton ON L9T 1N8 (905) 878-6066 knox@knoxmilton.com	Stephen Rothery	Karl Reichert
15 Mississauga, Almanarah (BT310) 255 Export Blvd Mississauga ON L5S 1Y4 (905) 565-1009 info.almanarah@gmail.com	Vacant	Ali Hazzouri
16 Mississauga, Chinese (BT290) 5230 River Forest Crt Mississauga ON L5V 2C6 (905) 819-4487 hugolau@m-cpc.ca	Hugo King-Wah Lau	Tina Yung
17 Mississauga, Clarkson Road (BT150) 1338 Clarkson Rd N Mississauga ON L5J 2W5 (905) 822-8911 office@clarksonpc.com	Gale Macdonald	Ron Fleck
18 Mississauga, Dixie (BT160) 3065 Cawthra Rd Mississauga ON L5A 2X4 (905) 277-1620 dixiepc@bellnet.ca	Karen Pozios	Juanita Lamb
19 Mississauga, Erindale (BT170) 1560 Dundas St W Mississauga ON L5C 1E5 (905) 277-4564 erindalepc@rogers.com	Jennifer R. Sokolowsky	Ann Lorenz

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
20 Mississauga, Glenbrook (BT180) 3535 South Common Crt Mississauga ON L5L 2B3 (905) 820-9860 office@glenbrook.ca	Ian B. McWhinnie	George Ryder
21 Mississauga, St. Andrew's (Port Credit) (BT200) 24 Stavebank Rd N Mississauga ON L5G 2T5 (905) 278-8907 standrewspc@bellnet.ca	Vacant	Karen Thorpe
22 Mississauga, St. Andrew's (Streetsville) (BT210) 295 Queen St S Mississauga ON L5M 1L9 (905) 826-2061 office@standrewsstreetsville.ca	Phye-Huat Chew	Barbara Taylor
23 Mississauga, White Oak (BT190) 6945 Meadowvale Town Centre Circle Mississauga ON L5N 2W7 (905) 821-2753 joanneticknor@hotmail.com	Billy Park	Joan Ticknor
24 Nassagaweya (BT061) 3097 15 Sideroad Campbellville ON L0P 1B0 (905) 854-1055 info@nassagaweya.com	Reuben A. St. Louis	Michael Lindinger
25 Norval (BT120) Box 58 Norval ON L0P 1K0 (905) 877-8867 norvalpresbyterianchurch@cogeco.net	Sarah Travis	Beatrice Henderson
26 Oakville, Hopedale (BT230) 156 Third Line Oakville ON L6L 3Z8 (905) 827-3851 sean@hopedalechurch.ca	Sean J. Foster	Deborah Jones-Snyders

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
27 Oakville, Knox (BT240) 89 Dunn St Oakville ON L6J 3C8 (905) 844-3472 office@knoxoakville.com	Jacquelyn Foxall	Phil Carey
28 Oakville, Knox Sixteen (BT250) 1150 Dundas St W Oakville ON L6H 7C9 (905) 257-2770 pastor@knox16.com	Patrick Gushue	Brenda Connell
29 Oakville, Trafalgar (BT270) 1525 Litchfield Rd Oakville ON L6H 5P4 (905) 842-2800 trafalgarchurchadmin@bellnet.ca	Carolyn McAvoy (Interim Minister)	Linda MacDonald Christine Leibold
30 Orangeville, Tweedsmuir Memorial (BT260) Box 276 Orangeville ON L9W 2Z7 (519) 941-1334 office@tweedsmuirpresbyterian.org	Hansel Chen	Ellen Sinclair
31 Ospringe, Knox (BT071) Box 696 Erin ON N0B 1T0 (519) 833-2902 empha8ize@gmail.com	Vacant	David Goulding

Other Ministries

- | | |
|--------------------|---|
| 1 Stuart Macdonald | Professor of Church and Society, Knox College |
|--------------------|---|

Appendix to Roll

- | | |
|--------------------------|----------------|
| 1 Samina Babar | Without Charge |
| 2 Peter Barrow | Retired |
| 3 Wayne J. Baswick | Retired |
| 4 Roma Browne (Diaconal) | Retired |
| 5 Lincoln Bryant | Without Charge |
| 6 Young Suk Cho | Without Charge |
| 7 Susie S. Choi | Without Charge |
| 8 Gerald E. Doran | Retired |
| 9 M. Rosemary Doran | Retired |

17 PRESBYTERY OF BRAMPTON

10	Sandy D. Fryfogel	Retired
11	Sherif Garas	Retired
12	Stephen A. Hayes	Retired
13	John B. Henderson	Retired
14	Jan Hieminga	Retired
15	W. Grant Johnston	Retired
16	Hugh C. Jones	Retired
17	Hong Bum (David) Kim	Without Charge
18	James Knott	Retired
19	Joan Murcar (Diaconal)	Without Charge
20	Marion F. Schaffer	Retired
21	A. Harvey Self	Without Charge
22	Susan Sheridan	Retired
23	Brad Shoemaker	Without Charge
24	Creola Simpson	Without Charge
25	Janet L. Sinclair	Retired
26	Donald C. Smith	Retired
27	Frances A. Sullivan (Diaconal)	Without Charge
28	Howard T. Sullivan	Retired
29	Wayne Wardell	Retired
30	Bruce V. Will	Without Charge

Diaconal Ministries - Other

1	Hazell Davis	820-2222 Lakeshore Rd, Oakville, ON L6L 5G5
2	Jean Stewart	Address unknown

Suspended

1	Edward S. Dowdles	1 Red Squirrel Crt, Brampton, ON L6R 1A5
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Ecumenical Shared Ministry

Grand Valley, Knox (BT080) with United Church

Clerk of Presbytery: Sean J. Foster 156 Third Line, Oakville, ON L6L 3Z8
905-827-3851 sean@hopedalechurch.ca

18 PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Aurora, St. Andrew's (OR010) 32 Mosley St Aurora ON L4G 1G9 (905) 727-5011 standrewsaurora@gmail.com</p>	<p>Soong Huh</p>	<p>Adele Samuel</p>
<p>2 Beeton, St. Andrew's (OR151) 128 Main St W Box 164 Beeton ON L0G 1A0 (905) 729-0055 jhongbeeton@yahoo.ca</p>	<p>John Hong</p>	<p>Lynn Routledge</p>
<p>3 Bolton, Caven (OR020) 110 King St W Bolton ON L7E 1A2 (905) 857-2419 cavenoffice@rogers.com</p>	<p>Jeremy R. Lowther</p>	<p>Brad van Lenthe</p>
<p>4 Bradford, St. John's (OR030) 2940 10th Sideroad Box 286 Bradford ON L3Z 2A8 (905) 775-7274 adminassistant@stjohnspresbyterian.ca</p>	<p>Daniel D. Scott</p>	<p>Jim Martin</p>
<p>5 Keswick (OR200) 23449 Woodbine Ave Keswick ON L4P 3E9 (905) 476-3485 admin@kespres.ca</p>	<p>Kirk D. MacLeod</p>	<p>Amy Judd</p>
<p>6 King City, St. Andrew's (OR040) 13190 Keele St King City ON L7B 1J2 (905) 833-2325 info@standrews-kingcity.ca</p>	<p>Vacant</p>	<p>Kathleen Patterson</p>
<p>7 Kleinburg, Cornerstone Community (OR180) 180 Nashville Rd Box 272 Kleinburg ON L0J 1C0 (905) 893-7000 info@thecornerstonechurch.ca</p>	<p>Richard Manafa</p>	<p>Vacant</p>

18 PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Maple, St. Andrew's (OR050) 9860 Keele St Maple ON L6A 3Y4 (905) 832-2061 standrewspresmaple@bellnet.ca	Vacant	Vacant
9 Markham, Celebration (OR210) 14-2800 John St Markham ON L3R 0E2 (647) 237-1304 jamesyang@celebrationpc.com	James Yang	William Loo
10 Markham, Chapel Place (OR080) 8 Chapel Pl Markham ON L3R 9C4 (905) 946-0906 office@cpcc.ca	Nagi Said Freddie Saleh	Wadie Rezk
11 Markham, Chinese (OR070) 2250 Denison St Markham ON L3S 1E9 (905) 946-1725 info@mcpc.ca	Koon Kau Lawrence Leung	Brian Lee
12 Markham, St. Andrew's (OR060) 143 Main St N Markham ON L3P 1Y2 (905) 294-4736 standrew1@bellnet.ca	Peter Ma	John Hazlewood
13 Newmarket, St. Andrew's (OR090) 484 Water St Newmarket ON L3Y 1M5 (905) 895-5512 info@standrewsnewmarket.org	Robert T. Royal Laura Duggan	Diane Hamilton
14 Nobleton, St. Paul's (OR100) 5750 King Rd Nobleton ON L0G 1N0 (905) 859-0843 secretary@stpaulsnobleton.ca	Jeffrey F. Loach	John Mullings

18 PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Richmond Hill (OR110) 10066 Yonge St Richmond Hill ON L4C 1T8 (905) 884-4211 rhpreschurch@hotmail.com	Duncan Jeffrey	Susan Falla-Johnson
16 Schomberg, Emmanuel (OR152) Box 121 Schomberg ON L0G 1T0 jhongbeeton@yahoo.ca	John Hong	Barb Hilts
17 Stouffville, St. James (OR120) 6432 Main St Stouffville ON L4A 1G3 (905) 640-3151 st.james.secretary@bellnet.ca	Joan M. Masterton	Yvonne Hurst
18 Sutton West, St. Andrew's (OR130) 20858 Dalton Rd Box 312 Sutton West ON L0E 1R0 (905) 722-3544 stasutton@gmail.com	Vacant	Gayle Clarke
19 Thornhill (OR140) 271 Centre St Thornhill ON L4J 1G5 (905) 889-5391 admin@tpchurch.net	Heather J. Vais	Deborah Kerner
20 Tottenham, Fraser (OR150) 70 Queen St S Box 495 Tottenham ON L0G 1W0 (905) 936-6561 fraserchurch@gmail.com	Jonathan Dennis	Jim Allan
21 Unionville (OR160) 600 Village Pky Unionville ON L3R 6C2 (905) 475-6233 Julie@upc.community	Vacant	Margaret MacKenzie

18 PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
22 Vaughan, St. Paul's (OR170) 10150 Pine Valley Dr Box A4 RR 2 Woodbridge ON L4L 1A6 (905) 832-8918 info@stpaulspresbyterianvaughan.ca	Vacant	Jean Redfern

Other Ministries

- | | |
|--------------------------|----------------------------|
| 1 Albertha H. Carmichael | Chaplain, Mackenzie Health |
| 2 John A. Vissers | Principal, Knox College |

Appendix to Roll

- | | |
|-----------------------------|---|
| 1 Marion Ballard (Diaconal) | Without Charge |
| 2 J. N. Balsdon | Retired |
| 3 Gordon A. Beaton | Retired |
| 4 Charles F. Boyd | Retired |
| 5 Catherine Chalin | Retired |
| 6 Ian A. Clark | Retired |
| 7 Jean Cook (Diaconal) | Retired |
| 8 Thomas Eng | Retired |
| 9 June Holohan (Diaconal) | Without Charge |
| 10 Heather Jones | Without Charge |
| 11 Lordwin Lim | Without Charge |
| 12 Allyson A. MacLeod | Studying |
| 13 N. Elaine Nagy | Spiritual Care Educator, Toronto Western Hospital |
| 14 Samuel M. Priestley, Jr. | Retired |
| 15 Victor Shepherd | Retired |
| 16 Clive W. Simpson | Retired |

Clerk of Presbytery: Jeffrey F. Loach

4 Cross Ave, Nobleton, ON L0G 1N0
 905-859-0843 jeff@stpaulsnobleton.ca

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 knoxalliston@bellnet.ca	Tobey N. Boyer	Barbara Knox
- Mansfield, St. Andrew's (BA011) c/o 160 King St S Alliston ON L9R 1B9 knoxalliston@bellnet.ca	Tobey N. Boyer	Irene Knisley
2 Barrie, St. Andrew's (BA030) 47 Owen St Barrie ON L4M 3G9 (705) 728-3991 rick@standrewsbarrie.ca	Joanne Lee	Cheryl Anderson
3 Barrie, Westminster (BA040) 170 Steel St Barrie ON L4M 2G4 (705) 728-0541 office@westminsterpc.ca	Matthew E. Ruttan	Donald Hickey
4 Baxter, Living Faith Community (BA080) 206 Murphy Rd Angus ON L0M 1B1 (705) 424-0779 livingfaithbaxter@gmail.com	Jonathan Tait	Bryce Hawkins
5 Bracebridge, Knox (BA050) 120 Taylor Rd Bracebridge ON P1L 1J2 (705) 645-4521 knoxbb@muskoka.com	Heather J. Malnick	Elaine Heron
6 Coldwater, St. Andrew's (BA231) 28 Gray St Box 821 Coldwater ON L0K 1E0 (705) 686-3648 st.andrews.coldwater@gmail.com	John A. Giurin	Laird Vanni

19 PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Collingwood, First (BA070) 200 Maple St Collingwood ON L9Y 2R2 (705) 445-4651 firstchurch@rogers.com	Tim Raeburn-Gibson	Joan Vanderkooy
8 Creemore, St. Andrew's Maple Cross (BA090) 1 Caroline St W Creemore ON L0M 1G0 (705) 466-5838	Vacant	Keith Rowbotham
9 Dunedin, Knox (BA091) c/o Jean Rowbotham 8933 Dunedin RR 4 Creemore ON L0M 1G0 webgirlrocks@hotmail.com	Vacant	Jean Rowbotham
10 Elmvale (BA110) 22 Queen St E Elmvale ON L0L 1P0 (705) 322-1411 elmknopres@rogers.com	Vacant	Marlene Lambie
- Flos, Knox (BA111) c/o Elaine Tubman 3249 Ushers Rd Elmvale ON L0L 1P0 (705) 322-1411 windfire03@hotmail.com	Vacant	Sandra Conn
11 Gravenhurst, Knox (BA051) 315 Muskoka Rd N Gravenhurst ON P1P 1G4 (705) 687-4215 knoxgrav@gmail.com	Vacant	Donald Jones
12 Hillsdale, St. Andrew's (BA130) 6 Mill St W Hillsdale ON L0L 1V0 (705) 721-0134	Vacant	Lorna McFadden

19 PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>13 Huntsville, St. Andrew's (BA140) 1 High St Huntsville ON P1H 1P2 (705) 789-7122 standrew@vianet.ca</p>	<p>Timothy Ferrier</p>	<p>Ken Morrison</p>
<p>14 Ivy (BA082) 5067 20th SideRd RR 3 Thornton ON L0L 2N0 darren.may@rogers.com</p>	<p>Vacant</p>	<p>Debbie Brinkman</p>
<p>15 Midland, Knox (BA150) 539 Hugel Ave Midland ON L4R 1W1 (705) 526-7421 office@knoxmidland.ca</p>	<p>Alton Ruff</p>	<p>Mary Lea Craig</p>
<p>16 Nottawa, Emmanuel (BA250) 3521 County Rd 124 Box 12 Nottawa ON L0M 1P0 (705) 444-6823 office@emmanuelpresbyterian.ca</p>	<p>Vacant</p>	<p>Robert Marritt</p>
<p>17 Orillia, St. Andrew's (BA160) 99 Peter St N Orillia ON L3V 4Z3 (705) 325-5183 admin@standrewsorillia.com</p>	<p>Vacant</p>	<p>Barry Doyle</p>
<p>18 Orillia, St. Mark's (BA170) 429 Jamieson Dr Box 2592 Stn Main Orillia ON L3V 7C1 (705) 325-1433 linda.pattoncowie@live.com</p>	<p>Linda A. Patton-Cowie</p>	<p>Irene Malloch</p>
<p>19 Parry Sound, St. Andrew's (BA260) 58 Seguin St Parry Sound ON P2A 1B6 (705) 746-9612 info@stanps.ca</p>	<p>Vacant</p>	<p>Bonnie Ramsay</p>

19 PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
20 Penetanguishene, First (BA180) 20 Robert St E Penetanguishene ON L9M 1K9 705-549-5226 spearns@sympatico.ca	William Min	Shirley Spearn
21 Port Carling, Knox (BA190) 93 Joseph St Box 283 Port Carling ON P0B 1J0 (705) 765-3797	Glynis Faith	Ken Shortt
- Torrance, Zion (BA191) 1046 Torrance Rd Torrance ON P0C 1M0 (705) 765-3797 pastor4faith@gmail.com	Glynis Faith	Garnet Schenk
22 Stayner, Jubilee (BA200) Box 26 Stayner ON L0M 1S0 (705) 428-2653 jubileepres@rogers.com	Darren May	John Hindle
23 Stroud (BA021) 2180 Victoria St Innisfil ON L9S 1K4 (705) 436-3323 stroudpresbyterianchurch@gmail.com	H. Douglas L. Crocker	Peter Walton
24 Uptergrove, Knox (BA220) c/o 15 Hulst Dr Bradford ON L3Z 2T3 (705) 325-9499 chercor.corey@hotmail.com	Corey Ball	Lenore MacDonald
- East Oro, Esson (BA221) c/o Evelyn Horne, Clerk 63 Calverley Ave Orillia ON L3V 3T3 (705) 325-1255 ehorne935@gmail.com	Corey Ball	Evelyn Horne

19 PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Jarratt, Willis (BA222) c/o Sheila Ego 3608 Line 9 N RR 4 Coldwater ON L0K 1E0 robertsheila.ego@hotmail.ca	Corey Ball	Sheila Ego
25 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
26 Victoria Harbour, St. Paul's (BA230) Box 400 95 Jephson St Victoria Harbour ON L0K 2A0 gillespiewilson@gmail.com	Vacant	Sharon Wilson
27 Wasaga Beach Community (BA270) 208 Mosley St Wasaga Beach ON L9Z 2K1 (705) 429-1461 wbpres@rogers.com	Barry Doner	Marilyn Schneider

Appendix to Roll

1 Michael Barnes	Retired
2 J. Cameron Bigelow	Retired
3 Linda Bigelow (Diaconal)	Retired
4 Candice Bist	Retired
5 Keith E. Boyer	Retired
6 Christopher Carter	Without Charge
7 James W. Cooper	Retired
8 Sheila B. Fink	Retired
9 Robert J. Graham	Retired
10 Robert Henderson	Without Charge
11 Kenneth A. Heron	Retired
12 H.D. Rick Horst	Retired
13 Karen Horst	Retired
14 Elizabeth Inglis	Without Charge
15 Jeff G. Inglis	Without Charge

19 PRESBYTERY OF BARRIE

16	F. James Johnson	Retired
17	Seung-Ryhon Kim	Retired
18	Lois J. Lyons	Retired
19	A. R. Neal Mathers	Retired
20	Reg J. McMillan	Retired
21	Michelle McVeigh	Without Charge
22	Winston A. Newman	Retired
23	Diane E. Reid (Diaconal)	Without Charge
24	Margaret Robertson	Retired
25	Gary Robinson	Retired
26	Peter D. Ruddell	Retired
27	Lori Scholten-Dallimore	Without Charge
28	James A. Sitler	Retired
29	Malcolm D. Summers	Retired
30	James A. Thomson	Retired
31	Gordon E. Timbers	Retired
32	George C. Vais	Retired
33	Allyson Voo	Without Charge
34	Blake W. Walker	Retired
35	James A. Young	Retired
36	John P. Young	Retired

Clerk of Presbytery: James A. Sitler

1003 Cherish Creek Ln, RR 3, Bracebridge, ON P1L 1X1
705-646-2432 presbar@outlook.com

20 PRESBYTERY OF TEMISKAMING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Englehart, St. Paul's Emmanuel (TE020) Box 53 Englehart ON P0J 1H0	Vacant	Marjie Hayes
2 Kapuskasing Community (TE030) 17A Ash St Kapuskasing ON P5N 3H1 (705) 335-5338 pastorjameskap@hotmail.com	Byung Yun James Ko	Anne Jamieson
3 New Liskeard, St. Andrew's (TE050) 45 Wellington St N Box 908 New Liskeard ON P0J 1P0 (705) 647-8401 standrewsni@parolink.net	Vacant	Andrew McCaig
4 Tomstown (TE021) c/o Kathleen Scott 953933 Hwy 569 RR1 Englehart ON P0J 1H0 englehartsilver@hotmail.com	Vacant	Kathleen Scott

Ecumenical Shared Ministry

Englehart, St. Paul's Emmanuel (TE020) and Emmanuel United
Kapuskasing Community (TE030) and Kapuskasing United

Clerk of Presbytery: Colleen Walker
Box 1106, Englehart, ON P0J 1H0
705-544-1991 englehartsilver@hotmail.com

21 PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Burk's Falls, St. Andrew's (AN080) 107 Yonge St Box 249 Burk's Falls ON P0A 1C0 janmcwaters@yahoo.ca	Steven K. Smith	Jan McWaters
- Magnetawan, Knox (AN081) Sparks Street, South RR 3 Box 194 Magnetewan ON P0A 1P0 (705) 387-4882	Steven K. Smith	Eleanor Bell George Brooks
- Sundridge, Knox (AN082) 59 Main St Box 1005 Sundridge ON P0A 1Z0 knoxchurchsundridge@gmail.com	Steven K. Smith	John MacLachlan
2 North Bay, Calvin (AN010) 401 First Ave W. North Bay ON P1B 3C5 (705) 474-4750 calvinnorthbay@gmail.com	Frances Savill	Kim Winrow
3 Sault Ste. Marie, St. Paul's (AN040) 136 Cathcart St Sault Ste. Marie ON P6A 1E3 (705) 945-7885 drlaity@shaw.ca	Sean Seongik Kim	Don Laity
- Sault Ste. Marie, Victoria (AN041) 766 Carpin Beach Rd Sault Ste. Marie ON P6A 5K6 (705) 779-2573 sskimrevdr@gmail.com	Sean Seongik Kim	Rob Marshall
4 Sault Ste. Marie, Westminster (AN050) 134 Brock St Sault Ste. Marie ON P6A 3B5 (705) 254-4801 office@westminsterchurch.ca	Charlene E. Wilson John R. Wilson	Susan Lapish

21 PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Sudbury, Calvin (AN060) 1114 Auger Ave Sudbury ON P3A 4B2 (705) 566-0652 calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt
6 Sudbury, Knox (AN070) 73 Larch St Sudbury ON P3E 1B8 (705) 675-8891 calvinpc@hotmail.com	Daniel J. Reeves (Interim Minister)	Vi Kirkpatrick

Appendix to Roll

- | | |
|---------------------|----------------|
| 1 Leslie H. Drayer | Retired |
| 2 G. Dennis Freeman | Retired |
| 3 Arlene Hartford | Retired |
| 4 David Jack | Without Charge |
| 5 Shelley Kennedy | Without Charge |

Clerk of Presbytery: Don Laity 20 Westridge Rd, Sault Ste Marie, ON P6C 5W5
 705-949-8452 drlaity@shaw.ca

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Arthur, St. Andrew's (WW010) 190 Tucker St Box 159 Arthur ON N0G 1A0 (519) 848-3710 st.andrewsarthur@gmail.com	Edward Charlton	Vacant
- Gordonville, St. Andrew's (WW011) c/o Dianne MacDonald RR 4 Kenilworth ON N0G 2E0 (519) 848-3710 st.andrewsarthur@gmail.com	Edward Charlton	Dianne MacDonald
3 Cambridge, Central (WW030) 7 Queen's Sq Cambridge ON N1S 1H4 (519) 623-1080 office@cpcmail.ca	Aubrey J. Botha	Lynda Pinnington
4 Cambridge, Knox Preston (WW040) 132 Argyle St N Cambridge ON N3H 1P6 (519) 653-6691 revbill@rogers.com	William Bynum	Vacant
5 Cambridge, St. Andrew's Hespeler (WW070) 73 Queen St E Cambridge ON N3C 2A9 (519) 658-2652 office@standrewshespeler.ca	W. Scott McAndless	Stephen Marsh
6 Cambridge, Westside (WW060) 130 Victoria Ave Cambridge ON N1S 1Y2 (519) 621-3630 standrews11@bellnet.ca	Mark B. Gaskin	Douglas Kelly
7 Crieff, Knox (WW241) 7156 Concession 1 RR 2 Puslinch ON N0B 2J0 (519) 824-8757 gmacrobbie@sympatico.ca	Mi Hoa Michelle Yoon	Gwen MacRobbie

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Eden Mills (WW251) 136 Barden St Eden Mills ON N0B 1P0 (519) 856-2452 eloise_gardiner@hotmail.com	Vacant	Eloise Gardiner
9 Elmira, Gale (WW090) 10 Barnswallow Dr Elmira ON N3B 0A8 (519) 669-2852 office@galepresbyterian.com	Vacant	Darlene Vandermeij
10 Elora, Knox (WW100) 51 Church St E Elora ON N0B 1S0 (519) 846-0680 knoxelora@wightman.ca	Susan V. Clarke	Shelly Maitland
- Alma, St. Andrew's (WW101) c/o Jo-anne Hall Box 73 Alma ON N0B 1A0 minister@wightman.ca	Susan V. Clarke	Jo-Anne Hall
11 Fergus, St. Andrew's (WW110) 325 St. George St W Fergus ON N1M 1J4 (519) 843-3565 standrewschurch@wightman.ca	Peter Bush	Pauline Hall
12 Guelph, Knox (WW120) 20 Quebec St Guelph ON N1H 2T4 (519) 821-0141 office@knoxguelph.ca	Johannes Olivier	Ann Wilson
13 Guelph, Kortright (WW150) 55 Devere Dr Guelph ON N1G 2T3 (519) 836-9400 office@kortrightchurch.org	Alex MacLeod	Andrew Isaak

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
14 Guelph, St. Andrew's (WW130) 161 Norfolk St Guelph ON N1H 4J8 (519) 822-4772 mailbox@standrewsguelph.com	John C. Borthwick	Nancy Nichol
15 Guelph, Westminster-St. Paul's (WW140) 206 Victoria Rd N Guelph ON N1E 5H8 (519) 824-5221 church@westminsterstpauls.ca	Vacant	Robert Renton
16 Harriston, Knox-Calvin (WW160) 135 Elora St S Box 689 Harriston ON N0G 1Z0 (519) 338-2624 kepc-office@wightman.ca	Kathleen Morden	Terry Fisk
17 Kitchener, Calvin (WW170) 248 Westmount Rd E Kitchener ON N2M 4Z1 (519) 744-4061 calvin@calvinchurch.ca	Ferenc Szatmari	Bonnie Street
18 Kitchener, Doon (WW180) 35 Roos St Kitchener ON N2P 2B9 (519) 748-4540 churchoffice@doonpc.com	Megan Penfold	Catherine MacDonald
19 Kitchener, Hungarian Mission (WW320) c/o 54 Queen St N Kitchener ON N2H 2H2 519-578-4430	Vacant	
20 Kitchener East (WW290) 10 Zeller Dr Kitchener ON N2A 4A8 (519) 748-9786 kepc@golden.net	Mark Richardson	Kerry Weir

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
21 Kitchener, St. Andrew's (WW210) 54 Queen St N Kitchener ON N2H 2H2 (519) 578-4430 mailbox@standrewskw.com	Marty Molengraaf	Margaret Warren
22 Mount Forest, St. Andrew's (WW220) 196 Birmingham St E Mount Forest ON N0G 2L2 (519) 323-2827	Vacant	Ellenor MacEachern
- Conn, Knox (WW221) 8015 Hwy 89 Box 44 Conn ON N0G 1N0 519-323-0065 prenkeworship@gmail.com	Vacant	Penny Renken
23 Palmerston, Knox (WW230) 315 Main St W Box 652 Palmerston ON N0G 2P0 (519) 343-3201 revnickpavel@yahoo.com	Nicolae Pavel	Warren MacEachren
24 Puslinch, Duff's (WW240) 319 Brock Rd S Puslinch ON N0B 2J0 (519) 763-1163 duffspresbyterianchurch@gmail.com	Vacant	Doug McCaig
25 Rockwood (WW250) Box 669 Rockwood ON N0B 2K0 (519) 856-2483 dimcboyd@rogers.com	Diane Boyd	Marion Hunter
26 Waterloo, Joonim (WW300) c/o 22 Bridgeport Rd W Waterloo ON N2L 2Y3 (519) 883-0808 joonimchurch@gmail.com	Vacant	Hyungsuk Kim

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
27 Waterloo, Knox (WW260) 50 Erb St W Waterloo ON N2L 1T1 (519) 886-4150 knox@knoxwaterloo.ca	T. Hugh Donnelly Courtney M. Crawford	Deborah Schlichter

Other Ministries

1 Kristine E. O'Brien	Managing Director, Crieff Hills
2 Glen C. Soderholm	Two Rivers, Guelph

Appendix to Roll

1 Samir Aboukeer	Without Charge
2 Wayne C. Allen	Without Charge
3 Brooke Ashfield	Retired
4 Linda Ashfield	Retired
5 Linda J. Bell	Retired
6 Arnold A. Bethune	Retired
7 Calvin B. Brown	Retired
8 Ji Hoon Cho	Without Charge
9 Darrell R. Clarke	Without Charge
10 Jeffrey R. Crawford	Without Charge
11 Cathy J. Desmond	Without Charge
12 Frank M. DeVries	Retired
13 John A. Deyarmond	Retired
14 Robert T. Duncanson	Retired
15 Herbert F. Gale	Retired
16 Shirley Gale	Retired
17 Mark W. Gedcke	Without Charge
18 Mark Godin	Without Charge
19 Janice Hamalainen	Retired
20 John G. Hogerwaard	Retired
21 Donald A. Madole	Retired
22 Angus D. McGillivray	Retired
23 John McGurrin	Retired
24 Donald G. McInnis	Retired
25 Walter F. McLean	Retired
26 Linda Paquette	Retired
27 Wendy T. Paterson	Retired
28 George Robertson	Retired
29 Marnie Runhart (Diaconal)	Without Charge

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 brantfordkpc@gmail.com	Vacant	Vacant
2 King City, Hanwool (EH060) 2183 King Rd King City ON L7B 1G3 (647) 956-9101 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 revyyd@yahoo.com	Vacant	Eun Mi Kim
4 London, Korean Christian (EH020) 530 Topping Lane London ON N6J 3M7 (519) 473-5257 lkcc@rogers.com	Sung Hwan Jang	Han Kyu Kim
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 bible66@hotmail.com	Hun Seung Park Anna Hyeyoung Lee	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 1A7 (905) 354-0191 namsunc@hotmail.com	Vacant	C.S. Hwang
9 Oshawa, Korean (EH250) 486 Simcoe St S Oshawa ON L1H 4J8 647-524-7417 jhl8688@hanmail.net	Vacant	Seong-Keun (Richard) Kim
10 Toronto, Galilee (EH090) 1183 Davenport Rd Toronto ON M6H 2G7 (416) 533-4596 josephsootaeglim@yahoo.com	Joshua Jonghwa Kim	Young Jin Lee
11 Toronto, Korean Myung Sung (EH070) 1 Greenland Rd Toronto ON M3C 1N1 (416) 444-8002 bkim2005@gmail.com	Byung-Keuk Kim	Hyun Sook Choi
12 Toronto, St. Timothy (EH100) 106 Ravenscrest Dr Toronto ON M9B 5N3 (416) 626-9615 inkeekim@gmail.com	In Kee Kim Soo Jin (Solomon) Chung Simon Park	Young G. Kim
13 Toronto, Toronto Korean (EH110) 67 Scarsdale Rd Toronto ON M3B 2R2 (416) 447-5963 sonmoses@hotmail.com	Myung Soo Son Jonathan H. Hong	Sung Kyum Kim
14 Vaughan Community (EH080) 200 Racco Pkwy Thornhill ON L4J 8X9 (905) 881-2999 office@vccc.ca	Young-Min Koh Joseph Bae Jinsook Khang Angie Song	David An

Other Ministries

- | | |
|----------------|---|
| 1 Ho Jin Ahn | Korean Presbyterian Church of Nova Scotia |
| 2 Bong-Chan Ko | Gibbeun Sohrae Church, Mission |

23 PRESBYTERY OF EASTERN HAN-CA

3	Stephen Kwon	The Well Church
4	Eun Sung Moon	Gibbeun Sohrae Church, Mission

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	Without Charge
6	Dave Choi	Working in Nicaragua
7	Kyu Young Choi	Without Charge
8	Samuel Choi	Retired
9	Young Ki Eun	Without Charge
10	Peter S. Han	Retired
11	Theresa Han	Without Charge
12	Dale Henry	Without Charge
13	Seung-Doek Jeon	Without Charge
14	Chang Il Kim	Without Charge
15	Hyung-Ick Kim	Without Charge
16	Jong-Hwan John Kim	Chaplain, Etobicoke General
17	Myung Chun Kim	Retired
18	Robert H. Kim	in Korea
19	Shin Ki Kim	Without Charge
20	In Soo Kong	in Vietnam
21	Jung Hoon Lee	Without Charge
22	Nelson Imsung Lee	Without Charge
23	Soo Taeg Lim	Retired, Minister Emeritus, Galilee, Toronto
24	Sung Il Moon	Without Charge
25	Eun Suk Oh	Without Charge
26	Wan Tae Oh	Without Charge
27	Young Huem Ohm	Working in South Africa
28	Hyung Soon Park	Retired
29	Pok Young Paul Ryu	Retired
30	Joong Hyun Shin	Working for United Church, Alberta
31	Seung-Vin Shin	Without Charge
32	Mee Ja Sohn	Without Charge
33	Young Sik Yoo	Working for University of Toronto
34	Jane Ji Young Yoon	Studying
35	Young Do Yun	Without Charge

23 PRESBYTERY OF EASTERN HAN-CA

Clerk of Presbytery: Jinsook Khang

200 Racco Pkwy, Thornhill, ON L4J 8X9
416-409-0613 presby.easternhanca@gmail.com

24 PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ancaster, Alberton (HA011) 528 Alberton Rd N Box 5 Compartment 2 Alberton ON L0R 1A0	Vacant	Ann Lukey
2 Ancaster, St. Paul's (Carluke) (HA020) 526 Carluke Rd W RR 2 Ancaster ON L9G 3L1 (905) 648-6338 mostertnancy@gmail.com	Nancy Mostert	Donna Goodwill
- Binbrook, Knox (HA021) 2553 Binbrook Rd Box 24 Binbrook ON L0R 1C0 (905) 692-5290 binbrooksession@gmail.com	Nancy Mostert	Diane Switzer
3 Ancaster, St. Andrew's (HA010) 31 Sulphur Springs Rd Ancaster ON L9G 1L7 (905) 648-6024 revjohnread@gmail.com	John T. Read	Anne Yee-Hibs
4 Burlington, Brant Hills (HA040) 2138 Brant St Burlington ON L7P 3W5 (905) 335-2640 minister@branthills.org	Curtis Bablitz	Laura Rice
5 Burlington, Burlington East (HA380) 505 Walkers Line Burlington ON L7N 2E3 (905) 637-5155 bepc@burlingtoneast.net	Bruce W. McAnsh	Bob Dickison
6 Burlington, Knox (HA050) 461 Elizabeth St Burlington ON L7R 4B1 (905) 333-3013 info@knoxburlington.ca	Emma Duncan	Roxie Clendening

24 PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Burlington, St. Paul's (HA080) 2600 Headon Forest Dr Burlington ON L7M 4G2 (905) 332-8122 stpaulsburlington@gmail.com	Robert B. Sim	Douglas Needham
8 Caledonia (HA090) 117 Argyle St N Caledonia ON N3W 1B8 (905) 765-4524 caledonia.presbyterian@gmail.com	Janice Doyle	Kathleen Johnson
9 Dundas, Knox (HA100) 23 Melville St Dundas ON L9H 1Z7 (905) 627-0477 knoxdundas@cogeco.net	Penny Garrison	Bruce Hamilton
10 Grimsby, St. John's (HA110) 10 Mountain St Grimsby ON L3M 3J6 (905) 945-5352 admin@stjohnsgrimsby.com	Kyle Dore	Murray Bain
11 Hagersville, St. Andrew's (HA120) 44 Main St S Box 705 Hagersville ON N0A 1H0 (905) 768-1044	Vacant	Elizabeth Joan Nixon
12 Hamilton, Central (HA140) 165 Charlton Ave W Hamilton ON L8P 2C8 (905) 522-9098 info@cpchamilton.ca	J. Gregory Davidson	Eileen Carey
13 Hamilton, Chedoke (HA160) 865 Mohawk Rd W Hamilton ON L9C 7B9 (905) 383-6012 office@chedokechurch.ca	Vacant	Craig McNabb

24 PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>14 Hamilton, Erskine (HA180) 19 Pearl St N Hamilton ON L8R 2Y6 (905) 529-2255 erskine@bellnet.ca</p>	<p>Michael Aldred</p>	<p>Elizabeth Sadler</p>
<p>15 Hamilton, John Calvin Hungarian (HA190) 121 Birch Ave Hamilton ON L8L 6H8 (905) 525-3641 katalin.e.mills@gmail.com</p>	<p>Vacant</p>	<p>Charlotte Kantor</p>
<p>16 Hamilton, MacNab Street (HA200) 116 MacNab St S Hamilton ON L8P 3C3 (905) 529-6896 macnabsec@cogeco.ca</p>	<p>Steven Baldry</p>	<p>Irene Duffy</p>
<p>17 Hamilton, New Westminster (HA210) c/o St. David's 478 Wentworth St. N Hamilton ON L8L 5W9 (905) 545-3575 newwest1@bellnet.ca</p>	<p>Sandra Copland (Stated Supply)</p>	<p>Jeff Cass</p>
<p>18 Hamilton, Roxborough Park (HA220) c/o 1423 Upper Wellington St Hamilton ON L9A 3S8 (905) 381-9934 roxboroughparkchurch@gmail.com</p>	<p>Vacant</p>	<p>Anne Forsyth</p>
<p>19 Hamilton, St. Columba (HA240) 1540 Main St E Hamilton ON L8K 1E6 (905) 549-8053 st.columba@bellnet.ca</p>	<p>Vacant</p>	<p>David Chiahotny</p>
<p>20 Hamilton, St. Cuthbert's (HA250) 2 Bond St N Hamilton ON L8S 3W1 (905) 529-9067 st_cuthberts@bellnet.ca</p>	<p>Vacant</p>	<p>Jim Jones</p>

24 PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
21 Hamilton, St. David's (HA271) 478 Wentworth St N Hamilton ON L8L 5W9 (905) 522-1355 st.davids.presby.church@gmail.com	Sandra Copland (Stated Supply)	Margaret Siquenza
22 Hamilton, St. Paul's (HA280) 70 James St S Hamilton ON L8P 2Y8 (905) 522-2792 info@stpaulshamilton.ca	Vacant	David Church
23 Hamilton, South Gate (HA290) 120 Clarendon Ave Hamilton ON L9A 3A5 (905) 385-7444 southgatechurch@rogers.com	Vacant	Mary Promfret
24 Hamilton, Trinity (HA370) 720 Ninth Ave Hamilton ON L8T 2A3 (905) 385-5984 trinitypc@rogers.com	Matthew Lingard	Craig Kerr
25 Jarvis, Knox (HA300) Box 9 Jarvis ON N0A 1J0 (519) 587-2565	Vacant	Linda Miller
- Walpole, Chalmer's (HA301) 2058 Main St. N Box 9 Jarvis ON N0A 1J0 (519) 587-2565	Vacant	Les Fess
26 Kirkwall (HA310) c/o 1901 8th Concession W RR 1 Cambridge ON N1R 5S2 647-863-0120 pastor.monika@yahoo.ca	Monika Berezcki-Farkas	Norma Reeve

24 PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
27 Port Dover, Knox (HA320) 101 Chapman St W Box 1258 Port Dover ON N0A 1N0 (519) 583-2344	Vacant	Raymond Marks
28 Stoney Creek, Cheyne (HA330) 7 King St W Stoney Creek ON L8G 1G7 (905) 664-6043 cheynechurch@cogeco.ca	Stephen R. Lindsay	J.A. McIntosh
29 Stoney Creek, Family Church of Heritage Green (HA360) 360 Isaac Brock Dr Stoney Creek ON L8J 2R2 (905) 578-3003 office@heritagegreen.cc	Alex Douglas	Vacant
30 Waterdown, Knox (HA340) 80 Mill St N Box 221 Waterdown ON L0R 2H0 (905) 689-8115 church.office@knoxwaterdown.ca	Grant Vissers	Brenda Marriott
31 West Flamborough (HA350) 262 Middletown Rd Dundas ON L9H 5E1 (289) 440-2919 westflamboro.pc@gmail.com	Vacant	Elaine Krompart

Other Ministries

- | | |
|------------------|--|
| 1 Donald C. Hill | Chaplain, Maplehurst Correctional Complex |
| 2 Dong-Ha Kim | Director of Basic Degree Studies & Director of the Centre for Asian-Canadian Theology and Ministry, Knox College |
| 3 David Moody | Replanting Pastor, Presbytery of Hamilton |

Appendix to Roll

- | | |
|-----------------------|---------|
| 1 George E. Anderson | Retired |
| 2 Ronald C. Archer | Retired |
| 3 Judith Archer Green | Retired |
| 4 George Beals | Retired |

24 PRESBYTERY OF HAMILTON

5	Douglas A. Boyce	Retired
6	Nancy Calvert-Koyzis	Without Charge
7	W. Craig Cook	Retired
8	Robert C. Dawson	Retired
9	James R. Dickey	Retired
10	Robert Docherty	Retired
11	Donald A. Donaghey	Retired
12	John C. Duff	Retired
13	Victoria Eldridge	Retired
14	Ruth Gadsby (Diaconal)	Without Charge
15	Robert S. Geddes	Retired
16	Garfield Havemann	Retired
17	John J. Hibbs	Retired
18	Andrew R. Irvine	Retired
19	Stephen Jenvey	Without Charge
20	Paul Kantor	Retired
21	Susan K. Kerr	Without Charge
22	J. Mark Lewis	Retired
23	Amin Mansour	Retired
24	David L. McInnis	Retired
25	E. Ian McPhee	Retired
26	Alan M. McPherson	Retired
27	A. Harry W. McWilliams	Retired
28	Malcolm E. Muth	Retired
29	Willard K. Pottinger	Retired
30	G. Walter Read	Retired
31	Margaret Read (Diaconal)	Retired
32	Ferne Reeve	Retired
33	C. Gordon D. Reid	Retired
34	Hank Ruiters	Without Charge
35	Charmain Sebestyen	Without Charge
36	Catherine Stewart	Without Charge
37	Kathryn Strachan	Retired
38	Patricia Strung	Without Charge
39	Solomon U. Umazi	Without Charge
40	Konnie Vissers	Without Charge
41	JoAnne Walter	Retired
42	Lois Whitwell	Retired
43	Philip Wilson	Retired
44	M. Anne Yee-Hibbs	Retired

24 PRESBYTERY OF HAMILTON

Suspended

1 Brian Weatherdon

11673 - 7th Ave, Richmond, BC V7E 4X3

Ecumenical Shared Ministry

Hamilton, St. Columba (HA240) with Pioneer Memorial United Church

Jarvis, Knox (HA300) with Wesley United, Jarvis

Clerk of Presbytery: Robert B. Sim

2600 Headon Forest Dr, Burlington, ON L7M 4G2

905-921-5667 hampresby@gmail.com

25 PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Dunnville, Knox (NI020) 223 Lock St W Box 84 Dunnville ON N1A 1V3 (905) 774-5970 knoxoff@rogers.com</p>	<p>David J. Whitecross</p>	<p>Bill Baker</p>
<p>2 Fonthill, Kirk-on-the-Hill (NI181) 1344 Haist St Box 1302 Fonthill ON L0S 1E0 (905) 892-3729 calvinmlewis@live.com</p>	<p>Vacant</p>	<p>Eugene Malik</p>
<p>3 Fort Erie, St. Andrew's-Knox (NI030) 203 Highland Ave Fort Erie ON L2A 2X8 (905) 871-3450 standrewsknox@hotmail.com</p>	<p>Trish Archibald</p>	<p>Gail Morden</p>
<p>4 Niagara Falls, Chippawa (NI040) 8280 Willoughby Dr Niagara Falls ON L2G 6X2 (905) 295-4231 office@chippawapc.ca</p>	<p>Vacant</p>	<p>Randy Clegg</p>
<p>5 Niagara Falls, Drummond Hill (NI050) 6136 Lundy's Lane Niagara Falls ON L2G 1T1 (905) 358-9624 drummondhill@gmail.com</p>	<p>Wally Hong</p>	<p>Prince Ramoutor</p>
<p>6 Niagara Falls, Stamford (NI060) 3121 St. Paul Ave Niagara Falls ON L2J 2L8 (905) 356-2750 stamfordpresbyterian@cogeco.net</p>	<p>Anita Van Nest</p>	<p>Cheryl Olsen</p>
<p>7 Niagara-on-the-Lake, St. Andrew's (NI070) 323 Simcoe St Box 441 Niagara-on-the-Lake ON L0S 1J0 (905) 468-3363 standrewsnotl@gmail.com</p>	<p>Vacant</p>	<p>Suzanne Gouluck</p>

25 PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 North Pelham, First (NI080) 602 Metler Rd RR 3 Fenwick ON L0S 1C0 (905) 892-4716</p>	<p>Marian E. Raynard</p>	<p>Roger Miller</p>
<p>- Rockway (NI081) c/o 602 Metler Rd RR 3 Fenwick ON L0S 1C0</p>	<p>Marian E. Raynard</p>	<p>Donna Bachur</p>
<p>9 Port Colborne, The Gathering Place (NI090) 219 King St Port Colborne ON L3K 4G6 office@thegp.ca</p>	<p>Adam Bartha</p>	<p>Linda Caldwell-Kovacs</p>
<p>10 St. Catharines, Knox (NI100) 53 Church St St. Catharines ON L2R 3C3 (905) 641-8868 office@knoxchurch.com</p>	<p>Kenneth MacQuarrie</p>	<p>Diana James</p>
<p>11 St. Catharines, St. Giles (NI120) 205 Linwell Rd St. Catharines ON L2N 1S1 (905) 934-1901 stgiles1954@gmail.com</p>	<p>Cherie A. Inksetter</p>	<p>Joan Heagle</p>
<p>12 St. Catharines, Scottlea (NI111) 515 Scott St St. Catharines ON L2M 3X3 (905) 646-0616 scottlea1962@gmail.com</p>	<p>Jacob J. Lee</p>	<p>Jane Lindsay</p>
<p>13 St. Catharines, West St. Andrew's (NI130) 42 Pelham Rd St. Catharines ON L2S 1R4 (905) 684-7765 weststandrews3@gmail.com</p>	<p>Ruth Houtby</p>	<p>Vacant</p>
<p>14 Smithville (NI011) Box 345 143 St. Catharines St Smithville ON L0R 2A0 (905) 957-2297 revlpaul@gmail.com</p>	<p>Paul Shobridge (Stated Supply)</p>	<p>Bruce Hunter</p>

25 PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Thorold, St. Andrew's (NI150) 24 Clairmont St Thorold ON L2V 1R3 (905) 227-4844	Vacant	Nikki Szczechura
16 Welland, Hope Community (NI180) 335 Fitch St Welland ON L3C 4W7 (905) 735-3050	Vacant	Sandy Harper
17 Welland, St. Andrew's (NI190) 29 Bald St Welland ON L3C 5B7 (905) 734-4831 standrewswelland@bellnet.ca	Benoit Cousineau	Deborah 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 Campion	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 Virginia Head	Retired
12 R.J. Graham Kennedy	Retired
13 Elizabeth Kidnew	Retired
14 Margaret Kirkland	Retired
15 John E. Kurtz	Retired
16 Maria Lallouet	Retired
17 Calvin Lewis	Retired
18 J. Bernard McGale	Retired
19 John St. C. Neil	Retired
20 Nicole Reid	Cornerstone Ministries, Knox, Dunnville
21 Susanne M. Rescorl	Retired
22 Donna Riseborough	Retired
23 Brian R. Ross	Retired
24 Paul Shobridge	Retired, Stated Supply, Smithville

25 PRESBYTERY OF NIAGARA

25	Colleen L. Smith	Without Charge
26	George A. Tattrie	Retired
27	Tijs Theijssmeijer	Retired
28	Pearl Vasarhelyi	Retired
29	Martin Wehrmann	Retired
30	J. Edward R. Wiley	Retired
31	Dennis Wright	Retired

Clerk of Presbytery: David J. Whitecross

223 Lock St W, Box 84, Dunnville, ON N1A 1V3
(519) 843-1505 clerkniagarapresbytery@gmail.com

26 PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Brantford, Alexandra (PA010) 410 Colborne St Brantford ON N3S 3N6 (519) 753-1602 info@alexandrapresbyterian.ca	Vacant	Angeline Vandertuin
2 Brantford, Central (PA020) 97 Wellington St Brantford ON N3T 2M1 (519) 752-4932 cpc97@execulink.com	Vacant	Karen Wasacase
3 Brantford, Greenbrier (PA030) 11 Whiteoaks Ave Brantford ON N3R 5N8 (519) 752-4825 4timesoma@live.ca	Keesung Chang	Mary Purdy
4 Embro, Knox (PA070) 115 St. Andrews St Box 159 Embro ON N0J 1J0 (519) 475-4816 jherman@explornet.ca	Thomas Godfrey (Stated Supply)	Sharon Smith
5 Harrington, Knox (PA071) 963727 Rd 96 Box 8 RR3 Embro ON N0J 1J0 (519) 475-4011 jherman@xplornet.ca	Carol Hamilton	Marilyn Herman
6 Ingersoll, St. Paul's (PA080) 56 Thames St S Ingersoll ON N5C 2S9 (519) 485-3390 stpauls@execulink.com	Allan Brouwer	John Knox
7 Innerkip (PA090) 64 Blandford St Box 99 Innerkip ON N0J 1M0 (519) 469-3904 innpresb@execulink.com	Christopher W. Little	Bob Birtch

26 PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Mount Pleasant (PA041) 715 Mount Pleasant Rd Mount Pleasant ON N0E 1K0 (519) 484-2133 mppchurch@execulink.com	Dean Adlam	Velma Hughes
9 Norwich, Knox (PA100) 67 Main St W Box 758 Norwich ON N0J 1P0 lwagner@whitecoad.com	Vacant	Luann Wagner
- Bookton (PA101) c/o Shannon Mestdagh 311 Courtland St Delhi ON N4B 0A8 (226) 730-0762 shannon.mestdagh@gmail.com	Vacant	Shannon Mestdagh
10 Paris (PA110) 164 Grand River St N Paris ON N3L 2M6 (519) 442-2842 contact@parispresb.ca	Joel Sherbino	Jill Rickwood
11 Ratho (PA091) c/o Colleen Peat RR 1 Bright ON N0J 1B0 (519) 469-3904 nanny8@rogers.com	Vacant	Juanita Dorland
12 Simcoe, St. Paul's (PA120) 85 Lot St Simcoe ON N3Y 1S4 (519) 426-1845 sppc@kwic.com	Mikal C. Schomburg	Deb Melnyk
13 Tillsonburg, St. Andrew's (PA130) 46 Brock St W Tillsonburg ON N4G 2A5 (519) 842-8665 standrews46@rogers.com	Vacant	Murray Park

26 PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
14 Woodstock, Knox (PA140) 59 Riddell St Woodstock ON N4S 6M2 (519) 537-2962 office.knox.woodstock@bellnet.ca	Vacant	Josie Miller

Other Ministries

- | | |
|-----------------------|--|
| 1 David E. Sherbino | Professor of Spirituality and Pastoral Ministry, Tyndale |
| 2 Heather Vanderstelt | Chaplain, Parkwood Institute |

Appendix to Roll

- | | |
|--------------------------------------|--|
| 1 Larry Amiro | Retired |
| 2 Joyce DeGier VanderSpek | Without Charge |
| 3 Alan Dowber | Without Charge |
| 4 Wayne Hancock | Retired, Managing Director, Threefold Ministries |
| 5 John Herman | Retired |
| 6 Glenn Kukkola | Without Charge |
| 7 W. Rod Lewis | Retired |
| 8 W. Ian MacPherson | Retired |
| 9 Mark R. McLennan | Retired |
| 10 Donald S. Moore | Retired |
| 11 Issa A. Saliba | Retired |
| 12 Douglas Scott | Retired |
| 13 Frederick W. Shaffer | Retired |
| 14 Susan P. Shaffer | Retired |
| 15 Ian Shaw | Retired |
| 16 Robert Sinasac | Retired |
| 17 Vernon W. Tozer | Retired |
| 18 Milton D. Tully | Retired |
| 19 William Vanderstelt | Retired |
| 20 Margaret Vanderzweerde (Diaconal) | Retired |
| 21 Donald N. Young | Retired |

Diaconal Ministries - Other

- | | |
|------------------|---------------------------------------|
| 1 Frances Nugent | 14 Gilkison St, Brantford, ON N3T 1Z5 |
|------------------|---------------------------------------|

Clerk of Presbytery: Dean Adlam
40 Glendale Rd, Brantford, ON N3T 1P4
519-758-5516 deanandnadine@bell.net

27 PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Appin (LO020) c/o Rev. Amanda MacMillan 3449 Buttonwood Dr RR 6 Alvinston ON N0N 1A0 (519) 847-5263 revrev@brktel.on.ca</p>	<p>Amanda MacMillan</p>	<p>James May</p>
<p>- Melbourne, Guthrie (LO021) c/o Rev. A. MacMillan 3449 Buttonwood Dr RR 6 Alvinston ON N0N 1A0 (519) 847-5263 revrev@brktel.on.ca</p>	<p>Amanda MacMillan</p>	<p>Tom Jeffery</p>
<p>2 Crinan, Argyle (LO050) c/o Alan Carroll 25861 Carroll Line RR 1 West Lorne ON N0L 2P0 burnsmichaeld@gmail.com</p>	<p>Vacant</p>	<p>Alan Carroll</p>
<p>- Largie, Duff (LO051) c/o Paul McWilliam 12957 Coyne Rd Dutton ON N0L 1J0 (519) 762-2690</p>	<p>Vacant</p>	<p>Paul McWilliam</p>
<p>3 Dorchester (LO060) c/o Tom Charlton 53 Tarry Parkway Aylmer ON N5H 3E2 519-268-3399 holspringfarms@amtelecom.net</p>	<p>Jon Van Den Berg</p>	<p>Linda Charlton Tom Charlton</p>
<p>4 Dutton, Knox-St. Andrew's (LO070) 162 Nancy St Dutton ON N0L 1J0 (519) 762-3521 knox.standrewsprespc@gmail.com</p>	<p>Andrew P. Thompson</p>	<p>Ron Lackey</p>

27 PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Fingal, Knox (LO080) 35596 Fingal Line Fingal ON N0L 1K0 (519) 769-2157 knoxfingal@gmail.com	Vacant	Janice Lockhart
6 Glencoe (LO090) 177 Main St Glencoe ON N0L 1M0 (519) 287-2743 revdeb1717@gmail.com	Deborah Dolbear-Van Bilsen	Joan Puspoky
- Wardsville, St. John's (LO091) Box 164 Wardsville ON N0L 2N0 (519) 287-2558 revdeb1717@gmail.com	Deborah Dolbear-Van Bilsen	Sheila Morrison
7 London, Chalmers (LO120) 342 Pond Mills Rd London ON N5Z 3X5 (519) 681-7242 chalmerspresbyterian@bellnet.ca	John R. Bannerman	Tom Hunter
8 London, Elmwood Avenue (LO130) 111 Elmwood Ave E London ON N6C 1J4 (519) 438-3492 contact@elmwoodchurch.ca	Andrew Fullerton	Cathy Cornhill
9 London, New St. James (LO170) 280 Oxford St E London ON N6A 1V4 (519) 434-1127 admin@newstjames.ca	David Clark	Bruce Curtis
10 London, Oakridge (LO180) 970 Oxford St W London ON N6H 1V4 (519) 471-2290	Vacant	Robert Shirley
11 London, St. George's (LO190) 1475 Dundas St London ON N5W 3B8 (519) 455-5760 stgeorge@execulink.com	Keith A. McKee	Bob Bedggood

27 PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>12 London, St. Lawrence (LO151) 910 Huron St London ON N5Y 4K4 (519) 439-2523 stlawrencemo@gmail.com</p>	<p>Jane E. Swatridge</p>	<p>Alison Williams</p>
<p>13 London, Trinity Community (LO200) 590 Gainsborough Rd London ON N6G 4S1 (519) 657-4214 gsmcmurray@outlook.com</p>	<p>Vacant</p>	<p>Sheila McMurray</p>
<p>14 London, Westmount (LO210) 521 Village Green Ave London ON N6K 1G3 (519) 472-3443 office.westmountpc@gmail.com</p>	<p>Vacant</p>	<p>Jill Barker</p>
<p>15 Mosa, Burns (LO022) 24493 Dundonald Rd RR 2 Box 1443 Glencoe ON N0L 1M0 (519) 546-2380 ramcvicar@hotmail.com</p>	<p>Michael Burns</p>	<p>Ruth Ann McVicar</p>
<p>16 St. Thomas, Knox (LO240) 55 Hincks St St. Thomas ON N5R 3N9 (519) 631-2414 office@knoxstthomas.ca</p>	<p>Mavis Currie</p>	<p>Robert Holt</p>
<p>17 North Yarmouth, St. James (LO031) 44936 Ferguson Line St. Thomas ON N5P 3T3 (226) 378-5692 stjamespcc@hotmail.ca</p>	<p>Vacant</p>	<p>Sharon Buchanan</p>
<p>18 Port Stanley, St. John's (LO081) 238 Colborne St Port Stanley ON N5L 1B9 (519) 782-3902</p>	<p>Tom Jeffery (Lay Missionary)</p>	<p>Richard Foster</p>

27 PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
19 South Nissouri (LO061) 1009 Apache Rd London ON N5V 2V7 (519) 461-0906	Vacant	Vacant
20 Strathroy, Caradoc (LO111) 8503 Scotchmere Dr RR 1 Strathroy ON N7G 3H3 (519) 245-0171 rev.kocis@caradocpresbyterian.ca	Michelle A. Butterfield-Kocis	Theresa Glithero

Equalizing Minister (Interim Moderator)

- | | |
|----------------------|------------------------------------|
| 1 Julia Morden | Without Charge, St. Lawrence |
| 2 Lynn Nichol | Without Charge, South Nissouri |
| 3 James M. Patterson | Retired, St. James, North Yarmouth |

Appendix to Roll

- | | |
|-------------------------------------|----------------|
| 1 Hugh Appel | Retired |
| 2 Joan Ashley | Without Charge |
| 3 Charlotte Brown | Retired |
| 4 Deane G. Cassidy | Retired |
| 5 Jean Cassidy (Diaconal) | Retired |
| 6 David Clements | Retired |
| 7 Dennis Cook | Retired |
| 8 Joyce Elder | Retired |
| 9 Leslie R. Files | Retired |
| 10 Thomas Godfrey | Retired |
| 11 Elizabeth M. Johnston (Diaconal) | Without Charge |
| 12 William Khalil | Without Charge |
| 13 Wendy Lampman | Retired |
| 14 J. Daniel McInnis | Without Charge |
| 15 Jan E. McIntyre | Retired |
| 16 Brian Nichol | Without Charge |
| 17 John Hyunjoon Park | Without Charge |
| 18 G. James Perrie | Retired |
| 19 Joyce Pollock (Diaconal) | Without Charge |
| 20 James Redpath | Retired |
| 21 Andrew D. Reid | Retired |
| 22 Douglas Robinson | Retired |
| 23 Linda N. Robinson | Retired |

27 PRESBYTERY OF LONDON

- | | | |
|----|--------------------|----------------|
| 24 | Robert R. Robinson | Retired |
| 25 | K. Patricia Shaver | Retired |
| 26 | Michael Stol | Retired |
| 27 | Sarah M. Thompson | Without Charge |
| 28 | Mark L. Turner | Retired |

Clerk of Presbytery: Carrie Thornton

87 Forward Ave, London, ON N6H 1B8
519-439-7620 lonpresby@bell.net

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 revtim.sta@gmail.com	Timothy J. Reddish	Kathleen Knott
2 Chatham, First (EK030) 60 Fifth St Chatham ON N7M 4V7 (519) 352-2313 office@firstchatham.org	Michael Maroney	Judi Aitkin
3 Dover, New St. Andrew's (EK041) 8314 St. Andrews Line RR 8 Chatham ON N7M 5J8 (519) 354-7970	Vacant	Sandra Smith
4 Dresden, St. Andrew's (EK050) St. George St N Box 93 Dresden ON N0P 1M0 (519) 683-2442 standrewsdresden@gmail.com	Andrew Cornell	Mark Labadie
5 Lakeshore St. Andrew's (EK080) 235 Amy Croft Dr Tecumseh ON N9K 1C8 (519) 979-8082 sfraser@lsachurch.net	Vacant	Sylvia Verhulst
6 Leamington, Knox (EK070) 58 Erie St South Leamington ON N8H 3B1 (519) 326-4541 knox.leamington@gmail.com	Vacant	Shirley Murdock
7 Ridgetown, Mount Zion (EK090) Box 1148 Ridgetown ON N0P 2C0 (519) 674-3487 mtzionridgetown@gmail.com	Vacant	Phyllis May

28 PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Valetta (EK110) c/o 3905 Middle Line RR 1 Tilbury ON N0P 2L0 rgivison@gmail.com	Vacant	Robert Ivison
9 Wallaceburg, Knox (EK120) 251 Duncan St Wallaceburg ON N8A 5G5 (519) 627-4367 knox251@hotmail.com	Vacant	Mary Pat Elliott
10 Windsor, Paulin Memorial (EK150) 3200 Woodland Ave Windsor ON N9E 1Z5 (519) 972-3627 office@paulinmemorial.ca	Lisa Aide	Anne McLachlan
11 Windsor, University Community (EK210) 2320 Wyandotte St W Windsor ON N9B 1K4 (519) 253-8741 info@universitycommunitychurch.com	Shalini Rajack-Sankaral	Alison Brown

Equalizing Minister (Interim Moderator)

- | | |
|----------------------|----------------------------------|
| 1 Douglas M. Cameron | Retired, New St. Adnrew's, Dover |
| 2 Shirley F. Murdock | Retired, Valetta, Tilbury |
| 3 Lillian Wilton | Retired, Knox, Leamington |

Appendix to Roll

- | | |
|----------------------|----------------|
| 1 Alan M. Beaton | Retired |
| 2 Charles N. Congram | Retired |
| 3 Olwyn Coughlin | Retired |
| 4 H. Lane Douglas | Retired |
| 5 Scott McAllister | Without Charge |
| 6 Mary Templer | Retired |
| 7 Mervyn E. Tubb | Retired |
| 8 Leslie Walker | Without Charge |

Clerk of Presbytery: Barbara Sargent
20 Discovery Crt, Chatham, ON N7L 0A3
(519) 365-7557 barbasargent02@gmail.com

29 PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Alvinston, Guthrie (LW010) Box 314 Alvinston ON N0N 1A0 (519) 898-2862 guthriepresbyterian@gmail.com	Jo-Anne Symington	Ruth McCallum
- Napier, St. Andrew's (LW012) c/o Patrick Sanders 5333 Calvert Dr. RR3 Strathroy ON N7G 3H4 (519) 318-8426 patrick@commonwealthfinancial.ca	Jo-Anne Symington	Patrick Sanders
2 Beechwood, St. Andrew's (LW012) c/o Brian Luscombe 9906 Petty St. Box 209 Alisa Craig ON N0M 1A0 (519) 232-4288 luscobrian@execulink.com	Pieter Van Harten	Brian Luscombe
3 Centre Road, Knox (LW022) c/o Dunbar Cox 2682 Glasgow St RR 6 Strathroy ON N7G 3H7 (519) 232-9509 ma.mclean@sympatico.ca	Vacant	Dunbar Cox
4 Corunna, St. Andrew's (LW030) 437 Colborne St Corunna ON N0N 1G0 (519) 862-3641 sapcorunna@bellnet.ca	Vacant	Beth Nutt
5 Forest, St. James (LW040) 19 Main St N Forest ON N0N 1J0 (519) 786-4522 macodrumrevjoanne1@gmail.com	Joanne MacOdrum	Carol Collins

29 PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Moore, Knox (LW031) c/o Wanda Robinson 1109 Rokeby Line Mooretown ON N0N 1M0 519-381-3689 grhomeimp@gmail.com	A. Ian Marnoch	Wanda Robinson
- Mooretown, St. Andrew's (LW032) 94 St. James St Mooretown ON N0N 1M0 (519) 867-5562 ian.moorepastoralcharge@gmail.com	A. Ian Marnoch	Keith Grant
7 Petrolia, St. Andrew's (LW050) 416 Queen St Petrolia ON N0N 1R0 (519) 882-2400 st_andrews@cogeco.net	Vacant	Tom Walter
8 Point Edward (LW060) 306 Michigan Ave Point Edward ON N7V 1E9 (519) 344-2536	Vacant	Carolyn Leaver Luciani
9 Sarnia, Laurel Lea-St. Matthew's (LW070) 837 Exmouth St Sarnia ON N7T 5R1 (519) 337-7078 llsm@cogeco.net	Vacant	Bonnie Arbour
10 Sarnia, Paterson Memorial (LW080) 120 Russell St S Sarnia ON N7T 3L1 (519) 344-6422 patersonchurchsarnia@gmail.com	Allan P. Farris	Trevor Jamieson
11 Sarnia, St. Andrew's (LW090) 261 N Christina St Sarnia ON N7T 5V4 (519) 332-2662 sape.sarnia@bellnet.ca	Emily Webb	Mary Strong

29 PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Sarnia, St. Giles (LW100) 770 Lakeshore Rd Sarnia ON N7V 2T5 (519) 542-2253 stgilespresbyterian@cogeco.net	Rebecca Roushorne-Lau	Graham Royal
13 Strathroy, St. Andrew's (LW110) 152 Albert St Strathroy ON N7G 1V5 (519) 245-2292 standystrath@bellnet.ca	Robert H. Wilson	Joan Wagner
14 Thedford, Knox (LW120) Box 56 Thedford ON N0M 2N0 (519) 296-4910 dianr@execulink.com	H. Christine O'Reilly	Dianne Rice
15 Watford, St. Andrew's (LW122) Box 789 Watford ON N0M 2S0 (519) 876-2310	Vacant	Lyle Bryce

Equalizing Minister (Interim Moderator)

1 John W. Cruickshank	Retired
2 Harvey W. Osborne	Retired, St. Andrew's, Beechwood
3 Robert Shaw	Retired, Laurel-Lea-St. Matthew's

Appendix to Roll

1 George R. Bell	Retired
2 Margaret Bell	Retired
3 Janine Dekker	Without Charge
4 Jeanette G. Fleischer-Catto	Retired
5 Douglas W. Miles	Retired
6 Thomas A. Rodger	Retired
7 Daniel Roushorne	Retired
8 Barry Van Dusen	Retired

Clerk of Presbytery: Sharon LaPier
347 Nash Dr, Corunna, ON N0N 1G0
519-862-5203 lwclerk1@gmail.com

30 PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Atwood (HP010) 140 Monument St Box 179 Atwood ON N0G 1B0 (519) 356-2551 atwoodpc@gmail.com	Ernie Naylor	Rhonda Love
2 Avonton (HP020) 3401 Perth Rd 130 RR 2 St. Pauls ON N0K 1V0 (519) 393-6395 calkin@quadro.net	Catherine A. Calkin	Douglas Smith
3 Bayfield, Knox (HP030) 2 Bayfield Main St N Box 565 Bayfield ON N0M 1G0 (519) 565-2913 revlisa.knoxbayfield@icloud.com	Lisa Dolson	Brenda McLean
4 Brussels, Melville (HP040) Box 239 Brussels ON N0G 1H0 (519) 887-6687 melville.presbyterian@gmail.com	Charmila Ireland	Mary Douma
- Molesworth, St. Andrew's (HP110) 7090 Perth Line 86 Listowel ON N4W 3G6 (519) 291-3117 mary.t.robinson@hotmail.ca	Charmila Ireland	Mary Robinson
5 Cranbrook, ON, Knox (HP121) c/o Eleanor Stevenson 83869 McNabb Line Brussels ON N0G 1H0 (519) 887-6777	Vacant	G. Morrison
6 Cromarty (HP061) 7017 Line 21 RR 2 Staffa ON N0K 1Y0 (519) 345-2530 dwight.e.nelson@gmail.com	Dwight Nelson	Mary Jane Parsons

30 PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Seaforth, First (HP140) 59 Goderich St W Box 663 Seaforth ON N0K 1W0 (519) 527-0170 dwight.e.nelson@gmail.com	Dwight Nelson	Ruth Snell
7 Goderich, Knox (HP070) 9 Victoria St N Goderich ON N7A 2R4 (519) 524-7512 knoxgoderich@hurontel.on.ca	Amanda Bisson	Annie Coulter
8 Listowel, Knox (HP080) 220 Livingstone Ave N Listowel ON N4W 1P9 (519) 291-4690 knoxpres@wightman.ca	Donald P. J. McCallum	George Sjaarda
9 Milverton, Burns (HP090) 66 Main St N Box 655 Milverton ON N0K 1M0 (519) 595-8953 marcwfraser@hotmail.com	Marc Fraser	Denise Smith
- Monkton, Knox (HP120) 34 Maddison St E Monkton ON N0K 1P0 (519) 347-2130 marcwfraser@hotmail.com	Marc Fraser	Janice Stalke
10 Mitchell, Knox (HP100) Box 235 Mitchell ON N0K 1N0 (519) 348-9080 knoxmit@quadro.net	David Thompson (Stated Supply)	Jack Fowler
11 North Easthope, Knox (HP151) c/o Arthur Horne 4842 Road 109 RR 1 Gadshill Station ON N0K 1J0 (519) 271-1469	Vacant	Arthur Horne

30 PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 St. Marys (HP130) 147 Widder St E Box 247 St. Marys ON N4X 1B1 (519) 284-2620 smpresch@gmail.com	Gwen Ament	Margaret L. Green
13 Shakespeare (HP150) Box 129 Shakespeare ON N0B 2P0 (519) 625-8317 shakespearepresbyterianchurch@gmail.com	Robbin D. Congram	Al Morris
14 Stratford, Knox (HP160) 142 Ontario St Stratford ON N5A 3H2 (519) 271-0373 knox@wightman.ca	Vacant	Margaret Lupton
15 Stratford, St. Andrew's (HP170) 25 St. Andrew St Stratford ON N5A 1A2 (519) 271-5668 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 Mary E. Duffin (Diaconal) | Retired |
| 3 C.A. Zander Dunn | Retired |
| 4 Joseph Gray | Retired |
| 5 Terry Hastings | Retired |
| 6 Dorothy Henderson (Diaconal) | Retired |
| 7 John C. Henderson | Retired |
| 8 Dorothy Knight (Diaconal) | Without Charge |
| 9 Janice MacInnes | Retired |
| 10 Linda Moffatt | Retired |
| 11 Susan Moore | Retired |
| 12 Edwin G. Nelson | Retired |
| 13 Linda Pasmore | Without Charge |

30 PRESBYTERY OF HURON-PERTH

- | | | |
|----|---------------------|----------------|
| 14 | Marlene Peck | Without Charge |
| 15 | James K. Stewart | Retired |
| 16 | David Thompson | Retired |
| 17 | Nicholas Vandermeij | Retired |

Clerk of Presbytery: Catherine A. Calkin

3403 Perth Rd 130, RR 2, St. Pauls, ON N0K 1V0
519-393-6395 calkin@quadro.net

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Central Grey-Bruce Cooperative Ministry (BM270)</p>		
<p>- Chatsworth, St. Andrew's (BM030) 16 John St Box 280 Chatsworth ON N0H 1G0 (519) 794-3793 revrbenson@gmail.com</p>	<p>Randall Benson</p>	<p>Eric MacLeod</p>
<p>- Chesley, Geneva (BM040) 59 3rd St SW Box 609 Chesley ON N0G 1L0 (519) 363-2282 revrbenson@gmail.com</p>	<p>Randall Benson</p>	<p>Don McAllister</p>
<p>- Dornoch, Latona (BM031) c/o R. Elliot 562903 Grey Rd 25 Box 43 Williamsford ON N0H 2V0 (519) 794-3947 revrbenson@gmail.com</p>	<p>Randall Benson</p>	<p>Robert Elliot</p>
<p>- Southampton, St. Andrew's (BM160) 47 Albert St N Southampton ON N0H 2L0 (519) 797-2077 revrbenson@gmail.com</p>	<p>Randall Benson</p>	<p>Linda Doll</p>
<p>2 Dromore, Amos (BM050) General Delivery Holstein ON N0G 2A0 (519) 334-9801 bcaldler053@gmail.com</p>	<p>Vacant</p>	<p>Larry Eccles</p>
<p>- Holstein, Knox (BM051) General Delivery Holstein ON N0G 2A0 (519) 323-1466 bcaldler053@gmail.com</p>	<p>Vacant</p>	<p>Brenda Calder</p>

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Normanby, Knox (BM052) General Delivery Holstein ON N0G 2A0 519-334-3952	Vacant	Joan Milne
3 Durham (BM070) 205 Lambton St E Box 256 Durham ON N0G 1R0 (519) 369-3349 secretary@durhampresbyterian.com	Vacant	Donna Clark
4 Hanover, St. Andrew's (BM080) Box 20004 Midtown Postal Outlet Hanover ON N4N 3T1 (519) 364-1622 standrews@wightman.ca	Bonnie Sutherland	Diana Simpson
5 Kincardine, Knox (BM090) 345 Durham St Kincardine ON N2Z 1Y6 (519) 396-2311 knoxkincardine@gmail.com	Dan L. West	Wade Gibson
6 Lucknow (BM100) 578 Havelock St Box 219 Lucknow ON N0G 2H0 (519) 528-3730 psakasov@hotmail.com	Paul Sakasov	Mae Raynard
- South Kinloss (BM101) c/o Mr. Walter Dickie RR 5 Lucknow ON N0G 2H0 519-528-2490 psakasov@hotmail.com	Paul Sakasov	Walter Dickie
7 Markdale, Cooke's (BM110) 14 George St Box 248 Markdale ON N0C 1H0 (519) 986-2712 cookes@bmts.com	James J. Wyllie (Stated Supply)	Florence Hellyer

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Feverham, Burns (BM111) Box 248 Markdale ON N0C 1H0 519-986-2712 cookes@bmts.com	Vacant	Burt Hale
8 Meaford, Knox (BM120) 197797 Grey Rd 7 RR 4 Meaford ON N4L 1W7 (519) 538-5095 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 general@standrewsowensound.org	Ed P. Hoekstra	Bryan Barbour Laurie James
10 Paisley, Westminster (BM140) 260 Queen St S Box 359 Paisley ON N0G 2N0	Vacant	Jack Cumming
11 Port Elgin, Tolmie Memorial (BM150) 699 Goderich St Box 1239 Port Elgin ON N0H 2C0 (519) 389-4818 tolmie@bmts.com	Chuck Moon	Lesley Weiler
- Burgoyne, Knox (BM151) Box 972 Port Elgin ON N0H 2C0 (519) 389-3644 tolmie@bmts.com	Chuck Moon	Willa Faust
12 Priceville, St. Andrew's (BM071) General Delivery Priceville ON N0C 1K0	Vacant	Winnifred Smith
13 Stokes Bay, Knox (BM240) General Delivery Stokes Bay ON N0H 2M0 (519) 592-5654 kenkelly@amtelecom.net	Vacant	Bonnie Kelly

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>14 Swinton Park, St. Andrew's (BM061) c/o S. Furlong RR 4 Durham ON N0G 1R0 (519) 923-6984 furlongsusie@gmail.com</p>	<p>Vacant</p>	<p>Susan Furlong</p>
<p>15 Tara, Cornerstone (BM260) Box 151 Tara ON N0H 2N0 jan@arranvale.com</p>	<p>Vacant</p>	<p>Jan Middelkoop</p>
<p>16 Teeswater, Knox (BM180) Box 399 Teeswater ON N0G 2S0 (519) 392-8443 knoxteeswater@gmail.com</p>	<p>Eun Ho (Owen) Kim</p>	<p>Wanda Inglis</p>
<p>- Kinlough (BM181) c/o Mr. Don Reid RR 3, 317 Townline Ripley ON N0G 2R0 (519) 599-6645 maplemission@gmail.com</p>	<p>Eun Ho (Owen) Kim</p>	<p>Don Reid</p>
<p>17 Thornbury, St. Paul's (BM121) Box 1056 20 Russell St E Thornbury ON N0H 2P0 (519) 599-6645 stpaulsthornbury@gmail.com</p>	<p>Peggy Kipfer</p>	<p>Judy Heffer</p>
<p>18 Tiverton, Knox (BM190) 75 Main St Box 35 Tiverton ON N0G 2T0 (519) 368-7235 knoxtiverton@bmts.com</p>	<p>Richard B. Warne</p>	<p>Heather Catto</p>
<p>19 Walkerton, Knox (BM200) 208 Cayley St Box 1632 Walkerton ON N0G 2V0 (519) 881-1431</p>	<p>Vacant</p>	<p>Debbie Rae</p>

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
20 Warton, St. Paul's (BM220) 553 Gould St Box 118 Warton ON N0H 2T0 (519) 534-2711 info@stpaulswarton.ca	M. Mark Davidson (Interim Minister)	Ken Farrar
21 Wingham, St. Andrew's (BM230) Box 115 Wingham ON N0G 2W0 (519) 357-2011 standrewspc@hurontel.on.ca	Larry Skinner Carel Grundlingh	Hugh Clugston
- Belmore, Knox (BM021) 42637 Huron-Bruce Rd RR 1 Wroxeter ON N0G 2X0 (519) 367-2682	Larry Skinner Carel Grundlingh	Abe Versteeg

Appendix to Roll

1 John E. Baker	Without Charge
2 Alan Barr	Retired
3 Dana Benson	Without Charge
4 Edward J. Creen	Retired, Director, Huron Feathers, Sauble Beach
5 Kathy Fraser	Retired
6 Louise Gamble (Diaconal)	Retired
7 Shirley Jeffery	Retired
8 Mary Margaret (Peggy) Kinsman	Retired
9 Peggy Kipfer	Retired
10 J. David Leggatt	Retired
11 Douglas E. Lennox	Retired
12 Ruth MacLean	Without Charge
13 Alex M. McCombie	Retired
14 Ronald D. Mulchey	Retired
15 Dave R. Nicholson	Retired
16 J. Allan Paisley	Retired
17 Robert O. Rahn	Retired
18 Susan Samuel	Retired
19 Terrance G. Samuel	Retired
20 Nan St. Louis	Retired
21 Bert Vancook	Retired

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

Diaconal Ministries - Other

1 Kim Calvert Address unknown

Missionaries - Retired

1 Eleanor L. Crabtree Seasons Owen Sound, 335-1389 16th Ave E, Owen Sound (

Clerk of Presbytery: John Gilbert

267 First Ave N, Box 56, Chesley, ON N0G 1L0
(226) 444-1530 clerk.gbm.presbytery@gmail.com

32 PRESBYTERY OF SUPERIOR

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Geraldton, St. Andrew's (SU010) 527 Main St Box 850 Geraldton ON P0T 1M0 807-854-0668 presbyterian1@hotmail.com	Vacant	Julie Davis
2 Thunder Bay, Calvin (SU020) 350 Surrey St Thunder Bay ON P7A 1K1 (807) 683-8111 kenhag@tbaytel.net	Ken Haggerty (Lay Missionary)	Karen Merkley
3 Thunder Bay, First (SU030) 639 Grey St Thunder Bay ON P7E 2E4 (807) 623-0717 first@tbaytel.net	Vacant	Lorne Clifford
4 Thunder Bay, Lakeview (SU040) 278 Camelot St Thunder Bay ON P7A 4B4 (807) 345-8823 lakeview@tbaytel.net	Vacant	Maureen Dillon
5 Thunder Bay, St. Andrew's (SU050) 207 S Brodie St Thunder Bay ON P7E 1C1 (807) 622-4273 office.standrewspres@tbaytel.net	Joyce A. Yanishevski	John Mason

Other Ministries

- | | |
|---------------------|---|
| 1 Pamela Hogewoning | Chaplain, Provincial Corrections Facility, Thunder Bay and Presbytery Teaching Elder Presbytery of Superior |
|---------------------|---|

Appendix to Roll

- | | |
|----------------------|----------------|
| 1 Harold Hunt | Without Charge |
| 2 Yeon Wha Kim | Without Charge |
| 3 Susan S. Mattinson | Without Charge |

Ecumenical Shared Ministry

Geraldton, St. Andrew's (SU010) with St. James Anglican, Greenstone

32 PRESBYTERY OF SUPERIOR

Clerk of Presbytery: Robert Matchett

413 Laurel Ct, Thunder Bay, ON P7E 7L3
807-627-4351 rmatchett@shaw.ca

33 PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Kenora, First (WI230) 200 Fifth Ave S Kenora ON P9N 2A4 (807) 468-9585 presbykenora@gmail.com</p>	<p>Vacant</p>	<p>Lisa Baker</p>
<p>2 Lockport Community (WI090) 6989 Henderson Hwy. Lockport MB R1B 1A1 (204) 757-2720 hmfast@highspeedcrow.ca</p>	<p>Vacant</p>	<p>Mae Fidler-Fast</p>
<p>3 Pinawa Christian Fellowship (WI080) Box 582 Pinawa MB R0E 1L0 (204) 753-8439 pcf@pinawa.church</p>	<p>Robert J. Murray</p>	<p>Dennis Cann</p>
<p>4 Selkirk, Knox (WI100) 341 Eveline St at McLean Ave Selkirk MB R1A 1N1 (204) 482-6425 knoxpres@mymts.net</p>	<p>Anthon Bouw</p>	<p>Jean Oliver</p>
<p>5 Thompson, St. Andrew's (WI110) Box 1102 Thompson MB R8N 1N9 (204) 677-4151</p>	<p>Vacant</p>	<p>Claudene Storm</p>
<p>6 Winnipeg, Calvin (WI010) 95 Keewatin St Winnipeg MB R3E 3C7 (204) 775-3543 calvinpresweb@gmail.com</p>	<p>Vacant</p>	<p>Margaret Vader</p>
<p>7 Winnipeg, Filipino (WI270) c/o 95 Keewatin St. Winnipeg MB R3E 3C7 joeyrugay36@yahoo.com</p>	<p>Vacant</p>	<p>Joey Rugay</p>
<p>8 Winnipeg, First (WI020) 61 Picardy Pl Winnipeg MB R3G 0X6 (204) 775-0414 info@firstpresbyterianwinnipeg.com</p>	<p>Vacant</p>	<p>Elizabeth Trevenen</p>

33 PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Winnipeg, Kildonan (WI061) 2373 Main St Winnipeg MB R2V 4T6 (204) 339-3502 office@kildonancommunitychurch.com	Ron Fischer	Darlene Overby
10 Winnipeg, Lighthouse Evangelical Arabic (WI310) 602 Pasadena Ave Winnipeg MB R3T 2S9 moheb.nasr@kdec.net	Moheb Nasr (Lay Missionary)	Joseph Boultos
11 Winnipeg, Place of Hope (WI300) Office Box 415 Logan Ave Winnipeg MB R3A 0A4 204-298-9890 revmullin1@gmail.com	Margaret Mullin	Susan Currie
12 Winnipeg, Prairie (WI290) 590 University Cres Winnipeg MB R3T 2N8 (204) 803-7743 matt@prairiechurch.ca	Matthew D. Brough	Erin Whittaker
13 Winnipeg, St. John's (WI060) 251 Bannerman Ave Winnipeg MB R2W 0T8 204-586-6932 stjohnspcwpg@gmail.com	Vacant	Robertha Debiuk
14 Winnipeg, Westwood (WI070) 197 Browning Blvd Winnipeg MB R3K 0L1 (204) 837-5706 wwpres@mymts.net	Katelyn S. MacIntosh	Ted Szypowski
15 Winnipeg, Winnipeg Somang (WI280) 2405 McGillivray Blvd Winnipeg MB R3Y 1G6 (204) 995-2249 leesachoon@gmail.com	Saehoon Lee	Soung Kon Han

Other Ministries

1 Robert Dean

Professor, Providence College

34 PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Bellafield, Knox (BN091) c/o J. Morrison Box 91 Dunrea MB R0K 0S0 204-776-2054 james5@goinet.ca</p>	<p>Vacant</p>	<p>Chris Morrison</p>
<p>2 Brandon, First (BN010) 339 12th St Brandon MB R7A 4M3 (204) 727-5874 fpc@mymts.net</p>	<p>Laura V. Hargrove</p>	<p>Karen Carlson</p>
<p>3 Brandon, St. Andrew's (BN020) 361 Russell St Brandon MB R7A 5H6 (204) 727-4414 st.andrew@mymts.net</p>	<p>R. Glenn Ball</p>	<p>Connie Brown</p>
<p>4 Carberry, Knox-Zion (BN040) 211 Main St Box 429 Carberry MB R0K 0H0 (204) 834-2391 maryella16proven@gmail.com</p>	<p>Vacant</p>	<p>Mary-Ella Proven</p>
<p>5 Melita (BN081) 56 Ash St Box 959 Melita MB R0M 1L0 (204) 522-3128 tbalston@mymts.net</p>	<p>Barbara Alston</p>	<p>Vacant</p>
<p>6 Neepawa, Knox (BN100) 396 First Ave Box 445 Neepawa MB R0J 1H0 (204) 476-5522 bfraser2@mymts.net</p>	<p>Vacant</p>	<p>Bill Fraser</p>
<p>7 Ninga (BN093) Box 1055 Boissevain MB R0K 0E0 (204) 528-3378 rcpugh84@gmail.com</p>	<p>Vacant</p>	<p>Richard Pugh</p>

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 jzondag@mymts.net	John M. Zondag	Raymond Reichelt
9 Winnipegosis, Knox (BN051) 228 2nd St PO Box 111 Winnipegosis MB R0L 2G0 (204) 656-4804 liclarki952@hotmail.com	Vacant	Linda Clarkson

Other Ministries

- | | |
|-----------------------|---------------------------------|
| 1 Euikyun David Chang | Chaplain, Canadian Armed Forces |
|-----------------------|---------------------------------|

Appendix to Roll

- | | |
|------------------------|----------------|
| 1 Gladys Anderson | Retired |
| 2 Henry L. Hildebrandt | Retired |
| 3 David S. Wilson | Retired |
| 4 Minh Yoo | Without Charge |

Clerk of Presbytery: John M. Zondag
 17 Royal Rd S, Portage La Prairie, MB R1N 1T8
 204-857-4351 jzondag@mymts.net

35 PRESBYTERY OF ASSINIBOIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grenfell, Trinity (AS022) Box 730 Grenfell SK S0G 2B0 (306) 697-3060 fgneuls@imagewireless.ca	Vacant	Fran Neuls
2 Kipling, Bekevar (AS030) Box 247 Kipling SK S0G 2S0 (306) 736-2456 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 st.marks@sasktel.net	Vacant	Bev Longmire
- Briercrest, Knox (AS041) Box 94 Briercrest SK S0H 0K0 (306) 799-2016 mtysdal@sasktel.net	Vacant	Murray Tysdal
4 Moosomin, St. Andrew's (AS050) 716 Main St Box 814 Moosomin SK S0G 3N0 (306) 435-2155 jblemoine@sasktel.net	Vacant	Jack Lemoine
5 Regina, First (AS060) 2170 Albert St Regina SK S4P 2T9 (306) 522-9571 firstpresregina@sasktel.net	Amanda Currie	Jo Szostak
6 Regina, Norman Kennedy (AS070) 5303 Sherwood Dr Regina SK S4R 7E7 (306) 543-9080 nkpreschurch@gmail.com	Ronda Bosch (Lay Missionary)	Leanne Irving

35 PRESBYTERY OF ASSINIBOIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Swift Current, St. Andrew's (AS090) 610 19th Ave NE Swift Current SK S9H 2Y5 (306) 773-4406 standrewsc@hotmail.com	Vacant	Conor Barker
8 Weyburn, Knox (AS100) 136 Second St NE Weyburn SK S4H 0T8 (306) 842-3544 knoxweyburn@accesscomm.ca	Vacant	Lois McLeod
9 Whitewood, Knox (AS051) Box 665 611 North Railway Ave. Whitewood SK S0G 5C0 (306) 735-4338 kpcwhitewood@gmail.com	Seon Ok (Sunny) Lee	Barb Vennard
10 Yorkton, Grace (AS120) 66 Park St Yorkton SK S3N 0T3 306-782-2066 graceyorkton@gmail.com	Vacant	Millie Sharp

Equalizing Minister (Interim Moderator)

- | | |
|-----------------------|--|
| 1 Katherine Bretzlaff | Retired, St. Andrew's, Swift Current |
| 2 Ina Golaiy | Retired, Norman Kennedy, Regina |
| 3 Devon L. Pattemore | Without Charge, Knox, Weyburn and Bekevar, Kipling |
| 4 Robert D. Wilson | Retired, Trinity, Grenfell and Grace, Yorkton |

Appendix to Roll

- | | |
|------------------------|----------------|
| 1 Tetteh Akunor | Without Charge |
| 2 Seung-Woo (Ryan) Bak | Without Charge |
| 3 Isaac E. Lee | Without Charge |
| 4 Lip Boon Lee | Without Charge |
| 5 Jay Song | Without Charge |

Clerk of Presbytery: Jo Szostak 1-2338 Assiniboine Ave E, Regina, SK S4V 2E9
306-789-5071 jszostak@accesscomm.ca

36 PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Melfort, St. James (NS050) 116 Macleod Ave Box 1586 Melfort SK S0E 1A0 (306) 752-5321	Vacant	Vacant
2 Mistawasis (NS060) c/o Norma Johnstone Box 431 Leask SK S0J 1M0 (306) 466-7786 chiefnorma@gmail.com	Stewart Folster	Linda Johnston
3 North Battleford, St. Andrew's (NS070) 1401 98th St North Battleford SK S9A 0M3 (306) 445-5901 standrewspcnb@sasktel.net	Vacant	Fay MacKinnon
4 Sandwich, St. Philip's (NS071) RR 1 Glenbush SK S0M 0Z0 (306) 342-4514 fredconnieg@littleloon.ca	Vacant	Carol Wiebe
5 Saskatoon, Calvin-Goforth (NS110) 1602 Sommerfeld Ave Saskatoon SK S7H 2S6 (306) 374-1455 sncm.folster@gmail.com	Vacant	Shirley Cameron-Hopkins
6 Saskatoon, St. Andrew's (NS130) 436 Spadina Cres E Saskatoon SK S7K 3G6 (306) 242-0525 office@standrews-saskatoon.com	Roberto A. DeSandoli	Allan Ireland
7 Shipman, Knox (NS170) c/o Mrs. Rose Whitford 335-239 14th St. W Prince Albert SK S6V 3L4 (306) 970-8858	Vacant	Vacant

Other Ministries

1 Charles Kahumbu

Chaplain, Saskatchewan Penitentiary

36 PRESBYTERY OF NORTHERN SASKATCHEWAN**Equalizing Minister (Interim Moderator)**

- | | | |
|---|-----------------|---|
| 1 | Stewart Folster | Retired, Mistawasis Memorial |
| 2 | George Yando | Retired, St. Andrew's, North Battleford |

Appendix to Roll

- | | | |
|---|----------------------------------|----------------|
| 1 | Beverly Cushman | Without Charge |
| 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 |

Diaconal Ministries - Other

- | | | |
|---|--------------|---|
| 1 | Luella Moore | 14 St. Lawrence Cres, Saskatoon, SK S7K 1G5 |
|---|--------------|---|

Clerk of Presbytery: Martha J. Fergusson 436 Spadina Cres E, Saskatoon, SK S7K 3G6
 (306) 270-2378 clerk.n.sask@gmail.com

37 PRESBYTERY OF PEACE RIVER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Chetwynd Shared Ministry (PR020) Box 2200 Chetwynd BC V0C 1J0 (250) 788-9530 chetshared.ministry@gmail.com	Vacant	Margaret Redekopp
2 Dawson Creek, St. James (PR030) Box 843 Dawson Creek BC V1G 4H8 (250) 782-4616 stjclerk@pris.bc.ca	Vacant	Lorna Price
3 Dixonville, Strang (PR011) Box 170 Dixonville AB T0H 1E0 (780) 971-2419 mrst2@abnorth.com	Vacant	Edna Tunke
4 Fort St. John (PR040) 9907 - 98th St Fort St. John BC V1J 3T9 250-785-2482 sherry.mcdonald7@gmail.com	Vacant	Sherry MacDonald
5 Grande Prairie, Forbes (PR050) 9635 76 Ave Grande Prairie AB T8V 5B3 (780) 539-5125 forbespc@telusplanet.net	George S. Malcolm	Gerald Rigler

Appendix to Roll

1 Fraser J. Stinson Without Charge

Ecumenical Shared Ministry

Chetwynd Shared Ministry (PR020) (Anglican, Evangelical Lutheran, Presbyterian, United)

Clerk of Presbytery: George S. Malcolm 9635 76 Ave, Grande Prairie, AB T8V 5B3
780-539-5125 geomal@telusplanet.net

38 PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Chauvin, Westminster (ED010) Box 356 Chauvin AB T0B 0V0 (780) 858-3732 nsranch2@gmail.com	Vacant	Beverly Giggs
2 Edmonton, Callingwood Road (ED091) 6015 184 St Edmonton AB T6M 1T8 (780) 487-8531 crpc-pas@telus.net	Rodger McEachern	John Englert
3 Edmonton, Calvin Hungarian (ED020) 11701 86 St Edmonton AB T5B 3J7 (780) 477-1318 calvinhungarianedmonton@gmail.com	Jozsef Paizs	Zoltan Berkes
4 Edmonton, Dayspring (ED030) 11445 40 Ave Edmonton AB T6J 0R4 (780) 435-3111 admin@dayspringchurch.ca	Vacant	Gina Kottke
5 Edmonton, First (ED050) 10025 105 St Edmonton AB T5J 1C8 (780) 422-2937 fpc@telus.net	Harry Currie	Matthew Read
6 Edmonton, Mill Woods (ED060) 6607 31 Ave Edmonton AB T6K 4B3 (780) 462-2446	William J. Ball Christina A. Ball	Charlotte Brooks
7 Edmonton, St. Andrew's (ED070) 8715 118 Ave Edmonton AB T5B 0T2 (780) 477-8677 ejean_olsen@hotmail.com	Mark D. R. Chiang	Jean Olsen
8 Edmonton, Westmount (ED090) 13830 109A Ave Edmonton AB T5M 2K1 (780) 455-6431 westmountpc@outlook.com	Vacant	Marlaine Osgood

38 PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Fort McMurray, Faith (ED100) 255 Cornwall Dr Fort McMurray AB T9K 1G7 (780) 743-5754 faithfortmac@gmail.com	Elias Mendes-Gomes	Brenda Brewer
10 Lloydminster, Knox (ED120) 5115 49 St Lloydminster AB T9V 0K3 (780) 875-9313 knox06@shaw.ca	Vacant	Shannon Finley
- Vermilion, Ganton (ED140) c/o Eric Selte RR 3 Vermilion AB T9X 1Y8 (780) 853-2484 donaselte@gmail.com	Vacant	
11 St. Albert, Braeside (ED130) 6 Bernard Drive St. Albert AB T8N 0B4 (780) 459-6585	Janet Taylor	Linda Lumsden
12 Sherwood Park (ED180) 265 Fir St Sherwood Park AB T8A 2G7 (780) 464-2528 crpc-edmonton@telus.net	Vacant	Chris Litvinchuk

Other Ministries

- | | |
|---------------------|---------------------------------|
| 1 John F. 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 O. Heinrich Grosskopf | Retired |
| 7 Stephen P. Haughland | Retired |
| 8 Gordon R. Haynes | Retired |

38 PRESBYTERY OF EDMONTON-LAKELAND

- | | | |
|----|-------------------------------------|---------|
| 9 | Keith Humphrey | Retired |
| 10 | Marion (Mickey) Johnston (Diaconal) | Retired |
| 11 | M.E. (Betty) Marsh | Retired |
| 12 | Peter D. McKague | Retired |
| 13 | Charles McNeil | Retired |
| 14 | Annabelle Wallace | Retired |
| 15 | Ariane Wasilow | Retired |

Clerk of Presbytery: Harry Currie

10025 105 St, Edmonton, AB T5J 1C8
780-232-1160 minister@firstpresbyterian.ca

39 PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Eckville, St. Paul's (CA010) Box 248 Eckville AB T0M 0X0 (403) 746-3131 revsandy_8@persona.ca</p>	<p>Sandra Franklin-Law</p>	<p>James Merriman</p>
<p>2 Innisfail, St. Andrew's (CA020) 4716 50th Ave Innisfail AB T4G 1N1 (403) 227-3604</p>	<p>Vacant</p>	<p>Anna Olive</p>
<p>3 Olds, St. Andrew's (CA030) 5038 49th St Olds AB T4H 1H3 (403) 556-8894 stapcoldsab@gmail.com</p>	<p>Vacant</p>	<p>George Schweiger</p>
<p>4 Orkney (CA081) c/o Sheri Mueller Box 1167 Three Hills AB T0M 2A0 (403) 823-3177</p>	<p>Vacant</p>	<p>Fay Ferguson</p>
<p>5 Red Deer, Knox (CA040) 4718 Ross St Red Deer AB T4N 1X2 (403) 346-4560 knoxpresbyterianchurchreddeer@gmail.com</p>	<p>Vacant</p>	<p>Donna Richard</p>
<p>6 Red Deer, West Park (CA050) 3628 57th Ave Red Deer AB T4N 4R5 (403) 346-6036</p>	<p>Vacant</p>	<p>Ralph Richards</p>
<p>7 Red Deer, Willow Valley (CA090) 26016 Hwy 595 Red Deer County AB T4E 0T8 (403) 886-4864 rolynhills@gmail.com</p>	<p>Vacant</p>	<p>Lynda Purdie</p>
<p>8 Rocky Mtn. House, Memorial (CA060) Box 1027 Rocky Mountain House AB T4T 1A7 (403) 845-3422 memorialrmh@shaw.ca</p>	<p>Vacant</p>	<p>Marilyn Train</p>

39 PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Sylvan Lake, Memorial (CA070) 5020 48th St Sylvan Lake AB T4S 1C6 (403) 887-5702 memorial_office@shaw.ca	Steven Webb	Anna Olive

Appendix to Roll

- | | |
|------------------|---------|
| 1 Bert de Bruijn | Retired |
| 2 John C. Rhoad | Retired |
| 3 John D. Yoos | Retired |

Clerk of Presbytery: Harry Currie 10025 105 St, Edmonton, AB T5J 1C8
 780-232-1160 minister@firstpresbyterian.ca

40 PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Banff, St. Paul's (CM010) Box 1264 Banff AB T1L 1B3 (403) 762-3279 stpaulsbanff@telus.net	Clayton Kuhn	Sue White
2 Bassano, Knox (CM020) Box 566 Bassano AB T0J 0B0 (403) 641-4090 knox@eidnet.org	Peter (Seok Ho) Baek	Brenda Kasper
- Gem (CM021) Box 566 Bassano AB T0J 0B0 (403) 641-4090	Peter (Seok Ho) Baek	Teddy Pickett
3 Calgary, Calvin Hungarian (CM030) 101 14th Ave SW Calgary AB T2R 0L8 (403) 262-4122 info@kmre.ca	Bertalan Bocskoras	Patricia Kover
4 Calgary, Centennial (CM040) 103 Pinetown Pl NE Calgary AB T1Y 5J1 (403) 285-7144 centennialminister@gmail.com	Jin Woo Kim	Doug Bonar
5 Calgary, Grace (CM060) 1009 15 Ave SW Calgary AB T2R 0S5 (403) 244-5861 office@gracecalgary.org	Maren L. McLean Persaud Jacob Van Pernis	Joanne Kellough
6 Calgary, Knox (CM070) 3704 37 St SW Calgary AB T3E 3C3 (403) 242-1808 knox@knoxcalgary.ca	Mark Tremblay	Mary Westcott
7 Calgary, St. Andrew's (CM080) 703 Heritage Dr SW Calgary AB T2V 2W4 (403) 255-0001 office@standrewscalgary.ca	Timothy Archibald	Debby Dorcas

40 PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Calgary, St. Giles (CM090) 1102 23 Ave NW Calgary AB T2M 1T7 (403) 289-6862 office@stgiles.ca	Vacant	Toby Gaskarth
9 Calgary, Valleyview Community (CM071) 7655 26th Ave SW Calgary AB T3H 3X2 (403) 249-6006 office@valleyviewpc.org	Grant T. Gunnink	Loraine Champion
10 Calgary, Varsity Acres (CM100) 4612 Varsity Dr NW Calgary AB T3A 1V7 (403) 288-0544 office@vapc.ca	Greg Smith	Joan Stellmach
11 Calgary, Westminster (CM101) 290 Edgepark Blvd NW Calgary AB T3A 4H4 (403) 241-1443 admin@wpchurch.net	Vacant	Vacant
12 Lethbridge, St. Andrew's (CM130) 1818 5 Ave S Lethbridge AB T1J 0W6 (403) 327-2582 andrewst@telusplanet.net	Vacant	Karen Robbins
13 Medicine Hat, St. John's (CM150) 504 2 St SE Medicine Hat AB T1A 0C6 (403) 526-4542 office@stjohnsmedicinehat.ca	Jeffrey R. Lackie	Judith Ferguson

Other Ministries

- | | |
|-----------------------|------------------------------------|
| 1 Bruce J. Clendening | Chaplain, Bethany Care |
| 2 M. Jean Morris | General Presbyter, Calgary Macleod |

Appendix to Roll

- | | |
|-------------------|----------------|
| 1 Diane V. Beach | Retired |
| 2 Eniko Bocskorás | Without Charge |
| 3 Thomas Brownlee | Retired |

40 PRESBYTERY OF CALGARY-MACLEOD

4	Nancy L. Cocks	Retired
5	Peter Coutts	Retired
6	Robert W. Cruickshank	Retired
7	Dewald Delpont	Without Charge
8	Sabino Diok	Without Charge
9	Rod A. Ferguson	Retired
10	Kobus Genis	Without Charge
11	Karoly Godollei	Without Charge
12	Ian A. Gray	Retired
13	Janice Hazlett	Retired
14	Hugh N. Jack	Retired
15	Barry Luxon	Retired
16	D. Murdo Marple	Retired
17	Douglas W. Maxwell	Retired
18	Jared M. Miller	Without Charge
19	Che Napoleon	Without Charge
20	Christian Persaud	Without Charge
21	Joseph E. Riddell	Retired
22	Pat Riddell (Diaconal)	Retired
23	Samuel J. Stewart	Retired
24	Fiona Swanson	Without Charge
25	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: Mark Tremblay 3704 37 St SW, Calgary, AB T3E 3C3
 403-242-1808 calgarymacleodclerk@gmail.com

41 PRESBYTERY OF KOOTENAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cranbrook, BC, Knox (KO020) 2100 3rd St S Cranbrook BC V1C 1G2 (250) 426-7165 knoxcranbrook@shaw.ca	Jan-Hendrik du Plessis	Martin Ross
2 Creston, St. Stephen's (KO030) Box 255 Creston BC V0B 1G0 (250) 428-9745 ststephenspc@telus.net	Vacant	Elaine Carr
3 Kimberley, St. Andrew's (KO040) 97 Boundary St Kimberley BC V1A 2Y5 (250) 427-4712 standrewspc@shaw.ca	Vacant	Sue Lyon
4 Slocan, St. Andrew's (KO051) Box 327 Slocan BC V0G 2C0 (250) 226-7226	Vacant	Frank Kalmakoff
5 Trail, First (KO060) 1139 Pine Ave Trail BC V1R 4E2 (250) 368-6066 firstpc@telus.net	Gavin Robertson Meridyth Robertson	Gavin Robertson

Appendix to Roll

- | | |
|-----------------------|------------------------|
| 1 D. Ron Foubister | Retired |
| 2 Douglas Johns | Retired |
| 3 Donald K. Lindsay | Retired |
| 4 Stephan van Greunen | St. Stephen's, Creston |

Clerk of Presbytery: Gavin Robertson 1139 Pine Ave, Trail, BC V1R 4E2
250-368-6066 kootenayclerk@outlook.com

42 PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cariboo Region (KA090) c/o Mark Carter 1450 11th Ave Williams Lake BC V2G 3X2 (250) 396-4251 markcarter@xplornet.ca	Mark Carter (Lay Missionary)	Mark Carter
- Nazko, Cariboo (KA091) 9709 Nazko Rd Nazko BC V2J 3H9 (250) 249-9669 cariboopc@xplornet.ca	Jon P. Wyminga Shannon K. Bell-Wyminga	Vacant
2 Kamloops, St. Andrew's (KA020) 1136 6th Ave Kamloops BC V2C 3S1 (250) 372-3540 office@standrewskamloops.com	Steven Filyk	Klaas Broersma
3 Kelowna, Mountainview (KA030) 271 Snowsell St Kelowna BC V1V 1V6 (250) 762-0624 office@mountainviewkelowna.ca	Emery J. Cawsey	Michael Pohanka
4 Kitimat (KA040) 1274 Nalabila Blvd Kitimat BC V8C 2H6 kitpres@telus.net	Vacant	Chris Knight
5 Penticton, St. Andrew's (KA050) 157 Wade Ave W Penticton BC V2A 1T7 (250) 492-8304 knockknock@godshouse.ca	Colin J. Cross	Ken McKenzie Robert Pushak
6 Prince George, St. Giles (KA060) Box 12068 RPO Parkwood Prince George BC V2L 0A8 (250) 564-6494 office@stgilespresbyterian.com	Vacant	Faith Furlong

42 PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Salmon Arm, St. Andrew's (KA080) 1981 9th Ave NE Salmon Arm BC V1E 2L2 (250) 832-7282 standrews-salmonarm@outlook.com	Fennegina van Zoeren (Stated Supply)	John Hanna
8 Vernon, Knox (KA011) 3701 32nd Ave Vernon BC V1T 2N2 (250) 542-8613 knoxpresbyterian@shaw.ca	Teresa Charlton	Vacant

Equalizing Minister (Interim Moderator)

- | | |
|------------------------|----------------|
| 1 Fennegina van Zoeren | Without Charge |
|------------------------|----------------|

Appendix to Roll

- | | |
|---------------------|----------------|
| 1 Wendy Adams | Retired |
| 2 Gwen D. Brown | Retired |
| 3 Shirley Cochrane | Retired |
| 4 David S. Heath | Retired |
| 5 Herbert Hilder | Retired |
| 6 J. Beverley Kay | Retired |
| 7 Katharine Michie | Retired |
| 8 Edward Millin | Retired |
| 9 Fred J. Speckeen | Retired |
| 10 James H. Statham | Retired |
| 11 Douglas Swanson | Retired |
| 12 David Webber | Retired |
| 13 Harold Wiest | Retired |
| 14 Allen Ye | Without Charge |
| 15 Elizabeth Zook | Retired |

Clerk of Presbytery: Teresa Charlton 3701 32nd Ave, Vernon, BC V1T 2N2
kamloopsclerk@gmail.com

43 PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Abbotsford, Calvin (WE010) 33911 Hazelwood Ave Abbotsford BC V2S 7V2 (604) 859-6902 office@calvinpresbyterian.ca	Jin-Hyuk Thomas Kim	Lois Lochhead
2 Bradner (WE261) 5275 Bradner Rd Bradner BC V4X 2P1 (604) 856-0304 robles@telus.net	Vacant	Rob Steward
3 Burnaby, Brentwood (WE020) 1600 Delta Ave Burnaby BC V5B 3G2 (604) 291-7017 ckwong@telus.net	Brian J. Fraser (Stated Supply)	Pamela Wong
4 Burnaby, Burnaby Taiwanese (WE320) 1600 Delta Ave Burnaby BC V5B 3G2 (604) 937-7926 mystic2k@hotmail.com	Vacant	Arthur Lin
5 Burnaby, Gordon (WE030) 7457 Edmonds St Burnaby BC V3N 1B3 (604) 521-4242 gordonpc@shawbiz.ca	Malcolm MacLeod	George Robertson
6 Chilliwack, Cooke's (WE050) 45825 Wellington Ave Chilliwack BC V2P 2E1 (604) 792-2154 cookespreschurch@shaw.ca	Willem van de Wall	Rita Wensler
7 Coquitlam (WE240) 948 Como Lake Ave Coquitlam BC V3J 7P9 (604) 939-2159 office@hispc.org	Bernard Skelding	Laurie Trulson

43 PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Langley (WE250) 20867 44th Ave Langley BC V3A 5A9 (604) 530-3454 office@langleypresbyterian.ca</p>	<p>Vacant</p>	<p>Marianne Lazaro</p>
<p>9 Maple Ridge, Haney (WE060) 11858 216th St Maple Ridge BC V2X 5H8 (604) 467-1715 haney.pc@telus.net</p>	<p>Janet (Paddy) Eastwood</p>	<p>Gordon Shields</p>
<p>10 Mission, St. Paul's (WE260) 8469 Cedar St Mission BC V4S 1A1 (604) 826-8481 rev.rebecca.simpson@gmail.com</p>	<p>Rebecca Simpson</p>	<p>Loraine Ann Johnson</p>
<p>11 New Westminster, First (WE070) 335 7th St New Westminster BC V3M 3K9 (604) 522-2801 firstchurch@shawbiz.ca</p>	<p>Vacant</p>	<p>Claudine Rebosura</p>
<p>12 New Westminster, Knox (WE080) 403 Columbia St E New Westminster BC V3L 3X2 (604) 524-6712 knoxnw@telus.net</p>	<p>Vacant</p>	<p>Melanie Adams</p>
<p>13 New Westminster, St. Aidan's (WE090) 1320 Seventh Ave New Westminster BC V3M 2K1 (604) 526-4914 staidans@shawbiz.ca</p>	<p>Laurie McKay (Stated Supply)</p>	<p>Eileen Sparrow</p>
<p>14 N. Vancouver, St. Andrew's & St. Stephen's (WE100) 2641 Chesterfield Ave North Vancouver BC V7N 3M3 (604) 987-6800 admin@sasspc.bc.ca</p>	<p>Martin Baxter</p>	<p>Nicole Pringle</p>

43 PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Richmond (WE110) 7111 No. 2 Rd Richmond BC V7C 3L7 (604) 277-5410 richpres@telus.net	Victor S. Kim Young Tae Choi	Graeme Stager
16 Surrey, City Centre (WE120) 13062 104 Ave Surrey BC V3T 1T7 (604) 584-3488 connect@citycentrechurch.org	Gabriel J. Snyman	Robert Astop
17 Surrey, St. Andrew's-Newton (WE270) 7147 124th St Surrey BC V3W 3W9 (604) 591-8533 sanewton@telus.net	Geoffrey B. Jay	Maxine Pigott
18 Vancouver, Central (WE140) 1155 Thurlow St. Vancouver BC V6E 1X2 (604) 683-1913 office@centralpc.ca	Vacant	Linda MacLeod
19 Vancouver, Chinese (WE150) 6137 Cambie St Vancouver BC V5Z 3B2 (604) 324-4921 vancpc@vancpc.ca	Morgan Wong	Adrian Wong
20 Vancouver, Fairview (WE160) 2725 Fir St Vancouver BC V6J 3C2 (604) 736-0510 fairviewchurchvancouver@gmail.com	Bradley R. Childs	Kit Schindell
21 Vancouver, First Hungarian (WE130) 2791 27th Ave E Vancouver BC V5R 1N4 (604) 437-3442 szigetim@telus.net	Miklos Szigeti	Csilla Zathureczky

43 PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
22 Vancouver, Kerrisdale (WE170) 2733 41st Ave W Vancouver BC V6N 3C5 (604) 261-1434 kpc@telus.net	Richard Watson	Susan Stacey
23 Vancouver, St. Columba (WE200) 2196 E 44th Ave Vancouver BC V5P 1N2 604-321-1030 camhart303@gmail.com	Calvin Crichton (Stated Supply)	Cameron Hart
24 Vancouver Taiwanese (WE300) 2733 41st Ave W Vancouver BC V6N 3C5 (604) 266-0820	Ta-Li Hsieh	Ruth Chueh
25 Vancouver, West Point Grey (WE210) 4397 12th Ave W Vancouver BC V6R 2P9 (604) 224-7744 wpgpc@telus.net	Andrea Perrett (Lay Missionary)	Vacant
26 West Vancouver (WE220) 2893 Marine Dr West Vancouver BC V7V 1M1 (604) 926-1812 westvanpc@gmail.com	Heinrich Botha	Kaireen Morgan
27 White Rock, St. John's (WE230) 1480 George St White Rock BC V4B 4A3 (604) 536-9322 willem@saint-johns.ca	Willem van der Westhuizen	Vacant

Other Ministries

1 Mary M. Fontaine	Director, Hummingbird Ministries
2 Sumarme Goble	Chaplain, St. Andrew's Hall
3 Ross Lockhart	Dean, St. Andrew's Hall
4 Richard R. Topping	Principal, Vancouver School of Theology
5 Dale S. Woods	Presbyter for Mission and Vision

Appendix to Roll

1 Allen J. Aicken	Retired
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43 PRESBYTERY OF WESTMINSTER

2	John F. Allan	Retired
3	Sang Min Lydia Bae	Without Charge
4	Harry F. Bailey	Retired
5	Stephen Bell	Without Charge
6	Gerard Booy	Without Charge
7	S. Bruce Cairnie	Without Charge
8	Sidney Chang	Retired
9	Bushra Cheema	Without Charge
10	Emmanuel Cheema	Without Charge
11	Jin Woo Choi	Without Charge
12	Soo Hyun K. Choi	Without Charge
13	Roberta Clare	Retired
14	Sylvia Cleland	Retired
15	Thomas J. Cooper	Without Charge
16	Calvin Crichton	Stated Supply, St. Columba, Vancouver
17	Philip D. Crowell	Chaplain, Childrens' Hospital Vancouver
18	H. G. Davis	Retired
19	Derrick J. Dick	Retired
20	Patricia Dutcher-Walls	Retired
21	Donald L. Faris	Retired
22	Robert C. Garvin	Retired
23	Terence P. Hibbert	Retired
24	Dennis Howard	Retired
25	Graeme Illman	Without Charge
26	Glenn E. Inglis	Retired
27	Katherine Jordan	Retired
28	B. Joanne Kim	Retired
29	Murat Kuntel	Without Charge
30	Jonathan Kwon	Without Charge
31	Young-Hwa Lee	Retired
32	Wiloughby Lemen	Retired
33	Jonah Ching-His Lin	Without Charge
34	Larry K. Lin	Retired
35	Mokbel Makar	Without Charge
36	Jennifer Martin (Diaconal)	Without Charge
37	Karen McAndless-Davis	Without Charge
38	Elizabeth McLagan	Retired
39	Paul Myers	Without Charge
40	Andrew M. Ng	Retired
41	Bobby J. Ogdon	Retired
42	Robert S. Paul	Retired

43 PRESBYTERY OF WESTMINSTER

43	Robin Ross	Retired
44	Beverley Y. Shepansky	Retired
45	Guy Sinclair	Retired
46	Lloyd (Ted) E. Siverns	Retired
47	James G. Smith	Retired
48	Woldemar Sosnowsky	Without Charge
49	Leslie Szamoskozi	Retired
50	Diane Tait-Katerberg	Retired
51	Ron Tiessen	Retired
52	Chin-Chai (Peter) Wang	Without Charge
53	J. Robert Wyber	Without Charge

Missionaries - Retired

1	Clarabeth McIntosh	Cavell Gardens, 711-2835 Sophia St, Vancouver BC V5T 4
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Clerk of Presbytery: Victor S. Kim

7111 No. 2 Rd, Richmond, BC V7C 3L7
604-277-5410 clerkwestmin@gmail.com

44 PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Campbell River, Trinity (VI010) 145 Simms Rd Campbell River BC V9W 1N9 (250) 923-3776 tpchurch@telus.net</p>	John Green	Linda Gove
<p>2 Comox, Comox Valley (VI120) 725 Aspen Rd Comox BC V9M 4E9 (250) 339-2882 comoxpc@gmail.com</p>	Jennifer L. Geddes	Corinne Wester
<p>3 Duncan, St. Andrew's (VI020) 531 Herbert St Duncan BC V9L 1T2 (250) 746-7413 office@standrewsduncan.org</p>	Vacant	Sandra Kroek
<p>4 Nanaimo, St. Andrew's (VI030) 4235 Departure Bay Rd Nanaimo BC V9T 1C9 (250) 758-2676 office@standrewsnanaimo.ca</p>	Jeremy Bellsmith	Bob Munnik
<p>5 North Saanich, Saanich Peninsula (VI110) 9296 East Saanich Rd North Saanich BC V8L 1H8 (250) 656-2241 office@saanichpeninsulapc.org</p>	Irwin B. Cunningham	Janet Smith
<p>6 Parksville, St. Columba (VI040) 921 Wembley Rd Parksville BC V9P 2E6 (250) 248-2348 stcolumba@shaw.ca</p>	John Jung-Woo Paeng	Doreen MacMillan
<p>7 Sooke, Knox (VI060) 2110 Church Rd Sooke BC V9Z 0W7 (250) 642-4124</p>	Harold A. McNabb (Interim Minister)	Heather Southam
<p>8 Victoria, Chinese (VI070) 816 North Park St Victoria BC V8W 1T1 (250) 384-4911 vic.chinese.presbyterian@gmail.com</p>	Vincent Tan	Brian Low

44 PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Victoria, Knox (VI080) 2964 Richmond Rd Victoria BC V8R 4V1 (250) 592-6323 knoxpevic@telus.net	Laura T. Kavanagh	Fiona Gow
10 Victoria, St. Andrew's (VI090) 680 Courtney St Victoria BC V8W 1C1 (250) 384-5734 office@standrewsvictoria.ca	Mitch Coggin (Interim Minister)	Colina Titus
11 Victoria, Trinity (VI100) 2964 Tillicum Rd Victoria BC V9A 2A8 (250) 388-4525 trinitypcvictoria@shaw.ca	Vacant	Whitney Hanna Christa McCowan

Other Ministries

1 Yong Wan (Joey) Cho	Cedar Tree Ministries
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Appendix to Roll

1 Amy Campbell	Without Charge
2 Reid E. Chudley	Without Charge
3 Brian J. Crosby	Retired
4 Elizabeth Forrester	Retired
5 Ian E. Gartshore	Retired
6 Edward (Ted) C. Hicks	Retired
7 Robert H. Kerr	Retired
8 R. Noel Kinnon	Retired
9 R. Wayne Kleinsteuber	Retired
10 Gordon A. Kouwenberg	Retired
11 Gwendolin S. L. Lam	Without Charge
12 Ruth McCowan (Diaconal)	Without Charge
13 Kerry J. McIntyre	Retired
14 Kenneth Oakes	Retired
15 Charles A. Scott	Retired
16 Wm. Campbell Smyth	Retired
17 Robert Sparks	Retired
18 David W. Stewart	Retired
19 Wayne Stretch	Retired
20 Catherine Victor	Without Charge

44 PRESBYTERY OF VANCOUVER ISLAND

Diaconal Ministries - Other

- 1 Carol Sharpe
- 2 Hazel Smith

2832 Wentworth Rd, Courtenay, BC V9N 6B6
Box 168, Thetis Island, BC V0R 2Y0

Clerk of Presbytery: John Jung-Woo Paeng

921 Wembley Rd, Parksville, BC V9P 2E6
250-228-2233 vanislepresbytery@gmail.com

45 PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Abbotsford Korean (WH140) 2597 Bourquin Cr E Abbotsford BC V2S 1Y6 (778) 808-2333 euijongkim58@gmail.com	Eui Jong Kim Hyuk Yun (Paul) Cho	Hee Sun Lee
2 Burnaby Yulbahng (WH010) 7457 Edmonds St Burnaby BC V3N 1B3 (604) 525-0977 office@bychurch.com	Jong Woog Kim	Doo Man Cho
3 Calgary, Korean (WH090) 1112-19th Ave NW Calgary AB T2M 0Z9 (403) 685-0000 cschoi55@gmail.com	Vacant	Yong-Ki Min
4 Edmonton, Antioch (WH180) 8711 82 Ave Edmonton AB T6C 0Y9 (780) 432-3620 edmontonantioch@gmail.com	Heung Ryeol Han Seungho S. Lee Hyun Sook Noblina Shin	Sung Taek Kang
5 Edmonton, Korean (WH020) 9920 67 St NW Edmonton AB T6A 2R2 (780) 466-3524 soleeroh@gmail.com	Seong In Chin	Mi Ok Chung
6 Nanaimo Korean (WH080) 4235 Departure Bay Rd Nanaimo BC V9T 1C9 (250) 756-1479 nanaimokpc@gmail.com	Vacant	Sukwon Bang
7 Port Coquitlam, Soojung (WH130) 3-19040 Lougheed Hwy Pitt Meadows BC V3Y 2N6 (604) 459-3800 soojungpc@gmail.com	Alfred H. Lee	Chang Kim

45 PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Surrey Korean (WH030) 15964 88 Ave Surrey BC V4N 1H5 (604) 581-4911 surreychurch@outlook.com	Hyo Jin Park	Hyang Deog Kim
9 Surrey, Saem Mool (WH100) 14219 88 Ave Surrey BC V3W 3L5 (604) 803-0890	Vacant	Y.N. Cha
10 Vancouver, Galilee Korean (WH040) 1155 Thurlow St Vancouver BC V6E 1X2 (604) 657-3937 galilee_pastor@hotmail.com	Munhyun Ryu	Daegun Hwang
11 Vancouver, Korean (WH050) 205 10th Ave W Vancouver BC V5Y 1R9 (604) 875-1200 office@vkpc.com	Vacant	Sung Jin Kang
12 Victoria Grace Extension (WH210) 2964 Richmond Rd Victoria BC V8R 4V1 (250) 592-8053 shuara.yw.cho@gmail.com	Yongwan Cho	Vacant
13 Winnipeg, Manitoba Korean (WH060) 621 Oxford St Winnipeg MB R3M 3J3 (204) 891-0802 mkpcpastor@gmail.com	In Kyu Park	Haesuk Yoon

Other Ministries

- | | |
|------------------------|--------------------------------|
| 1 Sungill Timothy Choi | Edmonton Urban Native Ministry |
| 2 Tae Sic Ha | Vancouver Sung-An |
| 3 Kyoung Dae Kim | Brandon Korean Church |

Appendix to Roll

- | | |
|------------------|----------------|
| 1 Changsun Choi | Retired |
| 2 Sung Deuk Hong | Retired |
| 3 Shin Hwang | Galilee Korean |

45 PRESBYTERY OF WESTERN HAN-CA

4	Hyo Young Joo	Without Charge
5	Hi-Won Kang	Without Charge
6	Doo Je Kim	Without Charge
7	Gyeong-Jin Kim	Without Charge
8	Jang-Ho Kim	Without Charge
9	Kwangsik John Kim	Galilee Church
10	Sang Hwan Kim	Without Charge
11	Tae Hong Kim	Without Charge
12	Yong Kyoon P. Kim	Without Charge
13	Ki Tae Lee	Without Charge
14	Samuel Sung Hoon Lee	Without Charge
15	Jae Taek Lim	Without Charge
16	Gabju Mun	Without Charge
17	Brian Eung-Kee Oh	Retired
18	Cheol Soon Park	Retired
19	Hee Tae Park	Without Charge

Clerk of Presbytery: Hyo Jin Park

15964 88 Ave, Surrey, BC V4N 1H5
 (604) 581-4911 westernhanca@gmail.com

STATISTICAL AND FINANCIAL REPORTS**Statistical**

A summary of the statistical reports from congregations for the year ended December 31, 2020, and received by Financial Services, as of May 31, 2021:

	<u>2020</u>	<u>2019</u>
Number of ministers	1,303	1,337
Number of elders	6,374	6,791
Baptisms	633	1,262
Professing members	76,367	79,961
Households	62,500	64,641
Children	14,259	15,055

Financial

A summary of the financial reports from congregations for the year ended December 31, 2020, and received by Financial Services, as of May 31, 2021. Presbyterians Sharing remittance is actual amount received by Financial Services as of December 31, 2020.

	<u>2020</u>	<u>2019</u>
Total raised by congregations	120,051,648	130,964,635
Total raised for congregational purposes	109,009,421	118,074,547
Remitted to Presbyterians Sharing	5,447,007	6,095,942
Other mission purposes	5,597,385	6,796,514
Raised by WMS and Atlantic Mission Society	178,701	322,791
Stipends of principal minister	23,110,232	24,191,131
Total normal congregational expenditures	111,477,892	126,114,840
Dollar base	105,195,108	113,501,341

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 Presbyterians Sharing
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 Presbyterians Sharing 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

Statistics and Finances for the Year Ended December 31, 2020

1 Presbytery of Cape Breton

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 Baddeck, Knox	CB010	10	24	110	0	0	3	141	68	104	A	92,029	87,125	79,882	6,990	253	0	39,421	96,385	79,882	
- St. Ann's, Ephraim Scott	CB011	3	4	18	0	0	0	16	0	8	A	31,738	20,733	18,593	2,140	0	70	8,362	31,117	18,593	
2 Boularderie Pastoral Charge	CB201																				
- Big Bras d'Or, St. James	CB200	20	5	55	0	0	2	89	17	50	M	77,798	70,273	69,148	1,000	125	0	32,459	60,089	69,148	
- Ross Ferry, Knox	CB210	20	5	35	0	0	1	42	19	55	M	51,134	43,988	42,488	1,500	0	2,135	21,640	23,856	42,488	
3 Glace Bay, St. Paul's	CB050	15	3	124	1	0	3	77	36	62	A	325,172	105,758	104,343	1,000	415	1,577	23,393	115,072	104,343	
4 Grand River	CB060	4	2	15	0	0	0	21	15	23	A	25,946	25,946	25,382	330	234	0	7,425	17,726	25,382	
- Framboise, St. Andrew's	CB061	3	1	10	0	0	0	15	16	10	A	7,499	7,499	6,489	790	220	0	7,425	16,196	6,489	
- Loch Lomond, Calvin	CB062	**	2	0	10	0	0	15	25	28	A	15,470	15,470	14,640	500	330	0	2,200	9,477	14,640	
5 Little Narrows	CB070	12	3	33	0	0	4	53	25	24	A	26,391	26,391	26,049	342	0	0	0	16,874	25,049	
- Whycocomagh, St. Andrew's	CB071	15	3	74	0	0	3	159	45	56	A	49,511	45,218	38,094	3,588	3,536	0	0	6,393	38,094	
6 Louisbourg-Catalone Pastoral Charge	CB103																				
- Catalone, St. James	CB101	1	1	0	0	0	0	8	13	8	A	12,760	12,760	11,460	1,300	0	0	0	10,565	11,460	
- Louisbourg, Zion	CB102	1	0	9	0	0	0	6	0	10	A	12,920	12,920	10,820	1,300	800	0	0	11,880	10,820	
7 Middle River, Farquharson	CB090	4	0	10	0	0	3	43	11	3	A	33,113	19,213	18,883	200	130	0	2,520	29,375	18,883	
- Lake Ainslie	CB091	7	0	21	0	2	2	24	26	20	A	19,115	16,917	12,873	1,817	2,227	0	0	19,951	12,873	
8 Mira Pastoral Charge	CB082																				
- Albert Bridge, Union	CB081	0	7	50	0	0	0	58	35	18	A	65,156	65,156	58,316	3,700	3,140	0	33,327	51,104	58,316	
- Marion Bridge, St. Columba	CB080	3	1	35	0	0	2	39	29	25	M	49,734	44,211	35,198	3,727	5,286	0	22,218	54,487	35,198	
9 North River and North Shore, St. Andrew's	CB160	10	8	89	0	0	4	100	35	53	A	66,242	66,242	58,729	5,528	1,984	1,236	19,728	58,868	57,697	
10 North Sydney, St. Giles	CB120	10	0	67	0	1	5	120	45	98	A	99,046	99,046	96,046	1,500	1,500	0	48,606	102,344	96,046	
11 River Denys	CB132	***	1	0	15	0	0	1	12	12	3	-	4,516	4,516	3,904	100	512	0	0	6,052	3,904
- Malagawatch, Fulton	CB131	***	1	0	7	0	0	3	21	4	-	932	932	849	83	0	0	0	1,971	849	
12 Sydney, Bethel	CB140	28	17	270	1	5	7	314	135	130	M	244,611	244,611	221,465	23,046	100	0	64,590	203,622	221,465	
13 Sydney Mines, St. Andrew's	CB150	8	10	148	1	0	2	173	35	60	A	157,200	157,200	146,986	8,155	2,059	1,634	40,481	130,841	141,818	
Grand Total 2020		178	94	1,205	3	8	42	1,528	663	852	4	1,468,033	1,192,125	1,100,637	68,637	22,851	6,652	373,795	1,074,245	1,093,437	

2 Presbytery of Newfoundland

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 Grand Falls/Windsor, St. Matthew's	NF010	5	5	25	0	0	1	35	24	8	A	283,619	12,766	10,776	990	1,000	0	0	208,482	10,776
2 St. John's, St. Andrew's	NF020	15	20	140	0	0	9	240	45	35	A	411,467	295,088	264,313	16,084	14,691	2,155	46,118	328,598	264,313
3 St. John's, St. David's	NF030	15	31	179	0	0	1	178	20	167	A	261,367	226,072	201,359	9,218	15,495	0	41,100	169,104	190,337
Grand Total 2020		35	56	344	0	0	11	453	89	210	0	956,453	533,926	476,448	26,292	31,186	2,155	87,218	706,184	465,426

Statistics and Finances for the Year Ended December 31, 2020

3 Presbytery of Pictou

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 Barney's River-Marshy Hope	PI010	11	30	80	0	0	3	71	30	80	M	44,862	40,362	36,744	3,618	0	150	0	36,082	36,744	
2 Blue Mountain, Knox	PI020	*	6	0	16	3	0	0	0	30	0	A	16,902	10,983	10,568	100	315	0	6,275	15,252	10,568
- East River St. Mary's, Zion	PI021	**	6	0	6	0	0	0	13	6	4	A	20,203	20,203	19,803	400	0	0	6,954	21,104	19,803
- Garden of Eden, Blair	PI022	**	6	0	23	0	0	0	0	17	9	M	18,560	18,517	17,561	856	100	0	0	18,716	17,561
3 East River Pastoral Charge	PI034																				
- St. Paul's	PI032	1	1	30	0	1	0	24	3	8	A	10,261	10,261	9,061	650	550	0	0	10,757	9,061	
- Springville	PI031	5	9	64	0	0	0	95	12	11	A	39,265	28,484	24,021	3,246	1,217	410	0	22,944	24,021	
- Sunnybrae, Calvin	PI033	6	5	73	0	0	0	78	5	12	A	11,464	11,464	9,482	1,210	772	304	0	15,108	9,482	
4 Glenelg	PI151	6	2	10	0	0	0	39	14	2	A	18,518	18,518	18,018	500	0	0	0	22,675	18,018	
5 Hopewell, First	PI040	8	4	30	0	0	2	77	30	5	A	55,102	55,102	52,902	2,200	0	0	13,860	41,027	52,902	
- Gairloch, St. Andrew's	PI042	5	2	8	0	0	2	42	6	12	A	30,065	30,065	29,215	850	0	0	11,094	12,317	29,215	
- Rocklin, Middle River	PI043	8	6	60	4	2	2	68	20	14	A	34,093	31,661	29,861	1,000	800	0	6,839	22,057	29,861	
6 Little Harbour	PI050	0	0	0	0	0	0	0	0	0	A	88,257	88,257	74,742	8,715	4,800	0	30,266	82,271	74,742	
- Pictou Landing, Bethel	PI051	0	27	0	0	0	0	31	12	10	A	39,778	39,778	39,386	392	0	350	9,747	31,294	39,386	
7 MacLennan's Mtn, St. John's	PI060	3	0	0	0	4	0	24	0	15	A	3,979	2,202	1,125	1,000	77	0	0	0	1,125	
8 Merigomish, St. Paul's	PI012	***	12	8	40	1	4	3	104	25	0	A	48,936	44,933	42,471	2,012	450	0	15,760	51,858	41,071
9 Moser's River, St. Giles	PI152	***	3	0	6	0	0	1	7	8	M	1,205	1,166	1,166	0	0	0	0	3,047	1,166	
10 New Glasgow, First	PI070	18	0	0	0	2	2	0	0	1	A	130,457	123,929	116,966	5,966	997	538	28,539	139,754	116,966	
11 New Glasgow, St. Andrew's	PI080	15	13	174	0	0	5	215	47	38	M	136,952	118,666	113,232	4,724	710	1,476	46,786	151,720	107,452	
12 Oxford-Riverview Pastoral Charge	PI163																				
- Oxford, St. James	PI161	*	6	2	15	2	0	2	25	14	20	A	29,100	29,100	28,300	800	0	0	14,550	27,732	28,299
- Riverview, St. Andrew's	PI162	**	3	0	7	0	0	1	11	7	1	A	4,881	4,881	4,381	500	0	0	7,990	4,381	
13 Pictou, First	PI100	13	17	140	0	0	3	159	29	140	M	146,131	142,886	131,523	8,500	2,863	1,525	27,950	129,403	115,560	
14 Pictou, St. Andrew's	PI110	**	13	0	75	0	1	5	93	35	40	A	106,048	106,048	102,701	1,725	1,622	2,833	9,911	25,494	102,701
15 River John, St. George's	PI130	9	4	83	0	0	2	79	28	0	M	109,464	109,464	69,680	36,457	3,327	856	21,000	49,897	69,680	
- Toney River, St. David's	PI131	7	16	71	0	0	3	84	36	0	M	47,239	47,239	42,134	4,100	1,005	1,453	21,000	37,566	42,134	
16 Scotsburn, Bethel	PI140	**	17	15	145	0	1	6	196	60	0	M	118,231	118,231	100,197	11,000	7,033	3,081	1,908	88,576	100,197
- West Branch, Burns Memorial	PI142	2	0	25	0	0	0	25	12	34	A	9,775	9,775	8,632	843	300	0	3,200	7,111	8,632	
17 Stellarton, First	PI170	*	16	30	198	12	2	217	100	27	M	120,465	120,465	113,398	6,244	823	2,988	46,800	163,953	113,398	
18 Tatamagouche, Sedgwick Memorial	PI180	7	0	32	0	0	1	45	20	7	M	48,519	42,469	39,119	3,000	350	0	0	17,654	39,119	
- Wallace, St. Matthew's	PI182	7	0	16	0	0	1	19	12	3	A	20,143	17,822	15,572	1,800	450	0	0	5,982	15,572	
19 Thorburn, Union	PI190	*	13	30	100	0	1	6	198	60	100	M	105,383	67,692	62,841	4,000	851	0	0	94,038	35,651
- Sutherland's River	PI191	**	4	2	24	0	0	2	55	12	20	A	25,173	23,155	21,409	700	1,046	0	0	17,802	21,409
20 West River Pastoral Charge	PI203																				
- Durham, West River	PI200	6	4	126	0	0	2	124	30	55	M	51,535	42,488	36,963	3,316	2,209	575	16,201	44,871	36,963	
- Greenhill, Salem	PI201	3	0	12	0	0	0	10	30	16	A	13,120	13,120	12,571	549	0	0	0	0	12,571	

Statistics and Finances for the Year Ended December 31, 2020

3 Presbytery of Pictou

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										
- Salt Springs, St. Luke's	PI202	*	0	0	0	0	0	0	0	0	0	0	A	13,033	13,033	10,457	1,400	1,176	0	5,885	8,822	10,457
21 Westville, St. Andrew's	PI220		17	5	127	0	1	2	121	50	70	M	97,399	84,249	79,899	3,250	1,100	0	0	0	85,147	79,899
Grand Total 2020			262	232	1,816	22	19	58	2,349	800	760	13	1,814,498	1,686,668	1,526,100	125,625	34,943	16,539	344,525	1,510,021	1,475,766	

4 Presbytery of Halifax & Lunenburg

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 Dartmouth, Iona	HL010		8	0	161	0	0	7	236	55	199	A	161,864	143,674	132,908	7,746	3,020	875	50,400	141,985	127,126	
2 Dartmouth, St. Andrew's	HL020		28	0	0	1	1	8	287	75	217	A	321,254	252,285	164,447	39,002	48,836	3,314	67,500	143,235	164,447	
3 Dean, Sharon	HL030		6	1	46	1	1	2	52	18	96	A	39,869	32,869	29,043	3,108	718	0	6,124	30,287	29,043	
4 Elmsdale, St. Matthew's	HL040		8	0	24	0	0	1	35	12	23	A	58,670	58,670	56,964	1,256	450	0	24,167	53,057	56,964	
- Hardwood Lands	HL041		5	17	32	0	0	0	55	10	32	A	52,528	52,528	48,880	3,336	312	490	23,219	43,973	48,880	
5 Halifax, Calvin	HL050		13	16	180	0	0	7	260	144	16	A	345,755	273,612	236,711	21,125	15,776	0	54,075	204,147	236,711	
6 Halifax, Church of St. David	HL070		14	26	130	0	0	3	143	51	75	A	809,723	276,941	241,584	16,770	18,586	0	0	364,407	208,511	
7 Lower Sackville, First Sackville	HL100		5	5	59	0	0	2	82	35	41	A	91,150	91,150	87,905	2,189	1,056	0	26,475	75,288	87,905	
8 Lunenburg, St. Andrew's	HL080		16	16	100	1	0	5	131	35	40	A	168,115	168,115	156,945	8,000	3,170	824	40,379	166,300	156,945	
- Rose Bay, St. Andrew's	HL081		6	6	27	0	0	0	34	13	11	A	11,804	11,804	10,844	600	360	0	4,800	12,308	10,844	
9 McClure's Mills, St. Paul's	HL111		2	0	36	0	0	2	36	16	10	A	29,300	29,300	24,455	3,200	1,645	0	0	17,508	24,455	
10 New Dublin-Conquerall Pastoral Charge	HL093																					
- Dublin Shore, Knox	HL091		5	0	19	0	0	1	25	7	4	A	11,197	11,197	10,497	700	0	0	0	7,068	10,497	
- West Dublin, St. Matthew's	HL092		3	0	11	0	0	0	13	6	3	A	13,104	13,104	11,304	1,800	0	0	0	10,877	11,304	
11 New Minas, Kings	HL130		7	21	104	0	0	0	118	90	169	A	124,485	124,485	112,216	9,842	2,427	0	17,317	110,487	112,216	
12 Noel Road, St. James	HL121		5	1	60	0	0	2	58	16	18	A	12,925	12,925	11,525	1,400	0	0	0	13,938	11,525	
13 Truro, St. James	HL110		14	8	130	0	4	8	196	100	45	A	243,835	243,835	199,147	20,916	23,772	0	47,185	230,609	199,147	
14 Windsor, St. John's	HL120		5	3	25	0	4	0	50	15	25	A	42,136	42,136	37,786	3,000	1,350	0	5,688	27,262	37,786	
Grand Total 2020			150	120	1,144	3	10	48	1,811	698	1,024	0	2,537,714	1,838,630	1,573,161	143,991	121,478	5,503	367,329	1,652,736	1,534,306	

5 Presbytery of New Brunswick

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 Bass River, St. Marks	NB010		3	4	12	0	0	2	13	15	14	M	6,156	6,156	5,596	560	0	0	0	6,647	5,596
- Beersville, St. James	NB020		2	0	11	0	0	5	15	20	2	M	52,263	15,558	13,158	2,400	0	0	0	35,420	13,158
- Clairville, St. Andrew's	NB030		3	12	7	0	0	0	13	0	0	A	15,652	15,652	15,652	0	0	0	0	5,465	15,652
- West Branch, Zion	NB040	**	5	0	0	0	0	0	0	30	0	M	23,095	23,095	19,570	2,400	1,125	0	12,060	13,213	19,570

Statistics and Finances for the Year Ended December 31, 2020

6 Presbytery of Prince Edward Island

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	10	56	174	7	0	2	179	150	157	A	237,964	237,964	216,984	10,000	10,980	512	46,869	216,793	216,984	
- Wood Islands	PE021	6	0	0	0	0	0	38	35	0	A	42,904	42,904	41,304	1,600	0	0	11,180	25,851	41,304	
2 Brookfield Pastoral Charge	PE033																				
- Brookfield	PE030	3	5	24	0	0	0	21	0	35	M	28,344	28,224	26,964	350	910	0	0	25,246	26,964	
- Glasgow Road	PE031	4	6	22	0	0	0	37	21	26	M	27,460	27,110	24,610	1,950	550	120	0	20,468	24,610	
- Hunter River	PE032	3	3	23	0	0	4	34	22	15	M	19,842	19,842	19,242	600	0	0	0	22,442	19,242	
3 Central Parish Pastoral Charge	PE170																				
- Canoe Cove	PE071	*	6	17	50	0	0	1	57	55	M	84,306	84,306	80,746	3,000	560	0	23,677	63,724	79,142	
- Clyde River, Burnside	PE070	9	55	88	0	0	0	109	156	M	90,055	89,642	87,142	2,500	0	0	27,000	84,663	85,142		
4 Charlottetown, St. James	PE040	12	14	165	0	1	6	204	60	108	M	497,319	269,216	252,269	11,500	5,447	1,286	49,000	250,125	252,269	
5 Charlottetown, St. Mark's	PE060	14	40	154	1	0	2	150	175	196	A	268,220	256,980	251,226	4,820	934	0	51,912	225,727	241,115	
- Marshfield, St. Columba	PE061	2	7	19	0	0	1	20	16	12	A	33,652	26,525	26,515	10	0	0	20,348	46,295	20,241	
6 Charlottetown, Zion	PE050	*	21	60	370	8	5	13	384	265	261	A	397,877	390,377	355,110	8,867	26,400	0	59,894	395,898	355,110
7 Hartsville	PE150	4	6	39	0	0	6	58	22	31	A	70,976	56,475	53,729	1,560	1,186	1,646	24,572	56,942	53,729	
8 Kensington	PE080	10	0	45	0	0	1	114	34	0	A	76,663	75,103	71,728	3,375	0	0	1,320	72,901	71,728	
- New London, St. John's	PE082	10	2	40	0	0	2	71	32	55	A	53,393	53,393	48,237	3,975	1,181	0	17,701	49,947	48,237	
9 Montague, St. Andrew's	PE090	10	11	115	1	1	8	78	62	47	A	90,858	90,858	87,802	3,056	0	0	25,718	83,520	87,802	
- Cardigan, St. Andrew's	PE091	8	20	68	5	2	0	117	50	0	A	67,127	67,127	64,127	3,000	0	0	26,118	55,665	64,127	
10 Nine Mile Creek	PE073	7	0	19	0	0	0	30	20	0	A	31,955	31,955	29,085	500	2,370	0	0	30,966	29,085	
11 North Tryon	PE130	7	13	19	2	0	0	70	50	70	A	87,869	87,869	77,247	6,500	4,122	0	41,171	83,180	77,247	
12 Richmond Bay Pastoral Charge	PE125																				
- Freeland	PE121	2	23	26	0	0	2	48	0	34	M	17,633	17,633	16,153	1,480	0	460	0	12,802	16,153	
- Tyne Valley	PE120	2	11	23	0	0	0	26	30	25	M	19,225	19,225	17,175	1,479	570	0	0	16,087	17,175	
- Victoria West	PE123	2	8	14	0	0	1	17	28	20	M	15,285	15,285	14,005	1,275	5	0	0	12,161	14,005	
13 Summerside	PE110	12	39	139	2	1	2	162	69	105	A	191,159	154,395	142,095	11,000	1,300	872	46,800	135,855	142,095	
14 WellSpring	PE160	9	23	110	0	3	3	170	75	57	A	135,024	129,168	120,627	4,000	4,541	0	46,818	117,375	115,427	
15 West Point	PE011	3	2	22	0	0	2	44	20	25	A	31,120	31,120	30,520	600	0	470	0	27,739	30,520	
Grand Total 2020		176	421	1,768	26	13	56	2,129	1,400	1,485	9	2,616,230	2,302,696	2,154,642	86,998	61,056	5,366	520,098	2,132,372	2,129,453	

7 Presbytery of Quebec

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 Inverness, St. Andrew's	QU020	*	2	0	5	0	0	0	10	6	0	A	71,078	71,078	69,278	1,000	800	0	31,164	67,935	69,278
2 Leggat's Point	QU030	***	2	0	7	0	0	1	8	21	2	M	71,240	67,826	67,826	0	0	0	0	16,589	67,826
3 Melbourne, St. Andrew's	QU050	3	0	16	0	0	0	16	8	18	A	29,277	22,588	21,038	1,500	50	0	0	27,063	21,038	
4 Quebec, St. Andrew's	QU070	*	5	8	47	2	3	0	56	38	8	M	175,410	148,410	148,410	0	0	0	66,054	154,212	148,410

Statistics and Finances for the Year Ended December 31, 2020

7 Presbytery of Quebec

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										
5 Saint-Gabriel-De-Valcartier, La Communante Chretienne Bethanie	QU120	ND	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
6 Scotstown, St. Paul's	QU090	***	2	0	5	0	8	1	11	25	2	-	2,576	2,576	2,576	0	0	0	0	0	6,329	2,576
7 Sherbrooke, St. Andrew's	QU100		7	5	38	0	1	28	27	24	15	A	96,863	96,863	90,863	6,000	0	0	0	0	90,863	90,863
8 Valcartier, St. Andrew's	QU110		6	0	28	0	0	1	38	10	14	M	29,276	27,026	26,026	1,000	0	0	6,000	15,343	26,026	26,026
Grand Total 2020			27	13	146	2	12	31	166	132	59	3	475,720	436,367	426,017	9,500	850	0	103,218	378,334	426,017	426,017

8 Presbytery of Montreal

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 Athelstan	MT101		6	1	29	0	0	43	17	6	A	20,380	20,380	17,580	2,000	800	0	12,415	29,340	17,580	17,580
2 Beaconsfield, Briarwood	MT020		11	49	127	0	5	17	147	81	78	A	232,945	226,345	210,777	11,027	4,540	0	45,321	195,926	210,777
3 Beauharnois, St. Edward's	MT030	*	2	0	8	0	0	2	7	8	3	M	19,595	19,595	18,099	0	1,496	0	0	17,199	18,099
4 Chateauguay, Maplewood	MT050		5	8	53	0	0	42	31	40	A	88,751	58,506	58,486	0	20	0	0	74,840	58,486	
5 Hemmingford, St. Andrew's	MT080		3	0	10	0	0	1	13	0	4	A	2,524	2,524	2,324	200	0	0	330	4,520	2,324
6 Howick, Georgetown	MT090		3	23	103	0	0	3	100	10	48	A	47,357	47,357	38,374	1,566	7,417	0	25,908	48,297	38,374
7 Huntingdon, St. Andrew's	MT100	*	10	8	50	3	0	3	90	25	14	A	42,005	41,005	41,005	0	0	0	0	6,630	41,005
8 Lachute, Margaret Rodger Memorial	MT120		10	1	70	0	0	1	86	23	28	A	41,025	41,025	38,715	2,095	215	0	0	45,265	38,715
9 Laval (Duvernay), St. John's	MT060		4	0	15	0	0	0	0	12	0	M	48,145	48,145	48,145	0	0	0	23,504	46,264	48,145
10 Lost River	MT130		0	0	0	0	0	0	0	10	0	M	630	630	489	141	0	0	0	1,774	489
11 Mille Isles	MT140		0	0	10	1	0	0	2	12	20	A	1,845	1,845	1,608	237	0	0	0	3,612	1,608
12 Montreal, Arabic	MT470	*	6	70	82	2	0	0	100	165	170	A	194,048	164,367	163,367	1,000	0	0	45,783	206,367	140,951
13 Montreal, Chinese	MT150		4	40	76	0	0	7	111	152	63	A	195,610	150,314	142,864	5,100	2,350	435	46,800	250,033	60,909
14 Montreal, Cote des Neiges	MT160		11	40	46	0	4	0	133	141	76	M	361,401	126,206	120,106	0	6,100	300	46,200	110,870	120,106
15 Montreal, Ghanaian	MT460	*	13	92	60	8	6	0	125	75	35	A	258,869	258,869	258,869	0	0	0	45,783	295,368	215,963
16 Montreal, Hungarian	MT200		0	0	0	0	0	0	0	0	0	M	97,629	97,629	67,949	6,000	23,680	0	20,404	46,693	67,949
17 Montreal, Kensington	MT220		11	25	86	0	0	4	101	24	58	A	224,184	209,184	192,645	15,000	1,539	2,184	33,086	212,898	192,645
18 Montreal, La Communauté chrétienne Siloé	MT480		14	0	0	0	2	0	109	139	150	A	91,656	91,656	86,877	1,000	3,779	0	39,300	90,500	86,877
19 Montreal, Livingstone	MT240		7	19	57	2	0	5	73	85	10	A	79,123	79,123	70,223	5,000	3,900	0	46,928	103,703	70,223
20 Montreal, Maisonneuve	MT250	*	8	6	53	0	0	2	65	22	13	A	127,786	127,786	125,586	1,600	600	697	26,003	35,492	125,146
21 Montreal, Snowdon	MT450	*	5	23	23	13	16	6	43	55	75	M	137,101	133,118	132,650	0	468	0	37,100	149,256	115,947
22 Montreal, St-Luc Eglise	MT170		6	15	30	0	0	0	100	20	0	A	44,397	31,549	31,364	135	50	0	0	28,230	31,364
23 Montreal, St. Andrew & St. Paul	MT270		51	130	647	0	2	13	555	163	376	M	1,331,036	1,279,788	1,091,755	85,000	103,033	0	73,492	1,116,615	1,091,755
24 Montreal, Taiwanese Robert Campbell	MT260	*	8	30	40	13	11	22	78	131	0	M	132,951	129,079	118,011	2,500	8,568	0	0	122,418	118,011
25 Montreal, Westminster (Pierrefonds)	MT320		4	0	33	0	0	1	58	15	20	A	114,788	65,222	59,583	4,000	1,639	0	16,131	76,882	59,583
26 Montreal West	MT300		13	60	118	0	0	0	0	95	0	A	183,836	121,686	119,886	1,000	800	0	47,223	171,169	93,757

Statistics and Finances for the Year Ended December 31, 2020

8 Presbytery of Montreal

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									
27 Pincourt, Ile Perrot	MT330	**	2	25	28	1	0	1	22	31	39	A	64,085	64,085	62,307	1,125	653	0	14,427	56,305	55,340
28 Pointe Claire, St. Columba by the Lake	MT340		14	10	102	0	0	2	155	46	24	A	503,825	254,116	224,811	19,500	9,805	0	52,840	231,283	215,271
29 Riverfield	MT091	*	3	6	30	1	0	2	59	9	5	A	19,485	19,485	13,365	550	5,570	0	0	14,962	13,365
- St. Urban, Beechridge	MT040		0	6	10	0	0	0	19	20	0	A	9,795	9,795	8,787	788	220	0	0	5,951	8,787
30 Rockburn	MT311		6	10	26	0	0	2	0	35	6	A	27,761	27,761	24,661	1,600	1,500	0	0	22,437	24,661
31 St. Andrew's East	MT350	***	5	0	22	0	0	0	28	6	0	-	9,848	9,848	9,848	0	0	0	0	8,518	9,848
32 St. Lambert, St. Andrew's	MT360		3	12	63	0	5	6	58	22	43	M	208,931	154,850	148,030	5,270	1,550	0	52,225	152,910	148,030
33 Town of Mount Royal	MT390		6	21	20	1	0	0	40	25	40	A	135,823	135,823	135,638	185	0	0	0	163,438	126,929
Grand Total 2020			254	730	2,127	45	51	100	2,562	1,705	1,444	9	5,099,170	4,248,696	3,884,784	173,620	190,292	3,616	751,203	4,145,965	3,669,019

9 Presbytery of Seaway-Glengarry

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		4	1	35	1	0	1	60	16	6	A	25,847	25,847	24,347	1,500	0	0	15,389	25,892	24,347
- Finch, St. Luke's-Knox	SG080		6	2	22	0	0	6	46	18	0	A	40,837	40,326	35,526	4,000	800	0	12,572	36,676	35,526
- Gravel Hill, St. James-St. Andrew's	SG011		2	2	8	2	0	0	8	5	7	A	6,271	6,271	5,291	830	150	0	1,372	4,802	5,291
2 Brockville, First	SG020		9	15	154	0	1	8	151	100	41	M	420,712	228,128	159,631	8,065	60,432	0	44,978	318,679	159,631
3 Caintown, St. Paul's	SG030		6	6	23	0	0	0	33	21	22	A	24,752	24,752	21,172	3,000	580	0	0	22,328	21,172
4 Chesterville, St. Andrew's	SG050		2	4	33	0	0	0	26	10	6	A	50,639	50,639	48,839	1,800	0	0	16,639	45,431	48,839
- Morewood	SG051		6	5	48	1	0	13	30	10	20	A	37,265	36,460	30,908	4,117	1,435	1,517	16,639	37,912	30,908
- Winchester, St. Paul's	SG200		6	32	57	3	0	1	57	20	78	A	84,653	73,658	69,323	3,735	600	0	16,639	72,540	69,322
5 Cornwall, St. John's	SG060		14	50	231	1	2	9	260	100	170	A	421,033	295,273	272,020	17,000	6,253	0	52,000	275,355	272,020
6 Dunvegan, Kenyon	SG070		7	19	75	1	0	2	86	28	41	A	32,530	32,530	26,815	3,410	2,305	0	0	36,817	26,815
- Kirk Hill, St. Columba	SG120		6	21	90	0	1	2	95	49	75	A	58,337	58,337	55,647	2,100	590	0	0	25,482	55,647
7 Iroquois, Riverview	SG100		10	12	54	0	0	2	97	40	81	M	127,971	108,003	102,038	5,945	20	0	49,300	108,362	102,038
8 Kemptville, St. Paul's	SG110		11	24	81	0	1	1	84	50	74	A	108,383	107,313	100,492	5,201	1,620	523	34,307	96,977	100,492
- Mountain, Knox	SG201		7	3	10	0	0	0	9	15	8	A	31,060	31,060	28,560	1,600	900	0	12,773	23,764	28,560
9 Lancaster, St. Andrew's	SG130		18	26	150	1	4	5	241	100	40	A	121,886	120,806	113,853	4,500	2,453	0	37,050	109,547	113,853
- Martintown, St. Andrew's	SG131		7	26	68	1	0	6	99	40	57	A	72,290	72,290	66,542	3,300	2,448	0	19,950	54,666	66,542
10 Maxville, St. Andrew's	SG140		4	0	14	0	0	2	35	14	0	A	13,770	13,770	12,640	1,000	130	0	0	11,243	12,640
- Moose Creek, Knox	SG142		4	0	37	0	0	2	66	16	0	A	21,560	21,560	17,836	2,300	1,424	0	0	19,653	17,836
11 Morrisburg, Knox	SG150		7	11	49	1	0	3	53	32	33	A	83,001	75,001	73,616	1,085	300	500	26,545	72,287	73,616
- Ingleside, St. Matthew's	SG090		6	2	46	0	0	7	56	28	28	A	98,402	85,940	82,440	3,500	0	0	26,546	83,580	82,440
12 Prescott, St. Andrew's	SG170		5	0	55	0	0	2	54	24	17	A	67,761	64,782	62,212	2,500	70	0	21,077	62,017	62,212
- Spencerville, St. Andrew's-Knox	SG180		6	2	23	0	0	1	18	17	9	A	26,345	26,345	22,841	2,297	1,207	0	9,500	12,035	22,841

Statistics and Finances for the Year Ended December 31, 2020

9 Presbytery of Seaway-Glengarry

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								
13 Vankleek Hill, Knox	SG190	13	56	125	0	4	1	120	100	165	M	184,914	136,771	128,342	4,300	4,129	0	45,171	149,581	120,265
- Hawkesbury, St. Paul's	SG191	4	0	26	0	0	1	13	19	21	A	26,263	25,938	23,108	2,030	800	0	14,651	33,923	23,108
Grand Total 2020		170	319	1,514	12	13	75	1,797	872	999	3	2,186,482	1,761,800	1,584,039	89,115	88,646	2,540	473,098	1,739,549	1,575,961

10 Presbytery of Ottawa

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	15	48	116	1	5	7	182	76	107	A	363,551	328,925	298,517	24,024	6,384	0	60,637	289,541	261,497
2 Gatineau, St. Andrew's (Aylmer)	OT010	6	4	30	0	0	0	22	28	0	A	51,582	50,982	44,023	4,994	1,965	0	0	54,469	44,023
3 Kars, St. Andrew's	OT031	4	12	58	0	0	1	78	19	68	A	108,951	108,751	92,535	6,581	9,635	967	26,051	75,129	92,535
- Vernon, Osgoode	OT050	3	0	26	0	0	0	32	14	25	A	66,380	66,380	59,054	1,500	5,826	0	17,874	51,823	59,054
4 Manotick, Knox	OT030	13	49	116	0	1	3	149	81	87	A	304,791	272,836	241,476	21,541	9,819	0	50,120	169,039	241,476
5 Orleans, Grace	OT080	9	29	121	1	5	18	105	92	113	A	295,299	295,299	270,095	14,500	10,704	0	47,308	204,447	263,427
6 Ottawa, Calvin Hungarian	OT060	7	12	25	0	0	0	46	7	12	M	70,576	46,212	46,112	100	0	0	22,891	52,025	46,112
7 Ottawa, Gloucester	OT020	7	88	133	8	10	2	106	123	189	A	257,206	217,734	197,771	12,200	7,763	0	46,786	197,980	197,771
8 Ottawa, Knox	OT090	0	9	121	0	1	12	153	81	87	A	543,927	341,722	307,634	29,958	4,130	0	59,956	459,955	307,634
9 Ottawa, Parkwood	OT100	19	58	196	0	0	3	179	84	182	A	269,446	249,256	220,877	14,534	13,845	0	60,165	214,293	214,585
10 Ottawa, St. Andrew's	OT110	38	70	322	0	9	9	395	137	131	A	752,162	672,662	570,179	49,767	52,715	0	75,066	632,069	570,179
11 Ottawa, St. David & St. Martin	OT120	12	30	112	0	2	4	96	72	137	A	215,383	169,873	157,573	12,300	0	0	38,580	141,386	157,573
12 Ottawa, St. Giles	OT130	7	2	54	0	0	9	58	34	20	A	174,867	159,172	147,254	4,825	7,093	1,018	6,100	137,592	147,254
13 Ottawa, St. Paul's	OT140	16	98	259	2	0	21	197	240	315	A	659,783	574,617	435,240	51,100	88,277	0	73,359	560,947	435,240
14 Ottawa, St. Stephen's	OT150	7	15	62	1	2	0	80	44	39	A	266,895	184,515	173,179	5,700	5,636	0	43,170	166,733	173,179
15 Ottawa, St. Timothy's	OT160	11	21	105	1	1	6	104	65	28	A	196,076	169,484	157,249	12,235	0	0	26,972	155,375	157,249
16 Ottawa, Westminster	OT180	13	24	103	0	1	5	125	71	57	A	312,507	247,305	216,887	21,952	8,466	0	48,583	214,363	216,887
17 Richmond, St. Andrew's	OT040	5	10	65	1	0	1	101	65	28	A	151,881	129,481	120,543	5,000	3,938	0	48,500	132,860	120,543
18 Rockland, Rockland Community	OT081	3	9	11	0	0	0	14	18	28	A	52,915	39,753	32,948	2,905	3,900	0	30,268	57,351	32,948
19 Stittsville, St. Andrew's	OT041	18	22	121	0	0	3	138	100	95	A	207,434	191,303	174,227	11,113	5,963	0	55,990	158,772	159,968
Grand Total 2020		213	610	2,156	15	37	104	2,360	1,451	1,748	1	5,321,612	4,516,262	3,963,373	306,830	246,059	1,985	838,376	4,126,149	3,899,134

11 Presbytery of Lanark & Renfrew

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	111,040	8,300	14,608	0	43,375	111,416	111,040
2 Arnprior, St. Andrew's	LR020	7	3	105	0	2	9	136	27	60	M	169,039	119,654	109,609	6,388	3,657	0	0	109,240	109,609	

Statistics and Finances for the Year Ended December 31, 2020

11 Presbytery of Lanark & Renfrew

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								
3 Cobden, St. Andrew's	LR040	9	16	62	0	5	6	160	0	43	A	79,560	78,860	76,645	1,565	650	0	25,393	70,783	76,645
4 Deep River Community	LR160	ND	0	0	0	0	0	0	0	0	-	0	0	0	2,165	0	0	0	0	0
5 Fort Coulonge, St. Andrew's	LR050	3	0	12	1	1	0	26	10	4	M	199,890	186,690	143,570	18,908	24,212	0	0	46,773	143,570
- Bristol Memorial	LR051	5	22	35	0	0	0	26	26	19	A	45,807	45,807	41,717	3,000	1,090	0	7,050	7,050	41,717
6 Kilmaurs, St. Andrew's	LR120	***	2	2	22	1	0	14	22	40	-	32,703	11,196	11,196	0	0	0	0	13,308	11,196
7 Kinburn, St. Andrew's	LR011	3	3	14	0	0	0	28	10	0	A	13,151	11,550	9,815	500	1,235	0	0	7,778	9,815
8 Lake Dore	LR140	4	0	26	0	2	0	12	0	16	A	2,356	2,356	544	812	1,000	0	0	4,463	544
9 Lochwinnoch	LR060	7	15	31	0	0	7	42	35	20	A	47,433	46,233	43,733	2,500	0	0	0	35,537	43,733
10 McDonalds Corners, Knox	LR070	0	0	0	0	0	0	0	0	0	A	18,837	15,760	14,990	770	0	0	16,200	30,588	14,990
- Elphin	LR071	5	6	17	0	0	0	20	14	5	A	39,764	24,764	22,344	2,420	0	0	12,960	32,457	22,344
- Snow Road	LR072	4	4	18	0	0	0	20	14	10	A	15,806	15,806	14,391	1,415	0	0	4,879	19,107	14,391
11 Pembroke, First	LR080	9	0	85	0	0	3	113	0	0	A	115,707	104,436	96,359	5,762	2,315	0	35,040	37,200	96,359
12 Perth, St. Andrew's	LR090	6	7	50	1	6	2	71	52	38	M	125,759	125,459	120,920	4,071	468	0	0	124,963	120,920
13 Petawawa	LR150	9	7	58	3	3	3	51	35	0	A	105,478	105,478	98,947	4,841	1,690	0	44,266	102,506	98,947
14 Renfrew	LR100	13	17	180	0	4	7	173	58	80	M	175,200	156,602	130,532	5,932	20,138	440	42,327	148,938	130,532
15 Smiths Falls, Westminster	LR110	11	13	90	1	1	2	120	60	32	A	157,062	146,416	141,091	5,325	0	735	46,131	147,138	141,091
16 Westport, Knox	LR170	5	0	39	0	0	0	41	21	22	M	108,901	108,901	107,896	1,005	0	0	24,253	104,462	88,396
Grand Total 2020		112	121	952	12	26	102	1,156	439	422	5	1,591,858	1,439,916	1,295,339	75,679	71,063	1,175	301,874	1,153,707	1,275,839

12 Presbytery of Kingston

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 Amherst Island, St. Paul's	KI020	6	5	42	0	1	0	28	23	28	M	84,678	63,304	56,924	5,500	880	0	24,336	65,895	56,924	
2 Amherstview, Trinity	KI010	6	17	62	1	7	5	62	25	39	M	73,111	73,111	68,971	3,000	1,140	0	0	63,166	62,971	
3 Belleville, St. Andrew's	KI030	0	0	58	0	6	4	51	38	41	A	68,520	68,520	65,100	3,100	320	250	0	59,878	65,100	
4 Belleville, St. Columba	KI040	7	7	100	0	0	2	150	55	50	M	172,758	171,038	157,636	9,222	4,180	0	54,114	153,415	156,801	
5 Deseronto, Church of the Redeemer	KI091	6	0	0	0	0	1	23	11	10	A	26,305	25,286	23,286	1,000	1,000	691	10,820	38,784	23,286	
6 Gananoque, St. Andrew's	KI050	**	4	6	41	0	5	3	40	35	7	A	246,222	65,247	58,777	4,994	1,475	0	25,560	118,200	58,777
7 Kingston, St. Andrew's	KI060	9	12	126	0	2	7	113	183	72	M	559,069	370,069	318,490	25,500	26,079	125	65,152	259,799	318,490	
8 Kingston, St. John's (Pittsburg)	KI100	4	2	47	0	0	42	26	40	2	M	40,685	33,485	30,965	2,500	20	154	0	36,375	30,965	
- Sand Hill	KI101	*	6	9	25	1	0	2	28	14	17	A	42,961	42,961	39,203	2,500	1,258	0	8,029	48,189	39,203
9 Kingston, Strathcona Park	KI070	5	15	50	0	2	3	60	41	10	A	112,626	109,546	106,611	1,500	1,435	0	44,047	114,926	106,611	
10 Madoc, St. Peter's	KI080	9	3	45	0	1	2	45	25	23	M	72,220	52,240	49,663	1,827	750	0	0	56,445	49,663	
11 Picton, St. Andrew's	KI090	5	0	47	0	1	11	76	38	67	A	291,483	90,718	86,718	4,000	0	0	42,888	156,708	86,718	
12 Stirling, St. Andrew's	KI110	7	0	49	1	0	5	53	40	28	A	104,458	103,668	96,175	7,200	293	1,464	25,120	79,638	96,175	

Statistics and Finances for the Year Ended December 31, 2020

12 Presbytery of Kingston

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 Trenton, St. Andrew's	KI120	5	0	43	0	0	1	53	35	15	A	70,077	70,077	55,417	2,640	12,020	370	0	38,561	55,417
14 Tweed, St. Andrew's	KI081	6	4	41	0	18	10	40	28	28	A	108,103	96,003	89,327	3,346	3,330	1,200	51,416	100,972	89,327
Grand Total 2020		85	80	776	3	43	98	848	631	437	6	2,073,276	1,435,273	1,303,263	77,830	54,180	4,254	351,482	1,390,951	1,296,428

13 Presbytery of Lindsay-Peterborough

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 Ballyduff	LP010	3	9	9	0	0	0	11	22	12	A	23,326	20,422	18,722	1,400	300	0	0	10,958	18,722
2 Beaverton, Beacan	LP263	9	6	64	0	2	16	68	45	30	A	245,854	227,936	225,436	2,500	0	0	30,398	234,762	119,988
- Gamebridge, Knox	LP021	5	2	25	0	0	0	30	18	7	A	57,060	56,992	53,667	1,425	1,900	0	16,979	42,794	53,667
3 Bobcaygeon, Knox	LP030	9	7	85	0	0	6	87	50	45	M	141,047	140,397	128,847	9,370	2,180	2,802	51,588	114,949	128,847
4 Bolsover, St. Andrew's	LP040	7	12	44	0	0	5	47	37	23	A	79,501	79,501	71,501	4,000	4,000	0	0	81,719	71,501
- Woodville Community	LP260	5	4	17	0	0	0	21	30	65	M	74,245	49,084	46,284	2,650	150	0	0	51,882	39,284
5 Bowmanville, St. Andrew's	LP050	6	7	59	0	2	19	67	26	28	A	92,029	92,029	88,160	2,169	1,699	0	35,090	95,371	88,160
6 Bumbrae, St. Andrew's	LP061	7	7	52	0	0	3	95	18	18	M	75,099	46,010	45,800	210	0	0	0	45,124	45,800
7 Campbellford, St. Andrew's	LP060	7	0	63	0	0	5	71	18	9	M	44,994	44,994	43,284	1,680	30	55	0	38,674	43,284
- Norwood, St. Andrew's	LP150	6	6	38	0	0	3	49	20	11	A	34,777	34,777	32,247	2,530	0	0	0	31,468	32,247
8 Cobourg, St. Andrew's	LP070	12	19	93	0	0	11	146	85	23	A	253,514	250,274	224,760	13,431	12,083	0	46,786	195,687	220,760
9 Colborne, Old St. Andrew's	LP080	9	0	37	0	10	2	30	20	25	M	74,671	61,700	59,923	1,777	0	0	23,393	75,141	59,923
10 Cresswell, St. John's	LP090	6	1	26	0	0	0	23	21	22	A	62,216	62,216	59,933	1,500	783	0	23,140	45,078	59,933
11 Fenelon Falls, St. Andrew's	LP100	5	1	31	0	0	3	31	20	12	M	49,596	49,596	47,596	2,000	0	0	24,008	50,365	47,596
- Glenora, Knox	LP101	3	0	13	0	0	1	26	12	4	A	45,323	44,483	43,781	702	0	1,304	24,008	43,665	43,781
12 Havelock, Knox	LP151	7	9	16	0	0	0	25	16	7	A	14,297	14,297	12,072	1,500	725	0	0	19,879	12,072
13 Lakefield, St. Andrew's	LP110	5	8	32	0	9	3	42	35	14	A	191,950	43,193	40,488	1,500	1,205	0	0	41,680	40,488
14 Lindsay, St. Andrew's	LP130	15	35	330	0	1	44	330	192	135	A	591,850	587,510	557,030	30,000	480	0	52,794	492,432	493,827
15 Peterborough, St. Giles	LP160	7	7	92	0	0	5	95	30	36	A	155,301	116,179	110,454	5,000	725	0	40,413	119,716	110,454
- South Monaghan, Centreville	LP210	9	24	50	0	0	0	59	40	13	A	91,597	70,127	63,024	2,500	4,603	0	19,921	60,834	63,024
16 Peterborough, St. Paul's	LP170	10	12	94	0	0	18	104	65	35	A	277,514	184,485	160,508	2,517	21,460	0	0	209,852	160,508
17 Peterborough, St. Stephen's	LP180	8	18	86	0	0	3	98	60	40	A	198,075	194,503	176,136	10,427	7,940	0	51,500	157,983	176,136
18 Port Hope, St. Paul's	LP190	7	2	46	0	0	7	40	0	43	A	150,601	150,601	143,133	5,731	1,736	2,390	61,130	172,678	143,133
19 Port Perry, St. John's	LP200	10	0	32	0	0	11	32	25	12	A	91,088	77,848	71,743	3,255	2,850	0	0	46,762	71,743
20 Sunderland, Wick	LP092	5	6	28	0	0	1	27	8	4	A	178,308	22,298	20,373	1,000	925	0	10,260	35,627	20,373
21 Warkworth, St. Andrew's	LP240	6	7	27	0	0	2	65	10	25	M	45,071	35,776	32,976	2,000	800	0	0	29,894	32,976
Grand Total 2020		188	209	1,489	0	24	168	1,719	923	698	7	3,338,904	2,757,228	2,577,879	112,775	66,574	6,551	511,408	2,544,974	2,398,228

Statistics and Finances for the Year Ended December 31, 2020

14 Presbytery of Pickering

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	5	15	88	0	0	3	79	76	102	A	207,795	193,225	154,864	16,000	22,361	0	35,121	169,310	154,864
2 Ajax, St. Timothy's	PK010	12	0	48	0	0	4	62	15	17	A	130,700	117,060	113,043	4,017	0	0	43,317	59,472	113,043
3 Ashburn, Burns	PK201	7	5	44	0	0	1	47	39	45	A	181,482	164,582	151,577	7,000	6,005	0	54,872	176,535	151,577
4 Leaskdale, St. Paul's	PK120	8	129	345	0	0	83	179	325	600	A	958,356	854,712	742,067	28,100	84,545	0	80,610	635,716	742,067
5 Oshawa, Knox	PK050	14	18	98	0	3	3	119	50	21	A	190,448	190,448	186,858	3,590	0	0	47,577	150,527	186,858
6 Oshawa, St. Luke's	PK060	10	5	73	0	1	4	70	55	30	A	174,128	168,728	149,591	10,320	8,817	0	41,287	136,965	149,591
- Oshawa, St. James	PK080	3	0	12	0	0	0	18	14	0	A	27,319	27,319	24,319	2,000	1,000	0	17,406	17,406	24,319
7 Oshawa, St. Paul's	PK070	9	0	79	0	0	9	111	40	29	M	140,564	125,572	117,970	3,050	4,552	0	0	102,635	117,970
8 Pickering, Amberlea	PK590	10	18	106	0	1	23	94	0	63	A	259,568	216,614	190,528	10,200	15,886	0	58,454	245,945	160,528
9 Toronto, Bridlewood	PK160	7	23	95	6	0	8	102	118	161	A	346,010	346,010	295,800	14,125	36,085	0	55,780	291,705	285,800
10 Toronto, Clairlea Park	PK190	8	12	98	4	1	7	75	80	69	A	106,693	106,693	97,027	5,814	3,852	0	26,675	83,472	97,027
11 Toronto, Fallingbrook	PK250	8	3	50	0	0	71	47	23	A	209,005	149,865	130,294	12,672	6,899	0	48,750	163,164	130,294	
12 Toronto, Grace (West Hill)	PK290	8	70	207	0	0	5	170	143	279	A	507,975	462,055	394,750	15,050	52,255	0	46,000	379,857	394,750
13 Toronto, Guildwood Community	PK300	0	25	130	0	3	6	139	85	86	A	275,439	249,723	215,423	15,050	19,250	0	0	142,331	215,423
14 Toronto, Knox (Agincourt)	PK320	5	5	68	0	1	8	88	45	24	M	216,110	175,710	168,881	4,247	2,582	0	0	143,447	168,881
15 Toronto, Malvern	PK350	* 9	25	89	45	4	1	106	83	28	A	190,389	190,389	181,453	3,000	5,936	0	47,088	154,494	181,453
16 Toronto, Melville (West Hill)	PK370	12	32	125	0	0	6	146	100	94	M	245,224	236,419	212,313	10,801	13,305	0	47,337	290,642	212,313
17 Toronto, St. Andrew's	PK440	22	7	297	0	0	13	322	172	173	M	489,419	426,582	381,212	32,139	13,231	0	71,015	328,237	381,212
18 Toronto, St. David's	PK460	5	18	103	0	3	2	83	70	133	A	151,189	133,689	127,519	6,170	0	0	48,500	121,801	127,519
19 Toronto, St. John's (Milliken)	PK380	16	16	70	0	0	1	109	37	60	A	105,854	72,544	65,285	5,348	1,910	0	24,684	28,629	65,285
20 Toronto, St. Stephen's	PK490	6	1	45	0	0	3	60	0	6	A	126,924	126,924	124,196	2,728	0	0	46,783	147,904	124,196
21 Toronto, Westminster	PK520	9	19	80	0	7	29	86	50	44	M	227,465	197,159	191,941	4,700	518	0	42,077	172,032	191,941
22 Toronto, Wexford	PK550	8	7	73	0	0	3	71	30	49	A	163,900	126,710	113,839	10,000	2,871	0	16,500	134,056	113,839
23 Uxbridge, St. Andrew's-Chalmers	PK230	12	17	90	2	0	3	71	80	30	A	181,954	178,368	165,343	13,025	0	680	50,600	177,009	165,343
24 Whitby, St. Andrew's	PK130	9	80	149	0	0	8	172	75	144	A	291,375	285,355	271,762	10,278	3,315	0	41,511	312,103	271,343
Grand Total 2020		222	550	2,662	57	24	233	2,650	1,829	2,310	5	6,105,285	5,522,455	4,967,855	249,425	305,175	680	991,944	4,765,394	4,927,436

15 Presbytery of East Toronto

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 Toronto, Armour Heights	ET140	19	50	200	1	0	4	201	100	100	M	673,495	581,942	521,892	29,500	30,550	0	73,185	522,442	519,141
2 Toronto, Beaches	ET150	9	9	42	0	0	0	63	40	16	A	224,665	151,338	131,583	7,920	11,835	0	25,542	151,614	126,208
3 Toronto, Calvin	ET170	16	26	72	0	0	3	75	85	25	A	502,342	353,278	327,546	14,810	10,922	0	68,860	308,002	327,546
4 Toronto, Glenview	ET280	16	37	170	1	0	9	337	97	125	A	650,784	632,962	577,072	40,300	15,590	0	73,126	677,273	577,072
5 Toronto, Iona	ET310	5	8	26	0	0	3	34	15	0	A	93,934	93,934	88,044	4,000	1,890	0	24,184	83,829	88,044
6 Toronto, Knox	ET330	11	72	245	3	8	19	239	212	132	A	3,874,898	2,767,744	2,261,924	3,320	502,500	0	80,761	2,646,505	2,261,924

Statistics and Finances for the Year Ended December 31, 2020

15 Presbytery of East Toronto

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								
7 Toronto, Leaside	ET340	10	9	90	0	0	47	102	59	54	A	549,271	359,157	320,627	24,000	14,530	0	61,525	320,777	320,627
8 Toronto, Queen Street East	ET390	8	0	42	2	2	0	27	35	34	A	267,261	121,796	120,969	250	577	0	23,733	156,780	120,969
9 Toronto, Riverdale	ET400	2	1	33	0	0	2	35	18	20	A	100,084	83,945	81,945	2,000	0	0	29,664	113,557	81,945
- Toronto, Westminster	ET530	5	0	15	0	0	5	15	12	5	M	82,112	51,102	50,178	924	0	0	29,665	58,751	50,178
10 Toronto, Rosedale	ET420	17	88	134	1	0	6	158	77	84	A	672,915	367,970	313,478	26,086	28,406	0	72,000	452,521	313,478
11 Toronto, St. Andrew's	ET450	16	36	314	2	3	3	0	143	246	A	1,463,628	1,380,677	1,136,160	110,810	133,707	0	84,436	1,382,868	1,136,160
12 Toronto, St. John's	ET470	9	7	53	0	0	3	97	65	33	A	254,138	190,209	175,829	12,210	2,170	0	25,540	212,420	175,829
13 Toronto, St. Mark's	ET480	16	20	120	0	1	11	143	70	51	A	389,288	322,847	295,127	15,000	12,720	0	56,753	322,847	295,127
14 Toronto, Toronto Chinese	ET180	13	16	114	1	2	5	124	102	65	A	471,084	471,084	415,484	20,000	35,600	0	30,932	345,548	415,484
15 Toronto, Toronto Formosan	ET125	7	10	45	0	0	0	65	56	28	A	125,645	125,645	117,645	8,000	0	0	25,541	70,900	117,645
16 Toronto, Trinity Mandarin	ET680	7	3	30	0	1	1	43	35	0	A	122,295	122,295	118,095	3,200	1,000	0	39,600	96,652	118,095
17 Toronto, Trinity (York Mills)	ET510	15	22	141	0	2	4	170	109	42	A	681,607	514,324	459,600	18,679	36,045	0	77,169	393,487	459,600
18 Toronto, Westview	ET540	9	0	30	0	0	1	31	16	31	A	75,549	75,549	68,530	4,500	2,519	0	0	55,387	68,530
- Toronto, Faith Community	ET640	6	8	26	0	0	0	36	30	12	A	96,920	66,970	59,281	3,000	4,689	0	0	43,111	59,281
19 Toronto, Willowdale	ET560	10	8	97	4	2	4	97	55	35	A	453,653	398,408	376,510	12,427	9,470	0	60,343	246,993	376,510
Grand Total 2020		226	430	2,039	15	21	130	2,092	1,431	1,138	2	11,825,568	9,233,176	8,017,519	360,937	854,720	0	962,559	8,662,264	8,009,393

16 Presbytery of West Toronto

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 Bermuda, Hamilton, St. Andrew's	WT010	***	10	5	59	0	8	2	61	43	16	-	176,494	176,494	176,494	0	0	0	0	223,994	176,494
2 Toronto, Bonar-Parkdale	WT070		7	8	111	0	0	0	69	43	72	A	98,722	80,123	72,244	4,404	3,475	0	0	68,046	72,244
3 Toronto, Celebration	WT080		4	7	22	3	0	3	27	20	7	A	162,391	99,109	98,109	1,000	0	0	25,084	117,003	98,109
4 Toronto, Fellowship	WT410		8	10	50	0	0	4	46	55	31	A	100,907	100,907	84,125	3,320	13,462	270	37,090	118,329	84,125
5 Toronto, First Hungarian	WT140		2	11	45	17	5	5	120	44	28	A	100,502	82,932	79,932	3,000	0	0	52,800	130,570	79,932
6 Toronto, Ghanaian	WT390	*	30	385	380	22	20	4	575	608	0	A	1,475,918	1,475,918	1,455,918	20,000	0	0	52,055	946,320	1,183,012
7 Toronto, Graceview	WT400		13	0	110	0	0	3	130	60	41	A	229,706	200,821	172,816	12,650	15,355	0	53,283	151,019	172,816
8 Toronto, Mimico	WT160		6	1	91	0	0	2	58	23	33	A	131,431	127,025	119,020	4,239	3,766	0	0	95,653	119,020
9 Toronto, Morningside High Park	WT170		10	28	100	1	0	0	97	54	50	M	363,930	240,493	220,431	16,000	4,062	0	53,000	218,236	220,431
10 Toronto, Nigerian	WT430		6	4	11	0	2	2	13	25	0	A	14,405	14,405	13,905	500	0	0	0	15,057	13,905
11 Toronto, North Park	WT180		7	32	60	0	0	0	38	45	55	A	67,806	67,806	65,806	2,000	0	0	62,033	138,237	65,806
12 Toronto, Portuguese Speaking	WT350		5	33	61	0	0	0	104	52	74	A	278,726	202,932	191,932	8,000	3,000	0	52,607	144,538	191,932
13 Toronto, Rexdale	WT211		9	5	87	0	1	9	85	50	0	A	58,854	58,854	56,589	2,005	260	0	0	36,596	56,589
14 Toronto, Runnymede	WT220		8	10	76	0	0	2	63	50	56	A	298,970	193,028	173,797	13,500	5,731	0	54,720	202,005	173,797
15 Toronto, St. Andrew's (Humber Heights)	WT230		9	19	71	0	2	3	75	57	7	A	360,339	256,647	247,519	3,350	5,778	0	52,607	56,932	247,519

Statistics and Finances for the Year Ended December 31, 2020

16 Presbytery of West Toronto

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 Toronto, St. Andrew's (Islington)	WT240	10	29	117	0	0	3	113	67	113	A	551,637	491,379	425,331	25,608	40,440	0	60,686	434,149	425,331
17 Toronto, St. Giles (Kingsway)	WT250	9	22	130	0	0	10	195	80	59	M	545,439	340,238	303,243	19,000	17,995	0	62,124	297,551	303,243
18 Toronto, St. Stephen's (Weston)	WT270	7	6	45	0	0	1	43	37	37	M	77,424	56,424	51,432	1,000	3,992	0	0	75,434	51,432
19 Toronto, University	WT290	14	36	115	0	0	4	166	40	100	A	133,565	127,665	110,987	8,000	8,678	0	0	113,387	110,987
20 Toronto, Weston	WT310	8	3	50	0	0	10	54	36	12	M	228,774	149,743	125,493	15,000	9,250	0	53,899	168,702	125,493
21 Toronto, Wychwood-Davenport	WT320	5	0	33	0	0	1	26	8	7	A	102,400	102,400	91,800	6,000	4,600	0	52,607	146,762	91,800
22 Toronto, York Memorial	WT330	9	16	60	1	0	5	54	45	40	-	288,511	128,655	125,840	2,815	0	0	0	114,663	125,840
Grand Total 2020		196	670	1,884	44	38	73	2,212	1,542	838	4	5,846,851	4,773,998	4,462,763	171,391	139,844	270	724,595	4,013,183	4,189,857

17 Presbytery of Brampton

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	11	102	0	0	4	87	44	56	A	148,948	147,938	140,383	7,554	0	450	44,246	149,825	140,383
2 Boston	BT100	8	6	52	0	0	0	106	37	28	M	123,035	123,035	112,381	8,000	2,654	0	34,620	107,003	112,381
- Omagh	BT101	5	2	27	0	0	0	41	16	17	M	59,244	51,911	49,336	570	2,005	0	14,837	43,769	49,336
3 Bramalea, St. Paul's	BT020	11	23	114	1	0	3	172	90	0	A	193,638	144,988	132,204	6,450	6,334	0	47,786	144,370	132,204
4 Brampton, Bramalea North	BT021	13	14	167	0	0	73	258	120	68	A	141,712	141,712	139,597	2,060	55	0	3,673	113,053	134,503
5 Brampton, Heart Lake	BT040	6	15	52	1	0	0	106	40	0	A	181,971	103,207	102,442	765	0	0	3,205	80,133	102,442
6 Brampton, St. Andrew's	BT030	15	99	397	0	0	8	501	130	178	M	533,862	499,802	448,640	20,392	32,770	1,490	62,687	368,810	412,780
7 Campbellville, St. David's	BT060	3	5	38	0	2	3	46	24	10	M	96,914	80,202	75,027	2,000	3,175	0	30,380	81,289	75,027
8 Claude	BT051	4	16	22	0	0	0	40	30	22	A	63,859	63,084	56,025	6,284	775	0	28,153	58,326	56,025
9 Georgetown, Knox	BT110	9	6	117	2	4	9	125	75	35	A	233,774	224,594	194,067	15,000	15,527	0	55,729	214,809	187,091
- Limehouse	BT111	4	5	32	0	0	1	58	15	0	A	34,407	34,207	32,858	500	849	0	12,639	34,249	32,858
10 Georgetown, Union	BT121	5	6	36	0	0	0	68	22	7	A	63,510	53,164	52,864	300	0	0	36,000	63,162	52,864
11 Grand Valley, Knox	BT080	6	3	34	1	7	3	34	25	30	M	78,555	66,954	63,754	3,000	200	0	18,587	69,441	63,754
12 Hillsburgh, St. Andrew's	BT130	8	48	110	0	1	4	128	35	112	M	1,066,380	223,978	153,073	10,000	60,905	0	46,570	182,179	153,073
13 Malton, St. Mark's	BT220	13	28	118	1	0	1	146	110	35	A	155,339	144,389	136,389	8,000	0	0	48,036	116,273	136,389
14 Milton, Knox	BT140	11	50	165	0	19	1	277	140	125	A	292,398	284,918	263,823	10,081	11,014	0	22,941	216,884	263,823
15 Mississauga, Almanarah	BT310	7	16	19	0	0	0	44	40	60	A	98,089	98,089	98,089	0	0	0	0	89,979	94,754
16 Mississauga, Chinese	BT290	3	26	39	0	0	4	89	65	58	A	224,028	224,028	220,528	3,500	0	0	48,450	210,651	220,528
17 Mississauga, Clarkson Road	BT150	10	15	116	0	4	6	133	70	54	A	387,371	271,321	246,352	15,500	9,469	0	49,503	257,521	246,352
18 Mississauga, Dixie	BT160	6	38	95	1	2	1	107	60	98	A	386,128	156,520	149,420	5,000	2,100	0	46,882	193,493	104,420
19 Mississauga, Erindale	BT170	12	26	84	0	8	6	109	165	50	A	189,343	189,343	184,793	4,550	0	0	51,000	177,756	184,793
20 Mississauga, Glenbrook	BT180	9	15	96	1	2	3	101	83	45	A	272,322	264,288	248,916	6,467	8,905	0	62,930	258,821	248,916
21 Mississauga, St. Andrew's (Port Credit)	BT200	26	3	92	0	0	3	196	68	74	A	284,325	258,284	233,954	23,000	1,330	0	60,605	210,078	233,954

Statistics and Finances for the Year Ended December 31, 2020

17 Presbytery of Brampton

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								
22 Mississauga, St. Andrew's (Streetsville)	BT210	10	11	114	1	2	1	110	79	115	M	300,210	239,340	217,681	9,000	12,659	0	46,800	76,907	217,681
23 Mississauga, White Oak	BT190	8	7	46	0	2	2	77	55	39	A	199,110	105,993	100,993	5,000	0	0	26,688	111,885	100,993
24 Nassagaweya	BT061	6	44	86	1	2	2	65	54	85	M	120,760	120,760	108,210	7,000	5,550	0	47,600	101,424	103,210
25 Norval	BT120	5	3	33	0	0	1	44	18	10	A	121,087	116,177	90,326	6,451	19,400	0	22,994	90,536	90,326
26 Oakville, Hopedale	BT230	3	5	78	0	0	3	134	36	29	A	520,618	197,916	193,387	3,829	700	0	86,215	244,507	193,387
27 Oakville, Knox	BT240	***	24	114	0	3	9	58	336	183	-	510,339	510,339	431,557	50,100	28,682	0	59,430	522,889	431,557
28 Oakville, Knox Sixteen	BT250	6	9	36	0	0	0	48	25	10	A	71,166	69,866	63,351	3,500	3,015	0	23,284	72,935	63,351
29 Oakville, Trafalgar	BT270	7	30	101	0	0	1	164	176	85	A	271,457	224,158	216,496	7,112	550	0	57,144	210,228	194,729
30 Orangeville, Tweedsmuir Memorial	BT260	10	8	146	1	0	5	118	80	66	M	179,188	168,008	156,111	7,500	4,397	585	42,362	134,871	156,111
31 Osprings, Knox	BT071	3	0	7	0	0	0	25	8	1	A	26,435	26,435	23,030	0	3,405	0	3,000	22,293	23,030
Grand Total 2020		285	707	2,771	14	62	206	4,093	2,218	1,770	9	7,629,522	5,628,948	5,134,057	258,466	236,425	2,525	1,244,976	5,030,349	5,013,025

18 Presbytery of Oak Rivers

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 Aurora, St. Andrew's	OR010	4	6	71	0	0	11	61	45	45	A	103,625	95,400	81,808	6,620	6,972	0	19,419	92,404	81,808	
2 Beeton, St. Andrew's	OR151	4	2	26	0	0	0	18	16	22	A	74,505	74,505	72,955	1,550	0	455	23,393	59,830	71,955	
3 Bolton, Caven	OR020	5	5	51	0	0	0	64	15	45	M	164,772	142,122	137,338	2,501	2,283	0	86,132	138,528	137,338	
4 Bradford, St. John's	OR030	13	60	208	2	2	3	224	125	111	A	333,642	296,837	259,192	19,053	18,592	0	68,115	283,978	259,192	
5 Keswick	OR200	5	55	110	0	0	2	63	108	75	A	287,760	202,836	192,891	7,400	2,545	0	49,000	241,816	157,171	
6 King City, St. Andrew's	OR040	5	10	29	0	0	1	37	18	25	M	104,725	96,355	82,495	9,500	4,540	0	0	73,302	82,495	
7 Kleinburg, Cornerstone Community	OR180	**	8	15	52	0	0	0	70	0	A	276,079	276,079	269,189	6,000	890	0	31,174	246,510	209,189	
8 Maple, St. Andrew's	OR050	6	7	46	0	0	5	46	20	15	A	73,612	67,027	61,582	3,500	1,945	0	0	59,591	61,582	
9 Markham, Celebration	OR210	7	6	53	0	0	0	75	69	47	A	224,498	223,298	197,433	12,000	13,865	0	47,500	207,061	197,433	
10 Markham, Chapel Place	OR080	9	0	140	2	0	2	317	400	200	A	783,827	723,634	659,300	0	64,334	0	82,790	502,655	647,448	
11 Markham, Chinese	OR070	12	70	191	5	9	3	289	220	19	A	550,062	542,230	509,175	0	33,055	0	48,780	478,362	488,943	
12 Markham, St. Andrew's	OR060	19	40	226	0	0	7	266	127	180	A	377,595	369,730	314,416	27,675	27,639	0	53,614	291,622	298,096	
13 Newmarket, St. Andrew's	OR090	**	19	40	175	3	8	20	285	127	63	A	342,027	342,027	317,678	22,247	2,102	0	49,328	267,521	317,678
14 Nobleton, St. Paul's	OR100	9	25	100	0	0	11	94	120	100	M	219,975	219,975	199,475	0	20,500	0	68,700	172,014	195,025	
15 Richmond Hill	OR110	14	12	107	1	0	7	111	69	44	M	451,895	298,231	286,751	10,160	1,320	1,265	63,213	292,210	286,751	
16 Schomberg, Emmanuel	OR152	2	0	20	0	0	1	20	13	10	A	55,139	55,139	52,671	900	1,568	0	23,393	50,204	52,671	
17 Stouffville, St. James	OR120	7	15	82	0	0	7	78	42	61	M	250,429	186,443	155,738	8,445	22,260	117	45,807	156,556	155,738	
18 Sutton West, St. Andrew's	OR130	3	2	18	0	0	1	15	0	13	M	41,044	25,876	24,100	1,230	546	0	0	45,673	24,100	
19 Thornhill	OR140	0	30	197	1	0	10	227	100	96	M	508,872	410,362	385,362	25,000	0	3,054	63,552	472,799	385,362	
20 Tottenham, Fraser	OR150	4	5	45	0	0	2	42	43	39	M	143,991	117,661	114,021	0	3,640	0	49,500	109,783	114,021	
21 Unionville	OR160	**	12	24	99	2	1	6	68	63	101	M	216,703	203,543	197,020	5,895	628	0	57,465	187,329	197,020

Statistics and Finances for the Year Ended December 31, 2020

18 Presbytery of Oak Ridges

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								
22 Vaughan, St. Paul's	OR170	7	4	9	0	0	0	19	13	0	A	60,916	33,816	33,416	400	0	0	0	37,181	32,157
Grand Total 2020		174	433	2,055	16	20	99	2,419	1,823	1,311	9	5,645,693	5,003,306	4,604,005	170,077	229,224	4,891	930,875	4,466,929	4,453,172

19 Presbytery of Barrie

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	20	70	2	0	9	157	96	177	A	248,000	248,000	212,483	21,003	14,513	0	50,501	234,754	212,483	
- Mansfield, St. Andrew's	BA011	3	0	30	0	0	12	40	15	8	M	114,808	60,822	57,286	2,000	1,536	0	15,971	52,717	57,286	
2 Barrie, St. Andrew's	BA030	**	20	22	170	1	11	13	226	136	103	A	490,461	370,675	334,960	21,575	14,140	2,100	64,000	359,617	318,460
3 Barrie, Westminster	BA040	9	77	150	0	8	3	153	140	175	A	233,607	226,312	213,869	6,736	5,707	0	55,254	210,540	213,869	
4 Baxter, Living Faith Community	BA080	11	10	126	0	11	4	117	70	50	A	311,756	253,004	227,933	11,000	14,071	0	13,000	223,839	166,955	
5 Bracebridge, Knox	BA050	12	10	101	1	0	3	122	65	66	A	227,156	222,396	192,381	14,777	15,238	0	52,000	161,240	192,381	
6 Coldwater, St. Andrew's	BA231	**	6	4	45	0	5	1	58	40	17	A	86,427	85,341	78,120	7,220	0	0	27,023	94,466	78,120
7 Collingwood, First	BA070	*	15	80	450	3	38	36	582	350	250	A	632,308	529,236	485,675	25,000	18,561	0	58,454	482,632	485,375
8 Creemore, St. Andrew's Maple Cross	BA090	**	4	0	17	0	0	1	10	28	10	A	32,260	32,260	31,840	200	220	0	0	0	31,840
9 Dunedin, Knox	BA091	**	5	8	31	0	0	1	30	20	14	A	50,465	20,087	17,022	1,500	1,565	0	0	46,883	17,022
10 Elmvale	BA110	12	21	106	0	0	21	120	48	85	A	120,441	120,441	100,482	10,757	9,202	2,189	0	97,389	100,482	
- Flos, Knox	BA111	3	0	20	0	0	0	28	15	13	A	46,120	46,120	39,017	4,350	2,753	0	0	22,475	39,017	
11 Gravenhurst, Knox	BA051	4	1	35	0	0	6	45	0	8	A	46,855	46,855	45,700	1,155	0	0	0	36,632	40,700	
12 Hillsdale, St. Andrew's	BA130	2	6	10	0	0	0	0	15	3	M	31,748	31,748	31,548	200	0	2,000	5,267	27,624	31,548	
13 Huntsville, St. Andrew's	BA140	12	40	174	0	4	12	189	150	126	A	285,017	276,237	202,035	25,494	48,708	0	53,176	215,247	202,035	
14 Ivy	BA082	6	14	48	1	0	0	70	50	50	A	87,358	87,358	83,538	490	3,330	0	0	67,102	83,538	
15 Midland, Knox	BA150	**	6	18	70	1	4	7	76	60	20	A	154,141	154,141	150,641	3,500	0	0	50,703	155,668	150,641
16 Nottawa, Emmanuel	BA250	*	7	8	81	3	1	5	93	57	61	A	178,054	178,054	167,174	7,500	3,380	0	47,071	169,575	167,174
17 Orillia, St. Andrew's	BA160	13	14	291	0	0	10	310	130	107	M	466,627	381,721	354,993	20,237	6,491	0	0	282,976	354,993	
18 Orillia, St. Mark's	BA170	10	12	94	3	0	7	69	80	66	A	165,260	156,840	140,200	12,000	4,640	0	53,600	142,869	140,200	
19 Parry Sound, St. Andrew's	BA260	6	59	147	5	3	3	135	125	169	A	290,585	290,585	250,405	7,000	33,180	0	56,267	276,528	250,405	
20 Penetanguishene, First	BA180	*	7	8	115	1	0	4	110	67	58	M	182,890	180,840	167,265	10,000	3,575	0	41,495	177,039	152,139
21 Port Carling, Knox	BA190	4	12	52	0	0	3	20	30	97	M	64,057	57,807	53,256	1,200	3,351	0	26,749	56,655	53,256	
- Torrance, Zion	BA191	*	4	4	33	0	0	3	9	18	42	A	40,300	39,500	38,670	800	30	0	0	0	38,670
22 Stayner, Jubilee	BA200	*	10	9	79	0	13	4	140	65	37	A	207,068	165,537	138,832	22,963	3,741	0	50,675	205,026	138,832
23 Stroud	BA021	11	15	82	0	2	1	118	55	150	A	124,184	124,184	122,809	1,015	360	750	48,547	111,384	122,809	
24 Uptergrove, Knox	BA220	3	0	28	0	0	0	32	14	18	A	42,104	42,104	40,950	650	504	0	14,850	27,250	40,950	
- East Oro, Esson	BA221	4	4	41	0	0	0	40	16	17	A	39,157	38,138	35,303	2,835	0	2,210	15,856	43,028	35,303	
- Jarratt, Willis	BA222	4	4	25	0	0	1	28	17	29	A	49,297	43,642	39,258	4,384	0	3,435	16,540	36,286	39,258	
25 Vankoughnet, St. David's	BA240	5	0	18	0	0	0	32	20	20	A	42,193	41,358	36,928	3,600	830	0	0	29,258	36,928	

Statistics and Finances for the Year Ended December 31, 2020

19 Presbytery of Barrie

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								
26 Victoria Harbour, St. Paul's	BA230	6	3	30	0	0	2	0	22	0	A	41,915	41,915	41,515	400	0	0	0	22,129	41,515
27 Wasaga Beach Community	BA270	11	2	99	0	1	2	84	49	76	A	125,092	125,092	123,842	1,165	85	0	45,882	120,149	123,842
Grand Total 2020		244	485	2,868	21	101	174	3,243	2,063	2,122	5	5,257,711	4,718,350	4,255,930	252,709	209,711	12,684	862,881	4,188,977	4,158,026

20 Presbytery of Temiskaming

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 Englehart, St. Paul's Emmanuel	TE020	3	0	11	0	0	1	13	10	4	M	50,910	30,101	28,501	1,000	600	0	13,080	35,695	28,501
2 Kapuskasing Community	TE030	3	0	16	0	0	1	12	18	8	A	46,244	45,687	42,722	2,500	465	0	23,400	26,195	42,722
3 New Liskeard, St. Andrew's	TE050	9	5	64	0	0	3	54	30	37	A	163,803	73,803	69,848	3,955	0	0	21,321	65,937	69,848
4 Tomstown	TE021	5	8	15	0	0	1	14	7	15	A	7,587	5,391	3,086	950	1,355	0	0	9,164	3,086
Grand Total 2020		20	13	106	0	0	6	93	65	64	1	268,544	154,982	144,157	8,405	2,420	0	57,801	136,991	144,157

21 Presbytery of Algoma & North Bay

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 Burk's Falls, St. Andrew's	AN080	5	1	30	0	2	2	23	20	28	A	28,094	28,094	27,401	693	0	0	26,400	33,100	27,401
- Magnetawan, Knox	AN081	10	1	41	0	0	2	0	25	20	A	52,509	28,292	26,902	1,340	50	0	15,595	27,531	26,902
- Sundridge, Knox	AN082	10	12	62	0	0	0	68	43	45	A	56,724	56,724	50,379	3,235	3,110	0	15,595	38,440	50,379
2 North Bay, Calvin	AN010	10	29	0	1	2	8	141	90	128	A	371,220	281,087	224,983	30,000	26,104	0	63,100	246,947	222,358
3 Sault Ste. Marie, St. Paul's	AN040	6	4	48	0	0	2	53	38	10	A	105,963	87,660	77,243	6,387	4,030	1,520	32,050	107,214	77,243
- Sault Ste. Marie, Victoria	AN041	5	4	34	0	0	0	27	19	23	A	27,841	27,841	26,771	1,000	70	0	15,339	23,077	26,771
4 Sault Ste. Marie, Westminster	AN050	13	8	84	0	0	10	144	42	44	A	188,640	188,640	184,190	4,000	450	0	51,200	195,460	184,190
5 Sudbury, Calvin	AN060	* 13	12	110	1	0	6	66	75	60	M	155,099	155,099	147,504	5,000	2,595	0	46,928	70,692	147,491
6 Sudbury, Knox	AN070	2	8	28	0	0	1	19	20	21	A	32,361	32,361	30,555	1,806	0	0	0	34,713	30,555
Grand Total 2020		74	79	437	2	4	31	541	372	379	1	1,018,451	885,798	795,928	53,461	36,409	1,520	266,207	777,174	793,290

22 Presbytery of Waterloo-Wellington

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	9	12	66	0	0	4	128	55	50	M	138,251	110,892	88,208	8,965	13,719	142	50,101	121,597	88,208
- Gordonville, St. Andrew's	WW011	8	32	49	0	0	0	90	9	24	M	33,462	29,597	27,746	1,751	100	0	13,006	23,803	27,746

Statistics and Finances for the Year Ended December 31, 2020

22 Presbytery of Waterloo-Wellington

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								
2 Baden, Livingston	WW020	2	0	12	0	0	0	14	10	4	M	6,485	4,910	4,850	60	0	0	600	13,460	4,850
3 Cambridge, Central	WW030	21	70	253	2	2	5	294	250	0	A	443,352	330,907	325,047	4,999	860	0	78,582	441,250	325,047
4 Cambridge, Knox Preston	WW040	13	6	108	0	0	3	95	40	16	M	140,761	140,761	138,311	2,450	0	0	54,512	58,445	134,978
5 Cambridge, St. Andrew's Hespeler	WW070	11	28	148	0	3	3	243	60	21	A	287,445	237,105	226,843	9,793	469	0	58,583	197,597	224,343
6 Cambridge, Westside	WW060	14	18	131	0	10	1	138	70	78	M	310,966	195,706	181,436	8,531	5,738	0	64,744	177,287	179,008
7 Crieff, Knox	WW241	5	2	42	0	0	1	56	27	10	A	59,174	59,174	53,279	5,895	0	0	20,832	85,018	53,279
8 Eden Mills	WW251	6	6	31	0	0	0	37	16	7	A	34,390	34,390	31,196	2,164	1,030	0	0	33,039	31,196
9 Elmira, Gale	WW090	10	35	172	2	3	26	211	80	69	A	250,722	248,022	234,589	13,433	0	0	53,253	213,322	227,150
10 Elora, Knox	WW100	13	3	85	0	0	4	83	28	24	M	105,648	102,632	96,319	4,500	1,813	0	34,070	133,642	96,319
- Alma, St. Andrew's	WW101	6	6	38	0	0	1	53	20	11	A	68,723	37,015	34,415	2,600	0	0	13,028	34,937	34,415
11 Fergus, St. Andrew's	WW110	17	37	270	0	0	15	305	180	231	M	443,369	440,410	368,840	5,100	66,470	0	60,900	344,185	368,840
12 Guelph, Knox	WW120	24	22	209	1	1	15	270	65	20	A	521,878	337,268	296,046	35,222	6,000	0	64,758	331,473	296,046
13 Guelph, Kortright	WW150	10	74	284	2	5	6	149	230	138	A	745,941	630,231	587,481	0	42,750	0	53,768	484,141	562,233
14 Guelph, St. Andrew's	WW130	13	15	205	0	3	7	239	100	105	M	463,534	216,133	194,939	21,194	0	0	65,941	101,553	172,939
15 Guelph, Westminster-St. Paul's	WW140	9	0	72	0	1	8	69	30	17	A	112,114	107,654	107,654	0	0	0	50,117	161,515	107,654
16 Harriston, Knox-Calvin	WW160	7	1	86	0	0	2	102	27	38	A	114,894	94,894	78,087	8,162	8,645	0	36,449	84,841	78,087
17 Kitchener, Calvin	WW170	8	20	140	0	0	5	169	75	50	A	278,824	259,503	232,037	15,326	12,140	0	58,555	213,890	232,037
18 Kitchener, Doon	WW180	11	11	99	0	1	10	223	60	108	A	111,553	111,553	95,084	1,300	15,169	0	11,072	76,573	80,084
20 Kitchener East	WW290	16	24	113	0	0	6	162	70	132	A	184,684	173,710	164,636	6,000	3,074	0	54,936	168,554	162,636
21 Kitchener, St. Andrew's	WW210	61	104	661	4	36	30	840	150	115	A	1,411,137	1,037,282	971,005	49,320	16,956	820	0	997,964	971,005
22 Mount Forest, St. Andrew's	WW220	6	0	25	0	0	1	0	18	0	M	83,628	48,836	38,552	4,409	5,875	0	0	30,108	38,552
- Conn, Knox	WW221	5	2	28	0	0	1	51	22	20	A	22,972	21,072	18,492	2,300	280	552	0	16,324	18,492
23 Palmerston, Knox	WW230	4	4	14	0	1	17	16	20	10	M	79,469	32,776	31,926	750	100	0	52,472	96,508	31,926
24 Puslinch, Duff's	WW240	11	19	98	0	1	11	153	64	68	A	226,119	223,907	212,878	6,025	5,004	0	88,260	186,837	212,878
25 Rockwood	WW250	4	6	32	0	0	4	34	20	14	A	65,267	65,267	62,332	2,100	835	0	18,953	45,803	62,332
26 Waterloo, Joonim	WW300	3	57	89	137	0	11	137	180	206	A	210,591	198,514	168,825	5,000	24,689	0	0	151,920	168,825
27 Waterloo, Knox	WW260 ***	15	174	397	5	25	17	540	310	903	A	1,367,949	1,357,656	1,285,405	25,200	47,051	477	87,870	1,343,399	568,537
Grand Total 2020		342	788	3,957	153	92	214	4,901	2,286	2,489	10	8,323,302	6,887,777	6,356,459	252,551	278,767	1,991	1,145,362	6,368,985	5,559,643

23 Presbytery of Eastern Han-CA

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	0	3	14	0	0	0	20	24	28	A	41,650	41,650	33,388	0	8,262	0	16,320	16,320	33,388
2 King City, Hanwool	EH060	1	18	16	0	0	0	45	20	0	A	75,000	75,000	75,000	0	0	0	35,000	94,000	68,000
3 Kitchener-Waterloo Korean	EH010	1	25	70	0	4	56	155	120	200	A	122,867	122,867	117,412	0	5,455	0	4,533	67,436	117,412

Statistics and Finances for the Year Ended December 31, 2020

23 Presbytery of Eastern Han-Ca

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	190	291	5	29	83	754	444	466	A	586,131	501,144	481,144	12,000	8,000	0	51,100	466,832	481,144	
5 Mississauga, We	EH280	**	2	0	32	0	3	0	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	1,200	A	1,624,293	1,092,243	1,034,343	0	57,900	0	59,657	1,513,518	675,943
7 Montreal, Seo Kwang	EH260	***	3	27	57	0	0	0	0	85	0	-	78,506	78,506	78,506	0	0	0	18,000	78,500	78,506
8 Niagara Falls, Korean	EH050	0	37	30	0	3	4	57	90	99	A	132,352	102,397	92,003	1,000	9,394	0	28,921	105,548	92,003	
9 Oshawa, Korean	EH250	2	6	32	0	4	0	39	26	39	A	43,251	43,251	43,251	0	0	0	25,000	47,251	43,251	
10 Toronto, Galilee	EH090	1	10	80	2	0	6	152	85	15	A	220,044	176,844	176,844	0	0	0	38,992	161,682	147,859	
11 Toronto, Korean Myung Sung	EH070	3	9	30	0	0	45	46	53	A	124,931	124,931	124,931	0	0	0	33,320	114,897	124,931		
12 Toronto, St. Timothy	EH100	13	72	277	0	6	44	414	300	90	A	736,268	525,856	450,989	10,000	64,867	0	60,150	638,368	405,665	
13 Toronto, Toronto Korean	EH110	11	154	474	0	11	56	664	496	2	A	1,245,927	849,265	743,080	0	106,185	0	45,514	679,163	743,080	
14 Vaughan Community	EH080	17	290	920	0	10	42	1,376	1,350	50	A	1,878,841	1,427,303	1,304,559	25,000	97,744	0	54,700	1,910,646	1,015,373	
Grand Total 2020		64	977	2,673	23	95	295	4,484	3,916	2,244	0	7,014,760	5,265,956	4,848,149	48,000	369,807	0	493,207	5,916,161	4,119,254	

24 Presbytery of Hamilton

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	0	0	0	44	20	2	A	54,699	49,848	48,021	1,520	307	0	18,720	52,826	48,021
2 Ancaster, St. Paul's (Carluke)	HA020	8	17	57	1	0	0	86	57	28	M	132,368	90,383	78,946	7,944	3,493	0	31,047	78,770	78,946	
- Binbrook, Knox	HA021	5	5	18	1	0	0	17	24	21	A	63,121	63,121	52,761	5,360	5,000	0	20,640	52,761	52,761	
3 Ancaster, St. Andrew's	HA010	10	23	61	0	4	6	109	85	0	A	151,330	146,405	128,864	14,949	2,592	0	54,666	126,084	128,864	
4 Burlington, Brant Hills	HA040	15	31	119	0	2	6	113	90	114	M	163,611	160,841	138,057	18,784	4,000	0	58,046	145,859	138,057	
5 Burlington, Burlington East	HA380	14	16	130	0	6	118	98	53	A	192,752	180,115	157,639	15,500	6,976	0	51,100	158,615	157,639		
6 Burlington, Knox	HA050	16	20	247	0	0	17	207	95	5	A	349,377	304,313	261,083	25,500	17,730	0	69,913	257,250	261,083	
7 Burlington, St. Paul's	HA080	11	17	73	1	0	0	67	51	52	A	127,979	107,914	104,799	3,115	0	0	40,512	106,734	97,881	
8 Caledonia	HA090	*	5	8	49	0	0	0	50	49	A	145,164	139,047	135,038	3,025	984	0	48,000	132,699	135,038	
9 Dundas, Knox	HA100	10	9	88	0	0	21	97	60	34	M	512,600	293,751	281,987	11,349	415	2,567	61,800	260,978	281,987	
10 Grimsby, St. John's	HA110	10	11	103	0	8	126	60	21	M	190,569	159,399	148,229	8,125	3,045	0	50,995	136,534	148,229		
11 Hagersville, St. Andrew's	HA120	7	1	46	0	0	0	51	19	15	A	39,573	37,527	33,753	3,500	274	0	0	47,210	33,753	
12 Hamilton, Central	HA140	17	50	250	1	7	12	352	80	75	A	532,243	456,589	401,442	20,963	34,183	0	66,686	393,075	401,442	
13 Hamilton, Chedoke	HA160	11	15	200	0	2	9	317	120	73	A	305,797	304,584	278,573	13,126	12,885	0	69,056	279,565	278,573	
14 Hamilton, Erskine	HA180	5	18	73	0	0	1	67	43	45	A	352,733	176,032	153,897	20,000	2,135	2,545	51,000	276,610	153,897	
15 Hamilton, John Calvin Hungarian	HA190	13	8	77	0	2	5	77	30	0	M	98,498	60,976	59,976	1,000	0	0	0	61,327	59,976	
16 Hamilton, MacNab Street	HA200	20	0	14	2	8	9	260	110	43	A	384,210	272,341	263,341	9,000	0	0	56,834	340,134	263,341	
17 Hamilton, New Westminster	HA210	6	0	29	0	0	5	26	15	8	A	1,027,913	37,717	32,860	4,857	0	0	27,948	81,809	32,860	
18 Hamilton, Roxborough Park	HA220	7	2	20	0	0	1	21	20	12	M	47,796	21,475	18,271	2,204	1,000	0	0	32,817	18,271	

Statistics and Finances for the Year Ended December 31, 2020

24 Presbytery of Hamilton

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									
19 Hamilton, St. Columbia	HA240	***	5	10	40	0	0	4	60	30	20	A	58,077	58,077	49,634	4,946	3,497	649	0	57,705	49,634
20 Hamilton, St. Cuthbert's	HA250		6	6	36	0	0	0	36	35	20	A	105,585	105,585	84,491	6,929	14,165	0	0	80,599	84,491
21 Hamilton, St. David's	HA271		9	0	25	0	0	0	33	22	2	A	64,582	64,582	54,453	4,517	5,612	0	27,326	71,840	54,453
22 Hamilton, St. Paul's	HA280	***	20	10	100	0	1	6	114	70	39	M	335,743	335,743	324,493	11,250	0	0	57,995	309,362	319,493
23 Hamilton, South Gate	HA290		16	7	66	0	0	5	77	36	15	A	135,283	128,338	115,425	12,743	170	1,730	33,355	109,062	115,425
24 Hamilton, Trinity	HA370		12	18	146	2	0	5	149	116	65	A	236,180	195,392	179,471	9,585	6,336	0	50,246	184,864	179,471
25 Jarvis, Knox	HA300		8	0	28	0	0	43	36	22	20	M	78,242	77,842	75,387	2,455	0	0	33,822	61,736	75,387
- Walpole, Chalmer's	HA301		8	9	15	0	0	1	47	25	19	M	42,204	42,204	40,674	1,530	0	0	22,548	36,506	40,674
26 Kirkwall	HA310		5	12	79	0	0	2	77	45	50	M	186,927	86,927	75,436	7,000	4,491	524	51,755	89,870	75,436
27 Port Dover, Knox	HA320		5	4	46	0	0	7	52	32	21	A	96,272	79,272	73,472	1,800	4,000	0	25,548	91,687	73,472
28 Stoney Creek, Cheyne	HA330		25	38	20	0	0	0	187	0	125	A	391,344	390,344	344,678	9,151	36,515	0	51,454	351,723	339,622
29 Stoney Creek, Family Church of Heritage Green	HA360	**	8	58	48	4	12	19	64	79	130	A	188,029	148,033	145,100	2,932	0	0	50,000	160,680	145,100
30 Waterdown, Knox	HA340		10	48	133	0	0	7	180	109	98	A	293,313	293,108	247,138	23,877	22,092	0	52,629	246,672	247,138
31 West Flamborough	HA350		6	10	59	0	0	1	47	46	45	M	162,654	121,924	111,324	10,000	600	0	0	99,503	111,324
Grand Total 2020			342	481	2,539	12	38	206	3,314	1,794	1,319	11	7,246,768	5,189,749	4,698,712	298,540	192,497	8,015	1,233,641	4,973,466	4,681,738

25 Presbytery of Niagara

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 Dunnville, Knox	NI020		7	7	54	0	0	5	68	35	32	A	142,933	122,933	106,238	10,445	6,250	0	47,000	170,372	106,238
2 Fonthill, Kirk-on-the-Hill	NI181		9	9	69	1	0	3	89	60	24	A	125,562	117,479	103,249	11,352	2,878	0	0	98,030	103,249
3 Fort Erie, St. Andrew's-Knox	NI030		7	13	69	3	0	3	68	50	37	A	169,669	167,168	162,291	4,637	240	0	20,940	104,919	162,291
4 Niagara Falls, Chippawa	NI040		9	30	184	2	2	1	170	100	165	A	257,761	256,711	220,759	16,600	19,352	500	20,748	219,035	150,307
5 Niagara Falls, Drummond Hill	NI050		14	10	99	0	1	8	116	65	30	M	208,455	190,571	175,172	11,137	4,262	692	58,920	283,160	175,172
6 Niagara Falls, Stamford	NI060		9	14	86	0	0	9	102	59	35	A	170,780	158,217	143,045	10,363	4,809	512	48,000	155,106	143,045
7 Niagara-on-the-Lake, St. Andrew's	NI070		6	3	99	0	0	6	152	50	6	M	137,747	124,805	108,403	10,902	5,500	4,000	57,221	175,245	108,403
8 North Pelham, First	NI080		9	4	36	0	0	0	45	26	19	M	66,646	65,796	55,800	6,012	3,984	2,010	26,689	69,515	55,800
- Rockway	NI081		6	2	24	0	1	1	39	20	5	A	44,527	44,527	37,512	4,347	2,668	1,510	21,399	40,824	37,512
9 Port Colborne, The Gathering Place	NI090		3	0	40	0	0	2	52	44	27	A	149,400	129,400	112,670	16,730	0	0	46,520	102,852	112,670
10 St. Catharines, Knox	NI100		18	14	120	0	1	20	202	119	40	A	368,731	287,561	248,184	34,398	4,979	0	40,000	207,461	248,184
11 St. Catharines, St. Giles	NI120		12	32	107	2	0	5	154	116	72	A	221,599	191,747	171,594	11,079	9,074	0	53,100	164,590	170,706
12 St. Catharines, Scottlea	NI111		8	9	32	0	6	2	47	24	15	A	89,989	89,914	85,959	2,705	1,250	0	30,043	91,720	85,959
13 St. Catharines, West St. Andrew's	NI130		3	10	55	0	0	0	0	35	40	A	48,697	48,397	42,897	5,500	0	0	26,503	64,179	42,897
14 Smithville	NI011		7	8	20	1	7	0	24	18	15	A	51,478	42,762	41,262	1,500	0	0	0	49,452	41,262
15 Thorold, St. Andrew's	NI150		9	10	92	0	0	5	94	60	25	M	116,467	78,262	70,105	4,322	3,835	0	17,602	91,455	70,105

Statistics and Finances for the Year Ended December 31, 2020

25 Presbytery of Niagara

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								
16 Welland, Hope Community	NI180	3	1	30	0	0	0	35	23	10	A	115,173	103,173	100,938	2,110	125	0	34,577	48,577	100,938
17 Welland, St. Andrew's	NI190	6	0	0	0	0	1	59	45	33	A	134,856	131,856	129,790	995	1,071	0	48,765	141,698	129,790
Grand Total 2020		145	176	1,216	9	18	71	1,516	949	630	4	2,620,470	2,351,279	2,115,867	165,135	70,277	9,224	598,027	2,278,190	2,044,527

26 Presbytery of Paris

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 Brantford, Alexandra	PA010	8	9	42	0	0	14	52	28	15	A	55,916	55,916	46,925	2,535	6,456	0	0	0	46,925
2 Brantford, Central	PA020	12	0	89	0	0	4	108	47	37	A	136,294	126,469	105,941	12,940	7,588	0	0	94,574	105,941
3 Brantford, Greenbrier	PA030	7	0	50	0	0	7	58	9	0	A	98,458	98,458	96,343	2,115	0	0	33,769	85,352	96,343
4 Embro, Knox	PA070	5	7	31	0	0	3	45	23	10	A	55,810	53,060	50,131	2,500	429	0	24,914	56,829	50,131
5 Harrington, Knox	PA071	5	33	52	1	0	1	62	32	59	A	87,843	87,843	82,840	3,138	1,865	4,240	26,556	72,666	82,840
6 Ingersoll, St. Paul's	PA080	* 10	26	0	2	0	6	212	53	45	A	199,699	199,699	185,840	11,185	2,674	0	46,358	185,605	185,840
7 Innerkip	PA090	10	130	106	7	0	2	218	116	368	A	888,388	885,599	765,834	0	119,765	0	53,421	639,810	718,939
8 Mount Pleasant	PA041	8	11	61	0	0	7	66	65	34	A	108,960	108,960	102,124	6,544	292	0	46,704	99,132	102,124
9 Norwich, Knox	PA100	6	0	9	0	0	2	12	10	2	M	58,638	41,014	38,515	1,900	600	0	8,884	39,444	38,515
- Bookton	PA101	6	0	21	0	0	0	22	11	3	A	59,477	59,477	58,357	1,120	0	0	8,942	52,182	58,357
10 Paris	PA110	11	30	257	2	1	1	282	150	0	A	930,113	420,013	391,752	8,612	19,649	0	54,800	546,309	391,752
11 Ratho	PA091	3	0	14	0	0	0	18	21	17	A	24,993	24,993	22,671	2,007	315	0	0	20,971	22,671
12 Simcoe, St. Paul's	PA120	13	25	181	0	0	2	179	98	132	A	216,342	215,327	187,560	18,126	9,640	900	51,715	208,862	187,560
13 Tillsonburg, St. Andrew's	PA130	5	14	75	0	0	2	67	60	48	M	199,708	141,053	137,949	1,025	2,079	0	45,000	153,150	137,949
14 Woodstock, Knox	PA140	19	40	177	0	2	59	215	120	125	A	179,231	175,156	145,650	18,085	11,420	1,853	0	211,865	145,650
Grand Total 2020		128	325	1,165	12	3	110	1,616	843	895	2	3,299,870	2,693,038	2,418,431	91,835	182,772	6,993	401,063	2,466,751	2,371,536

27 Presbytery of London

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 Appin	LO020	8	38	80	0	0	2	94	38	104	A	80,695	80,695	74,204	6,090	400	0	32,343	69,504	74,204
- Melbourne, Guthrie	LO021	4	0	29	0	0	0	22	16	22	A	37,543	37,543	35,601	1,700	242	0	15,384	31,903	35,601
2 Crinan, Argyle	LO050	** 4	2	21	0	0	3	32	12	19	A	15,440	15,440	14,345	1,050	45	380	0	18,096	14,345
- Largie, Duff	LO051	6	3	41	0	0	5	80	21	35	M	56,862	35,182	34,032	1,150	0	120	0	0	34,032
3 Dorchester	LO060	5	0	29	0	0	2	28	15	12	A	53,181	53,181	49,581	3,600	0	0	0	46,916	49,581
4 Dutton, Knox-St. Andrew's	LO070	12	20	25	1	0	6	90	70	37	A	139,263	110,605	99,896	5,005	5,704	1,275	46,622	106,570	99,896
5 Fingal, Knox	LO080	* 6	3	40	1	2	2	66	29	10	A	46,969	37,764	32,603	5,160	0	4,895	0	45,248	32,603

Statistics and Finances for the Year Ended December 31, 2020

27 Presbytery of London

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 Glencoe	LO090	8	30	80	2	0	2	102	41	80	M	129,138	121,978	110,174	7,405	4,398	0	52,547	112,939	110,174
- Wardsville, St. John's	LO091 *	8	1	26	0	0	2	49	24	19	A	32,435	30,065	27,765	2,300	0	0	22,180	38,906	27,765
7 London, Chalmers	LO120	17	33	185	0	0	7	188	100	57	M	267,186	216,723	188,956	20,048	7,719	0	63,874	89,683	170,956
8 London, Elmwood Avenue	LO130	17	6	98	0	0	3	106	57	31	A	192,236	190,516	179,096	9,763	1,657	0	54,444	217,982	179,096
9 London, New St. James	LO170	30	43	174	0	0	8	224	120	70	A	373,231	289,691	252,278	25,750	11,663	3,466	6,625	219,698	252,278
10 London, Oakridge	LO180	19	100	363	3	8	33	403	366	263	A	839,969	829,969	798,514	26,587	4,868	0	76,764	612,473	644,333
11 London, St. George's	LO190	11	2	0	0	4	2	149	85	25	A	169,945	169,945	146,245	10,000	13,700	0	55,190	138,869	146,245
12 London, St. Lawrence	LO151	11	10	102	0	0	2	88	0	46	A	95,555	86,336	74,411	11,925	0	0	44,283	116,637	74,411
13 London, Trinity Community	LO200	5	5	30	0	0	0	21	19	23	A	91,344	78,908	76,258	2,200	450	0	0	75,871	46,258
14 London, Westmount	LO210	19	31	196	0	3	11	193	91	121	A	252,201	246,581	237,313	6,000	3,268	0	52,468	226,652	237,313
15 Mosa, Burns	LO022	11	64	125	0	0	6	134	34	111	M	131,317	121,317	109,839	9,531	1,947	0	47,786	104,012	109,839
16 North Yarmouth, St. James	LO031	6	13	55	0	0	1	60	34	34	A	47,991	40,292	35,179	3,295	1,818	0	0	38,752	35,179
17 Port Stanley, St. John's	LO081	8	5	34	0	0	3	43	35	27	A	50,977	50,977	47,539	3,200	238	0	22,658	41,226	47,539
18 St. Thomas, Knox	LO240	38	0	308	0	7	26	377	230	67	A	518,805	349,766	321,057	28,304	405	0	58,509	317,160	321,057
19 South Nissouri	LO061 ***	5	2	31	0	0	0	45	18	13	-	40,823	37,360	34,560	2,800	0	0	17,217	46,644	34,560
20 Strathroy, Caradoc	LO111	10	26	82	0	0	9	97	46	68	A	112,997	111,261	98,574	9,777	2,910	0	46,834	122,699	98,574
Grand Total 2020		268	437	2,154	7	24	135	2,691	1,501	1,294	4	3,776,103	3,342,095	3,078,020	202,643	61,432	10,136	715,728	2,838,440	2,875,839

28 Presbytery of Essex-Kent

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 Amherstburg, St. Andrew's	EK010	9	10	86	1	0	12	68	50	100	A	115,870	92,383	90,133	2,250	0	0	45,328	119,591	90,133
2 Chatham, First	EK030	8	298	0	0	59	9	313	115	195	A	473,919	448,479	421,524	20,000	6,955	1,885	58,947	315,035	421,524
3 Dover, New St. Andrew's	EK041	8	6	25	0	0	46	61	25	20	A	40,948	39,818	37,818	2,000	0	0	0	30,524	37,818
- Valetta	EK110	7	4	20	0	0	0	20	20	14	A	50,427	49,897	45,461	4,336	100	1,201	26,425	41,591	45,461
4 Dresden, St. Andrew's	EK050	13	8	66	0	0	0	101	42	55	A	162,959	109,423	105,813	3,560	50	0	29,490	95,855	105,813
5 Lakeshore St. Andrew's	EK080	9	90	1,125	7	0	6	516	450	963	A	834,958	834,958	803,105	1,000	30,853	0	19,769	892,641	803,105
6 Leamington, Knox	EK070	0	6	78	0	0	8	113	40	6	A	182,754	170,993	167,911	3,057	25	0	45,900	171,221	167,911
7 Ridgetown, Mount Zion	EK090	3	0	50	1	0	5	60	18	24	A	56,131	43,131	40,031	2,600	500	0	0	43,248	40,031
8 Wallaceburg, Knox	EK120	7	6	64	0	0	2	99	30	21	A	99,205	96,705	86,385	870	9,450	0	27,075	88,326	86,385
9 Windsor, Paulin Memorial	EK150	19	38	214	0	0	19	227	103	138	A	220,794	212,339	201,821	5,141	5,376	0	46,786	182,553	195,748
10 Windsor, University Community	EK210	4	18	100	0	6	39	48	48	78	A	198,474	183,766	178,371	1,000	4,395	0	11,931	137,559	178,371
Grand Total 2020		87	484	1,828	9	65	146	1,626	941	1,614	0	2,436,439	2,281,892	2,178,373	45,815	57,704	3,086	311,651	2,118,144	2,172,300

Statistics and Finances for the Year Ended December 31, 2020

29 Presbytery of Lambton-West Middlesex

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 Alvinston, Guthrie	LW010	5	5	37	0	0	2	36	32	30	A	65,942	63,907	58,950	4,957	0	0	28,313	66,599	58,950
- Napier, St. Andrew's	LW012	**	3	4	23	0	0	1	22	15	14	12,990	11,060	10,660	400	0	0	9,107	12,830	10,660
2 Beechwood, St. Andrew's	LW020		8	15	100	2	0	1	67	30	54	47,465	47,465	42,114	2,460	2,891	0	23,604	56,765	42,114
3 Centre Road, Knox	LW022	*	3	0	36	0	0	3	42	15	9	26,010	26,010	22,165	1,955	1,890	2,919	10,339	25,258	22,165
4 Corunna, St. Andrew's	LW030		9	0	0	0	0	7	42	20	16	116,573	116,573	115,098	1,475	0	0	0	82,778	110,453
5 Forest, St. James	LW040		7	6	71	0	0	2	88	53	23	149,080	149,080	139,019	7,000	3,061	0	56,009	131,174	139,019
6 Moore, Knox	LW031		4	13	37	0	0	1	39	5	27	42,043	42,043	38,643	3,400	0	0	29,700	37,320	38,643
- Mooretown, St. Andrew's	LW032		6	4	30	0	0	1	55	28	7	55,647	55,647	49,467	5,000	1,180	1,440	24,568	49,748	49,467
7 Petrolia, St. Andrew's	LW050		9	20	77	0	0	4	92	45	55	85,598	85,598	79,867	5,111	620	0	0	80,202	79,867
8 Point Edward	LW060		11	7	68	0	0	1	100	34	93	88,061	58,139	54,639	3,500	0	0	0	0	54,639
9 Sarnia, Laurel Lea-St. Matthew's	LW070		7	9	46	0	0	0	47	0	32	73,538	73,538	61,909	9,500	2,129	0	20,723	20,723	61,909
10 Sarnia, Paterson Memorial	LW080		4	15	64	1	0	4	69	65	50	156,466	118,727	111,660	7,067	0	1,220	46,786	138,107	111,660
11 Sarnia, St. Andrew's	LW090		13	1	110	0	3	13	154	75	38	246,750	224,117	203,543	18,733	1,841	280	38,703	207,649	200,443
12 Sarnia, St. Giles	LW100		16	40	136	0	0	5	154	100	127	270,854	266,500	244,694	16,000	5,806	0	46,786	236,705	244,694
13 Strathroy, St. Andrew's	LW110		10	16	86	0	0	1	94	48	68	178,417	175,817	158,177	10,000	7,640	0	48,756	152,357	158,177
14 Thedford, Knox	LW120		13	20	107	3	1	2	159	120	70	231,340	231,340	223,428	350	7,562	0	59,160	200,446	182,782
15 Watford, St. Andrew's	LW122	**	6	3	33	1	1	1	48	20	4	57,497	57,497	43,334	4,500	9,663	0	0	31,954	43,334
Grand Total 2020			134	178	1,061	7	5	49	1,308	705	717	1,904,271	1,803,058	1,657,366	101,409	44,283	5,859	442,554	1,530,615	1,608,975

30 Presbytery of Huron-Perth

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	100	1	1	1	154	35	25	A	101,076	101,076	96,576	4,500	0	0	56,065	101,321	96,576
2 Avonton	HP020		6	20	119	0	0	3	170	30	50	M	137,494	137,494	128,223	6,020	3,251	3,633	59,600	119,322	128,223
3 Bayfield, Knox	HP030		3	0	39	0	0	0	36	17	0	A	54,486	54,486	51,336	2,500	650	0	20,229	58,022	51,336
4 Brussels, Melville	HP040		8	14	66	1	0	4	82	27	43	M	83,482	65,176	61,223	2,530	1,423	0	21,262	80,242	61,223
- Molesworth, St. Andrew's	HP110		8	29	82	2	0	3	100	20	26	M	82,099	82,099	50,194	3,065	28,840	1,402	21,155	49,885	50,194
5 Cranbrook, ON, Knox	HP121		4	0	25	0	0	0	25	12	14	A	12,626	12,626	11,781	500	345	0	0	6,537	11,781
6 Cromarty	HP061	**	5	7	20	3	0	0	40	15	45	A	30,365	30,365	27,881	1,405	1,079	0	17,478	41,040	27,881
- Seaforth, First	HP140		5	3	0	0	0	11	48	26	16	M	335,127	58,084	50,945	2,917	4,222	2	19,076	66,659	50,945
7 Exeter, Caven	HP060		5	11	39	0	0	0	43	15	34	A	23,243	23,243	21,743	1,500	0	0	0	30,577	21,743
8 Goderich, Knox	HP070		18	25	220	0	2	12	201	100	100	A	246,589	246,589	187,441	14,968	44,180	3,071	22,765	148,039	187,441
9 Listowel, Knox	HP080		38	114	325	1	7	15	603	116	137	A	489,251	353,409	286,265	32,171	34,972	9,720	66,758	286,799	286,265
10 Milverton, Burns	HP090		7	31	102	0	0	1	167	45	23	M	67,665	67,665	60,505	4,300	2,860	0	23,555	56,582	60,505
- Monkton, Knox	HP120		6	11	40	0	0	0	154	25	31	A	45,147	45,147	43,068	2,078	0	0	24,153	57,870	43,068
11 Mitchell, Knox	HP100		16	20	150	2	0	8	272	40	70	M	370,711	192,713	179,224	9,054	4,435	0	59,880	181,707	179,224

Statistics and Finances for the Year Ended December 31, 2020

30 Presbytery of Huron-Perth

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								
12 North Easthope, Knox	HP151	3	7	34	0	0	0	50	25	2	A	54,197	54,197	48,597	5,100	500	775	0	43,649	48,597
13 St. Marys	HP130	12	25	143	0	0	9	223	80	65	M	190,919	150,194	133,605	8,453	8,136	564	48,153	220,171	85,605
14 Shakespeare	HP150	8	20	90	0	0	4	122	50	40	A	130,650	130,090	118,615	9,000	2,475	0	46,800	115,591	118,615
15 Stratford, Knox	HP160	13	33	144	0	2	5	181	40	122	A	151,653	125,491	118,576	4,410	2,505	0	0	139,537	118,576
16 Stratford, St. Andrew's	HP170	16	15	135	0	0	9	199	100	44	M	285,451	271,596	240,351	21,000	10,245	3,089	54,117	229,719	240,351
Grand Total 2020		190	397	1,873	10	12	85	2,870	818	887	8	2,892,231	2,201,740	1,916,149	135,473	150,118	22,254	561,046	2,033,269	1,868,149

31 Presbytery of Grey-Bruce-Maitland

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 Central Grey-Bruce Cooperative Ministry	BM270																				
- Chatsworth, St. Andrew's	BM030	6	10	33	0	0	2	32	29	16	A	72,031	45,317	39,840	3,500	1,977	0	11,697	58,649	39,840	
- Chesley, Geneva	BM040	6	3	0	0	0	3	61	30	30	A	47,847	47,847	46,079	1,628	140	439	11,696	18,754	46,079	
- Dornoch, Latona	BM031	*	4	35	18	0	0	1	35	24	3	A	39,905	39,905	36,655	3,250	0	0	11,446	51,762	36,655
- Southampton, St. Andrew's	BM160	5	1	33	0	0	0	33	20	13	A	54,395	54,395	51,434	2,674	286	285	12,946	50,613	51,434	
2 Dromore, Amos	BM050	5	5	26	1	2	0	36	20	11	A	20,106	20,106	17,106	3,000	0	268	0	23,019	17,106	
- Holstein, Knox	BM051	6	6	27	0	0	0	35	15	10	A	23,043	21,719	16,574	2,000	3,145	0	5,040	17,308	16,574	
- Normanby, Knox	BM052	6	3	22	0	3	1	31	8	10	A	9,464	9,464	8,464	500	500	0	0	14,085	8,464	
3 Durham	BM070	10	30	109	1	0	18	166	80	161	M	131,290	101,762	99,796	1,855	111	0	0	73,115	99,796	
4 Hanover, St. Andrew's	BM080	6	8	90	0	0	4	70	30	56	A	119,096	119,096	115,322	2,456	1,318	0	44,948	92,435	112,822	
5 Kincardine, Knox	BM090	11	14	87	0	0	6	128	68	37	M	419,020	196,224	126,946	18,396	50,882	2,221	9,044	172,854	126,946	
6 Lucknow	BM100	5	6	38	0	2	1	48	22	25	A	75,369	65,673	62,833	2,700	140	1,060	23,393	66,786	62,833	
- South Kinloss	BM101	5	15	42	0	0	0	52	25	20	A	62,462	47,462	42,050	3,640	1,772	0	23,393	68,267	42,050	
7 Markdale, Cooke's	BM110	6	4	35	0	0	1	47	30	0	M	61,935	52,335	46,801	5,044	490	0	0	46,345	46,801	
- Feversham, Burns	BM111	2	1	14	0	0	0	14	15	30	A	26,134	26,134	25,784	350	0	0	16,687	27,057	25,784	
8 Meaford, Knox	BM120	*	6	4	76	0	0	3	83	56	24	A	165,417	165,417	141,228	11,204	12,985	0	41,248	159,084	141,228
9 Owen Sound, St. Andrew's	BM130	13	10	230	0	0	12	236	145	100	A	289,576	289,576	251,076	21,100	17,400	0	0	240,794	251,076	
10 Paisley, Westminster	BM140	5	3	19	0	0	1	41	20	3	A	19,054	18,804	16,599	2,205	0	0	0	20,755	16,599	
11 Port Elgin, Tolmie Memorial	BM150	**	9	9	119	0	0	0	119	46	34	M	87,664	87,664	81,812	3,640	2,212	1,159	27,389	88,520	81,812
- Burgoyne, Knox	BM151	8	46	94	0	0	6	104	25	168	A	61,272	61,272	52,727	4,495	4,050	1,795	19,268	51,701	52,727	
12 Preeceville, St. Andrew's	BM071	*	3	1	20	0	0	1	23	20	19	A	32,673	32,673	32,173	500	0	0	0	22,170	32,173
13 Stokes Bay, Knox	BM240	4	0	13	0	0	1	4	0	0	A	2,085	2,085	1,485	600	0	0	0	4,028	1,485	
14 Swinton Park, St. Andrew's	BM061	4	15	25	0	0	1	34	25	45	A	36,186	36,186	35,076	1,110	0	160	0	17,065	35,076	
15 Tara, Cornerstone	BM260	6	10	31	0	0	1	54	33	2	A	33,246	31,221	27,796	835	2,590	0	0	34,649	27,796	
16 Teeswater, Knox	BM180	*	10	16	112	2	2	5	188	50	68	A	391,145	95,687	84,571	4,245	6,871	0	43,553	109,897	84,571
- Kinlough	BM181	4	2	15	0	0	1	29	13	0	A	19,752	19,752	17,403	2,148	200	0	9,629	18,285	17,403	

Statistics and Finances for the Year Ended December 31, 2020

31 Presbytery of Grey-Bruce-Maitland

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								
17 Thornbury, St. Paul's	BM121	7	10	75	0	0	6	77	0	72	A	178,570	136,100	125,490	5,075	5,535	0	49,000	165,398	125,490
18 Tiverton, Knox	BM190	12	8	195	0	16	69	131	50	89	M	206,557	138,360	117,908	6,074	14,378	3,800	14,627	85,339	117,908
19 Walkerton, Knox	BM200	9	9	88	0	3	3	104	52	39	M	153,163	128,163	109,677	13,270	5,216	0	36,507	163,534	109,677
20 Wiaraton, St. Paul's	BM220	4	2	35	0	0	2	35	28	20	A	64,252	58,052	54,412	3,210	430	0	0	46,119	54,412
21 Wingham, St. Andrew's	BM230	11	38	140	0	0	12	153	90	90	A	219,114	212,200	191,520	13,875	6,805	1,264	47,761	206,366	191,520
- Belmore, Knox	BM021	6	3	20	0	0	2	79	23	6	A	48,339	48,339	39,703	4,220	4,416	0	11,940	33,702	39,703
Grand Total 2020		204	327	1,881	4	28	163	2,282	1,092	1,201	6	3,170,163	2,408,991	2,116,341	148,801	143,849	12,451	471,212	2,248,455	2,113,841

32 Presbytery of Superior

Synod of Manitoba & Northwestern 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 Geraldton, St. Andrew's	SU010	3	0	26	0	0	1	18	7	16	A	78,111	14,111	12,411	1,700	0	0	0	18,379	12,411
2 Thunder Bay, Calvin	SU020	6	2	26	0	0	1	23	20	7	A	13,459	13,459	12,084	195	1,180	0	0	30,030	12,084
3 Thunder Bay, First	SU030	7	10	90	0	0	9	86	37	30	M	110,824	94,911	84,931	7,000	2,980	0	45,363	104,260	84,931
4 Thunder Bay, Lakeview	SU040	21	0	130	0	0	2	148	50	69	M	160,766	126,171	109,148	15,000	2,023	230	0	84,950	109,148
5 Thunder Bay, St. Andrew's	SU050	13	33	207	0	0	32	235	60	148	A	241,552	240,547	218,713	17,944	3,890	0	48,849	232,726	207,919
Grand Total 2020		50	45	479	0	0	45	510	174	270	2	604,712	489,199	437,287	41,839	10,073	230	94,212	470,345	426,493

33 Presbytery of Winnipeg

Synod of Manitoba & Northwestern 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 Kenora, First	WI230	8	5	46	0	0	2	69	26	11	A	48,200	48,200	40,604	7,596	0	0	0	20,742	40,604
2 Lockport Community	WI090	4	0	16	0	0	0	18	0	12	A	21,477	21,127	17,627	3,000	500	0	0	16,844	17,627
3 Pinawa Christian Fellowship	WI080	4	2	12	0	0	0	13	9	7	A	137,884	135,005	118,740	900	15,365	0	56,076	99,016	118,740
4 Selkirk, Knox	WI100	9	6	82	0	0	4	127	40	95	A	79,082	79,082	73,622	4,825	635	0	46,783	91,618	73,622
5 Thompson, St. Andrew's	WI110	**	7	9	21	0	0	1	40	15	M	71,693	66,693	64,368	2,324	0	0	55,932	80,559	64,368
6 Winnipeg, Calvin	WI010	5	12	33	0	0	1	35	27	3	A	36,754	25,930	21,017	2,140	2,773	0	0	30,575	8,240
7 Winnipeg, Filipino	WI270	1	0	5	0	0	3	22	22	0	A	31,105	31,105	28,523	0	2,582	0	20,500	26,800	28,523
8 Winnipeg, First	WI020	13	10	109	1	0	13	172	67	73	A	182,821	182,821	165,101	8,186	9,534	0	0	184,349	165,101
9 Winnipeg, Kildonan	WI061	5	12	73	0	0	0	57	49	68	A	170,606	167,656	149,363	2,884	15,409	0	46,385	156,588	149,363
10 Winnipeg, Lighthouse Evangelical Arabic	WI310	**	2	40	50	3	0	53	80	25	A	134,649	87,620	87,620	0	0	0	39,167	120,519	87,620
11 Winnipeg, Place of Hope	WI300	4	72	47	3	2	5	62	60	98	A	55,540	1,200	1,100	100	0	0	18,000	55,038	1,100
12 Winnipeg, Prairie	WI290	6	21	71	1	7	10	76	60	42	A	210,269	160,356	149,841	6,000	4,515	0	50,700	192,422	149,841
13 Winnipeg, St. John's	WI060	6	18	69	0	0	6	68	40	28	A	186,663	165,926	145,003	9,238	11,685	0	46,786	140,747	145,003

Statistics and Finances for the Year Ended December 31, 2020

33 Presbytery of Winnipeg

Synod of Manitoba & Northwestern 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								
14 Winnipeg, Westwood	WI070	10	30	146	0	0	4	154	105	119	A	202,270	190,400	149,779	6,500	34,121	0	0	78,276	149,779
15 Winnipeg, Winnipeg Somang	WI280	1	3	12	0	0	2	30	18	2	A	24,784	24,784	22,297	0	2,487	0	13,500	24,778	22,297
Grand Total 2020		85	240	792	5	12	51	996	618	621	1	1,593,797	1,387,905	1,234,605	53,694	99,606	0	393,829	1,318,871	1,221,828

34 Presbytery of Brandon

Synod of Manitoba & Northwestern 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 Bellafield, Knox	BN091	3	0	2	0	0	1	0	0	0	A	8,629	8,629	8,609	20	0	0	0	0	8,609
2 Brandon, First	BN010	12	17	147	1	1	6	207	60	60	A	258,646	231,514	220,805	5,125	5,584	0	47,400	196,009	220,805
3 Brandon, St. Andrew's	BN020	5	5	74	0	0	2	59	23	31	A	142,296	108,296	104,815	3,481	0	0	46,786	101,178	104,815
4 Carberry, Knox-Zion	BN040	8	4	49	0	0	0	0	23	10	M	27,641	27,641	26,341	500	800	0	35,156	67,972	26,341
5 Melita	BN081	0	0	8	0	0	0	8	0	0	A	23,190	23,190	21,190	2,000	0	0	37,440	56,645	21,190
6 Neepawa, Knox	BN100	5	4	32	0	1	2	62	30	10	A	37,345	36,947	35,632	910	405	0	0	22,385	35,632
7 Ninga	BN093	3	6	15	2	0	0	9	25	31	A	47,980	47,980	39,503	0	8,477	0	0	38,990	39,503
8 Portage la Prairie, First	BN130	7	3	55	0	0	2	43	25	40	A	108,352	101,712	97,312	3,375	1,025	75	46,786	96,106	97,312
9 Winnipegosis, Knox	BN051	3	0	7	0	0	0	11	5	1	M	14,395	14,395	14,275	120	0	0	0	10,811	14,275
Grand Total 2020		46	39	389	3	2	13	399	191	183	2	668,474	600,304	568,482	15,531	16,291	75	213,568	590,096	568,482

35 Presbytery of Assiniboia

Synod of Saskatchewan

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 Grenfell, Trinity	AS022	5	15	60	0	0	4	51	20	48	A	58,934	45,934	42,883	1,345	1,706	0	0	36,720	42,883	
2 Kipling, Bekevar	AS030	3	0	19	0	0	0	68	12	30	A	14,687	14,687	12,328	600	1,759	0	0	12,496	12,328	
3 Moose Jaw, St. Mark's	AS040	6	4	40	0	0	4	26	25	20	A	48,205	32,160	30,041	1,918	201	0	0	30,026	30,041	
- Briercrest, Knox	AS041	5	24	23	0	0	1	40	15	46	A	13,658	13,658	11,978	1,045	635	0	9,760	19,615	11,978	
4 Moosomin, St. Andrew's	AS050	7	3	22	0	0	1	22	25	51	A	150,996	107,096	104,346	470	2,280	0	41,136	79,603	104,346	
5 Regina, First	AS060	12	28	160	0	0	7	133	80	60	A	295,732	243,878	209,388	23,575	10,915	0	51,358	272,104	209,388	
6 Regina, Norman Kennedy	AS070	10	24	50	1	0	0	87	45	27	A	155,088	139,251	123,702	4,000	11,549	0	45,108	154,561	123,702	
7 Swift Current, St. Andrew's	AS090	*	6	16	28	0	0	3	39	30	11	A	73,334	48,760	48,760	0	0	0	41,479	45,207	48,760
8 Weyburn, Knox	AS100	0	11	38	0	1	3	59	22	31	A	137,568	97,568	95,893	900	775	0	48,431	171,921	95,893	
9 Whitewood, Knox	AS051	7	6	39	0	0	3	38	17	18	A	54,193	54,193	50,996	1,022	2,175	0	29,665	59,539	50,996	
10 Yorkton, Grace	AS120	6	5	28	0	0	1	23	14	27	A	87,620	76,260	76,060	200	0	0	46,726	82,391	76,060	
Grand Total 2020		67	136	507	1	1	27	586	305	369	0	1,090,015	873,445	806,375	35,075	31,995	0	313,663	964,183	806,375	

Statistics and Finances for the Year Ended December 31, 2020

36 Presbytery of Northern Saskatchewan

Synod of Saskatchewan

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	ATD										
1 Melfort, St. James	NS050	8	0	0	0	0	2	38	26	10	A	25,449	25,089	24,494	275	320	0	0	26,053	24,494	
2 Mistawasis	NS060	4	8	8	0	0	0	10	10	0	M	53,159	33,665	33,465	200	0	0	19,494	19,494	33,465	
3 North Battleford, St. Andrew's	NS070	6	0	21	0	0	5	18	17	11	A	44,710	28,710	26,223	1,500	987	0	0	52,272	26,223	
4 Sandwith, St. Philip's	NS071	**	2	5	4	0	0	0	4	0	A	731	731	369	100	262	0	0	243	369	
5 Saskatoon, Calvin-Goforth	NS110	**	5	5	0	0	1	7	21	15	28	M	52,173	52,173	46,113	1,500	4,560	0	0	51,836	46,113
6 Saskatoon, St. Andrew's	NS130	13	35	140	0	0	2	157	120	0	A	259,056	239,137	208,337	15,061	15,739	0	41,233	224,827	208,337	
7 Shipman, Knox	NS170	ND	0	0	0	0	0	0	0	0	-	0	0	0	0	0	0	0	0	0	
Grand Total 2020		38	53	173	0	1	16	248	188	49	2	435,278	379,505	339,001	18,636	21,868	0	60,727	374,725	339,001	

37 Presbytery of Peace River

Synod of Alberta & the Northwest

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	ATD										
1 Chetwynd Shared Ministry	PR020	6	0	16	0	0	14	5	11	0	A	36,083	36,083	28,979	1,025	6,079	0	0	16,257	28,979	
2 Dawson Creek, St. James	PR030	3	0	25	0	6	1	29	24	20	A	50,579	50,579	46,579	4,000	0	0	31,809	73,557	46,579	
3 Dixonville, Strang	PR011	4	0	17	0	0	2	11	7	0	A	112,075	11,379	11,129	250	0	0	0	105,136	11,129	
4 Fort St. John	PR040	3	0	16	0	0	0	10	11	18	M	85,109	52,709	39,461	3,438	9,810	0	0	24,259	39,461	
5 Grande Prairie, Forbes	PR050	10	25	105	0	4	2	94	90	102	A	205,499	195,191	158,217	15,653	21,321	8,116	72,612	152,296	158,217	
Grand Total 2020		26	25	179	0	10	19	149	143	140	1	489,345	345,941	284,365	24,366	37,210	8,116	104,421	371,505	284,365	

38 Presbytery of Edmonton-Lakeland

Synod of Alberta & the Northwest

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	ATD										
1 Chauvin, Westminster	ED010	4	3	15	1	0	1	16	12	11	A	27,320	25,120	21,680	2,930	510	0	15,081	41,311	21,680	
2 Edmonton, Callingswood Road	ED091	7	15	53	2	0	1	53	60	42	A	131,116	131,116	131,116	0	0	0	58,338	147,311	131,116	
3 Edmonton, Calvin Hungarian	ED020	5	27	44	2	1	4	30	20	39	M	116,988	76,588	76,088	500	0	0	44,792	72,396	76,088	
4 Edmonton, Dayspring	ED030	17	15	157	0	0	10	0	97	97	A	434,877	337,914	310,999	20,000	6,915	0	66,079	295,696	310,999	
5 Edmonton, First	ED050	22	40	171	1	1	4	170	130	60	A	460,374	334,209	313,491	17,350	3,368	0	67,900	307,048	307,031	
6 Edmonton, Mill Woods	ED060	15	30	107	0	5	7	116	65	103	A	306,802	212,684	187,294	12,000	13,390	0	42,720	213,960	187,294	
7 Edmonton, St. Andrew's	ED070	***	5	10	40	0	0	49	35	30	A	100,815	94,087	79,099	2,700	12,288	0	22,153	86,976	79,099	
8 Edmonton, Westmount	ED090	7	15	28	0	0	2	36	35	25	A	52,305	43,805	38,465	3,500	1,840	0	0	44,050	38,465	
9 Fort McMurray, Faith	ED100	3	6	24	0	0	0	20	25	38	M	86,909	86,909	77,709	6,000	3,200	0	42,626	69,931	77,709	
10 Lloydminster, Knox	ED120	5	4	26	0	0	1	20	10	0	A	118,863	93,893	89,663	3,000	1,230	0	65,330	116,223	89,663	
- Vermilion, Ganton	ED140	1	3	10	0	0	0	6	10	12	A	14,826	14,826	10,551	660	3,615	0	7,800	11,805	10,551	

Statistics and Finances for the Year Ended December 31, 2020

38 Presbytery of Edmonton-Lakeland

Synod of Alberta & the Northwest

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								
11 Sherwood Park	ED180	4	0	16	0	0	1	24	13	5	A	135,768	74,394	69,364	3,000	2,030	0	0	54,044	69,364
12 St. Albert, Braeside	ED130	7	1	41	0	8	23	44	35	27	A	237,986	154,406	149,056	2,000	3,350	780	31,825	64,575	149,056
Grand Total 2020		102	169	732	6	15	54	584	547	489	2	2,224,949	1,679,951	1,554,575	73,640	51,736	780	464,644	1,525,326	1,548,115

39 Presbytery of Central Alberta

Synod of Alberta & the Northwest

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 Eckville, St. Paul's	CA010	10	20	51	1	0	0	51	38	54	M	190,329	190,329	140,625	8,750	40,954	0	62,302	118,042	140,625
2 Innisfail, St. Andrew's	CA020	2	4	29	0	0	1	21	20	20	M	29,912	29,912	26,640	1,836	1,436	0	23,013	58,782	26,640
3 Olds, St. Andrew's	CA030	4	0	28	0	0	1	23	13	23	A	44,127	43,277	36,893	5,208	1,176	0	0	29,502	36,893
4 Orkney	CA081	2	0	7	0	0	0	27	9	0	A	7,546	7,544	7,544	0	0	0	4,525	7,685	7,544
5 Red Deer, Knox	CA040	*	4	8	63	0	0	0	63	35	A	185,187	185,187	183,687	1,500	0	0	50,040	184,577	183,687
6 Red Deer, West Park	CA050	2	2	14	0	0	2	14	10	14	A	50,551	24,071	23,871	100	100	0	0	25,875	23,871
7 Red Deer, Willow Valley	CA090	5	0	34	0	0	0	32	30	0	A	22,881	22,881	13,633	3,663	5,584	0	0	15,252	13,633
8 Rocky Mtn. House, Memorial	CA060	6	20	84	1	10	2	84	70	50	A	167,525	134,225	119,770	9,100	5,355	0	39,924	122,277	119,770
9 Sylvan Lake, Memorial	CA070	5	121	0	0	6	9	110	80	76	A	158,797	156,750	141,113	13,297	2,340	0	51,100	154,578	141,113
Grand Total 2020		40	175	310	2	16	15	425	305	262	2	856,855	794,176	693,776	43,455	56,945	0	230,904	716,570	693,776

40 Presbytery of Calgary-Macleod

Synod of Alberta & the Northwest

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 Banff, St. Paul's	CM010	4	9	32	0	0	0	20	25	20	M	128,342	122,586	114,006	7,000	1,580	0	52,345	151,064	114,006	
2 Bassano, Knox	CM020	9	20	80	0	0	0	42	30	60	M	129,665	125,815	120,315	5,000	500	0	51,086	102,942	120,315	
- Gem	CM021	**	3	0	21	2	0	0	23	10	31	A	15,765	15,514	14,514	1,000	0	0	500	14,431	14,514
3 Calgary, Calvin Hungarian	CM030	6	37	84	0	0	1	88	35	88	M	114,716	77,516	75,516	2,000	0	0	50,992	104,316	75,516	
4 Calgary, Centennial	CM040	17	130	125	0	0	8	150	95	185	A	202,041	202,041	185,001	8,000	9,040	0	54,000	150,123	185,001	
5 Calgary, Grace	CM060	13	183	424	0	4	14	416	220	252	A	1,504,476	1,463,636	1,413,511	50,125	0	0	37,625	1,420,832	1,413,511	
6 Calgary, Knox	CM070	9	27	78	2	0	2	70	40	79	A	351,985	234,535	216,807	6,615	11,113	0	68,896	269,832	216,807	
7 Calgary, St. Andrew's	CM080	26	90	337	1	0	18	415	218	334	A	717,878	668,078	629,833	31,822	6,423	0	71,840	633,437	629,833	
8 Calgary, St. Giles	CM090	8	14	116	0	0	9	125	55	0	A	160,972	158,122	145,918	10,000	2,204	0	30,420	189,720	145,918	
9 Calgary, Valleyview Community	CM071	*	4	28	51	0	0	58	58	90	A	213,815	213,815	213,245	0	570	0	72,537	236,410	213,245	
10 Calgary, Varsity Acres	CM100	9	22	160	1	8	20	254	129	125	A	545,907	493,359	454,831	35,533	2,995	1,000	54,600	422,813	365,188	
11 Calgary, Westminster	CM101	7	50	167	0	0	23	197	120	217	A	189,435	177,868	170,862	7,005	0	0	79,748	236,447	170,862	

Statistics and Finances for the Year Ended December 31, 2020

40 Presbytery of Calgary-Macleod

Synod of Alberta & the Northwest

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								
12 Lethbridge, St. Andrew's	CM130	11	27	155	0	0	14	145	0	57	A	246,474	246,474	220,224	20,000	6,250	0	63,723	209,217	219,815
13 Medicine Hat, St. John's	CM150	9	9	115	0	0	7	135	60	39	A	355,381	194,517	168,512	18,500	7,505	0	51,960	283,927	168,512
Grand Total 2020		135	646	1,945	6	12	116	2,138	1,095	1,577	3	4,876,852	4,393,876	4,143,095	202,601	48,180	1,000	740,272	4,425,511	4,053,043

41 Presbytery of Kootenay

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 Cranbrook, BC, Knox	KO020	6	16	58	0	0	7	53	63	53	A	149,862	143,802	124,867	15,835	3,100	0	45,982	124,766	124,867
2 Creston, St. Stephen's	KO030	7	5	39	1	1	2	31	41	37	A	352,953	91,579	83,755	4,500	3,324	0	54,500	347,057	83,755
3 Kimberley, St. Andrew's	KO040	4	1	29	0	0	0	29	26	15	M	141,792	56,902	50,929	3,383	2,590	0	0	35,972	50,929
4 Slocan, St. Andrew's	KO051	2	0	8	0	0	1	0	10	0	A	11,670	11,670	10,870	800	0	0	0	12,272	10,870
5 Trail, First	KO060	7	8	57	1	0	1	50	54	48	M	283,203	105,927	65,750	10,000	30,177	0	45,650	95,236	65,750
Grand Total 2020		26	30	191	2	1	11	163	194	153	2	939,480	409,880	336,171	34,518	39,191	0	146,132	615,303	336,171

42 Presbytery of Kamloops

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 Cariboo Region	KA090	5	38	106	2	2	3	83	108	186	A	235,328	61,201	51,998	4,403	4,800	0	103,022	213,167	51,998
2 Kamloops, St. Andrew's	KA020	7	16	62	1	1	5	59	55	51	A	227,538	166,448	135,084	19,694	11,670	2,185	53,321	155,411	135,084
3 Kelowna, Mountainview	KA030	12	12	92	0	0	2	87	71	77	A	291,873	251,280	243,514	5,000	2,766	0	57,603	236,418	243,514
4 Kitimat	KA040	*	3	0	19	0	0	0	8	3	A	31,749	31,749	31,249	0	500	0	0	28,717	31,249
5 Penticton, St. Andrew's	KA050	8	11	71	0	0	2	35	50	54	A	87,755	82,755	81,865	670	220	0	33,725	100,452	81,865
6 Prince George, St. Giles	KA060	11	40	106	0	0	16	101	60	65	A	271,734	186,266	165,885	7,050	13,331	0	0	154,949	165,885
7 Salmon Arm, St. Andrew's	KA080	4	3	26	0	0	0	18	22	20	A	140,607	103,897	94,592	6,500	2,805	0	22,500	77,543	94,592
8 Vernon, Knox	KA011	5	0	130	0	0	12	98	85	50	A	260,304	184,016	166,576	12,000	5,440	0	52,236	165,480	166,576
Grand Total 2020		55	120	612	3	3	40	481	459	506	0	1,546,888	1,067,612	970,763	55,317	41,532	2,185	322,407	1,132,137	970,763

43 Presbytery of Westminster

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, Calvin	WE010	5	17	102	1	0	4	101	76	86	A	342,699	269,024	251,775	13,206	4,043	0	56,600	381,976	93,662
2 Bradner	WE261	6	9	38	0	0	0	36	27	21	A	48,815	48,280	38,715	2,800	6,765	0	0	35,693	38,715

Statistics and Finances for the Year Ended December 31, 2020

43 Presbytery of Westminister

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								
3 Burnaby, Brentwood	WE020	6	2	95	0	12	1	29	47	65	A	208,101	143,561	137,561	6,000	0	0	0	164,974	136,161
4 Burnaby, Burnaby Taiwanese	WE320	5	10	65	0	0	0	74	33	40	A	35,327	35,327	27,427	5,000	2,900	0	8,044	48,286	27,427
5 Burnaby, Gordon	WE030	9	2	77	0	0	3	61	42	37	A	216,320	168,743	150,360	12,812	5,571	0	50,616	158,490	150,360
6 Chilliwack, Cooke's	WE050	7	0	45	0	0	1	58	55	24	A	271,035	151,149	149,705	720	724	0	51,415	137,860	149,705
7 Coquitlam	WE240	10	33	80	1	1	6	216	206	100	A	490,406	490,406	421,686	15,000	53,720	0	63,417	403,444	421,686
8 Langley	WE250	8	14	58	0	3	3	64	74	27	A	157,839	145,468	121,703	12,000	11,765	0	39,160	118,569	121,703
9 Maple Ridge, Haney	WE060	12	34	139	0	0	7	141	93	126	A	224,957	224,957	189,624	22,308	13,024	0	51,469	186,822	189,624
10 Mission, St. Paul's	WE260	7	40	61	4	1	4	36	50	90	M	175,039	175,039	159,879	7,500	7,660	0	51,465	160,649	159,379
11 New Westminster, First	WE070	0	9	44	0	0	5	54	85	34	A	100,121	90,100	89,032	948	120	0	0	63,259	86,132
12 New Westminster, Knox	WE080	10	10	33	1	2	4	88	25	33	A	132,177	90,042	85,867	4,000	175	0	0	9,500	85,867
13 New Westminster, St. Aidan's	WE090	9	1	54	0	0	2	60	37	44	M	292,169	145,576	135,173	9,050	1,353	0	50,835	203,792	134,013
14 N. Vancouver, St. Andrew's & St. Stephen's	WE100	16	30	150	0	0	6	243	150	80	A	505,352	504,193	440,339	34,900	28,954	0	70,200	399,453	440,339
15 Richmond	WE110	12	30	139	2	1	5	141	150	76	M	921,604	378,104	329,235	35,429	13,440	0	70,426	373,269	329,235
16 Surrey, City Centre	WE120	7	8	44	0	4	5	61	50	8	A	189,114	158,459	142,830	12,000	3,629	0	48,000	160,364	142,830
17 Surrey, St. Andrew's-Newton	WE270	7	23	90	0	0	3	113	120	81	M	423,269	172,617	155,879	16,638	100	0	60,138	156,331	155,879
18 Vancouver, Central	WE140	12	6	56	0	0	11	62	48	38	A	388,815	388,815	375,418	6,843	6,554	0	16,679	391,747	375,418
19 Vancouver, Chinese	WE150	10	38	100	3	1	4	114	55	18	A	11,662,523	213,534	181,883	20,000	11,651	0	57,003	60,451	181,883
20 Vancouver, Fairview	WE160	8	37	92	0	0	2	95	92	105	A	318,520	318,520	287,903	15,000	15,617	0	62,832	268,361	287,903
21 Vancouver, First Hungarian	WE130	5	15	47	1	1	4	70	57	154	A	270,708	148,046	146,546	1,500	0	0	64,056	168,746	146,546
22 Vancouver, Kerrisdale	WE170	6	21	63	0	4	10	67	70	55	M	400,927	269,110	256,300	7,139	5,671	0	35,000	179,253	256,300
23 Vancouver, St. Columba	WE200	6	2	23	0	0	0	22	15	10	A	128,495	79,535	71,504	6,375	1,656	0	17,498	62,376	71,504
24 Vancouver Taiwanese	WE300	5	25	76	0	0	1	98	142	31	A	235,404	235,404	196,934	12,000	26,470	0	51,465	168,506	196,934
25 Vancouver, West Point Grey	WE210	3	2	23	0	0	0	30	0	13	A	139,471	55,581	49,081	6,500	0	0	0	34,407	49,081
26 West Vancouver	WE220	9	5	70	0	0	2	71	49	25	A	192,520	186,135	169,710	16,425	0	0	0	9	169,710
27 White Rock, St. John's	WE230	6	3	109	0	0	6	105	70	82	A	225,143	175,687	167,906	5,000	2,781	0	65,351	246,055	167,906
Grand Total 2020		206	426	1,973	13	30	99	2,310	1,918	1,503	5	18,696,870	5,461,412	4,929,974	307,095	224,343	0	1,041,669	4,742,642	4,765,901

44 Presbytery of Vancouver Island

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	10	17	90	0	11	1	103	85	84	A	194,951	178,612	156,844	12,912	8,856	0	56,508	142,284	125,632
2 Comox, Comox Valley	VI120	13	8	87	0	2	8	101	75	23	A	163,267	159,882	141,277	11,000	7,605	0	46,786	49,575	141,277
3 Duncan, St. Andrew's	VI020	11	29	120	0	0	7	144	123	57	A	316,973	293,294	276,347	10,000	6,947	0	4,085	227,083	255,826
4 Nanaimo, St. Andrew's	VI030	9	8	113	1	4	6	144	90	36	A	283,855	249,762	229,858	12,000	7,904	0	53,200	240,749	229,858
5 North Saanich, Saanich Peninsula	VI110	* 5	4	94	1	0	14	99	73	50	A	218,992	185,341	158,674	5,000	21,667	0	53,508	161,209	158,674
6 Parksville, St. Columba	VI040	11	0	88	0	1	20	113	80	25	A	255,136	228,097	190,281	16,050	21,766	0	65,000	170,388	190,281

Statistics and Finances for the Year Ended December 31, 2020

44 Presbytery of Vancouver Island

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								
7 Sooke, Knox	VI060	3	0	28	0	0	2	23	26	19	A	92,742	92,056	89,986	725	1,345	0	15,330	92,848	89,986
8 Victoria, Chinese	VI070	3	10	43	0	0	4	32	35	36	A	106,635	106,635	97,999	6,000	2,636	0	43,170	103,696	97,999
9 Victoria, Knox	VI080	11	7	67	0	0	7	69	50	26	A	201,695	187,701	163,415	14,574	9,712	0	53,664	154,106	163,415
10 Victoria, St. Andrew's	VI090	17	12	148	0	3	9	153	87	113	A	355,159	273,713	247,632	20,075	6,006	0	57,199	322,368	247,632
11 Victoria, Trinity	VI100 ***	8	6	69	4	3	1	68	57	24	-	147,992	147,992	145,997	50	1,945	0	40,614	110,630	145,997
Grand Total 2020		101	101	947	6	24	79	1,049	781	493	0	2,337,397	2,103,085	1,898,310	108,386	96,389	0	489,064	1,774,936	1,846,577

45 Presbytery of Western Han-Ca

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	20	40	0	0	0	65	60	0	A	98,659	68,659	68,659	0	0	0	27,747	125,092	61,459
2 Burnaby Yulbahng	WH010 *	2	41	69	2	4	4	108	120	149	A	183,000	183,000	173,000	0	10,000	0	30,000	173,000	173,000
3 Calgary, Korean	WH090	0	282	363	0	20	12	656	707	938	M	739,224	684,491	664,491	20,000	0	0	57,000	864,261	664,491
4 Edmonton, Antioch	WH180	2	83	152	0	8	2	59	218	433	A	524,178	524,178	479,389	3,500	41,289	0	44,971	226,142	414,589
5 Edmonton, Korean	WH020	4	52	116	0	0	69	116	160	0	A	287,322	286,822	281,713	0	5,109	0	39,441	127,644	275,110
6 Nanaimo Korean	WH080 *	3	78	90	14	49	29	219	160	0	A	184,781	184,281	165,981	0	18,300	0	38,400	175,774	165,981
7 Port Coquitlam, Soojung	WH130	2	3	18	0	10	7	23	20	15	A	67,907	61,486	59,586	1,000	900	0	42,511	82,454	59,586
8 Surrey Korean	WH030	2	15	70	2	4	2	2	125	0	A	170,449	170,449	150,734	0	19,715	0	18,232	50,964	150,734
9 Surrey, Saem Mool	WH100 ***	0	5	12	0	3	1	23	0	0	M	31,436	31,436	28,236	0	3,200	0	8,400	27,400	28,236
10 Vancouver, Galilee Korean	WH040	4	81	109	8	0	9	160	300	378	A	361,526	361,526	345,166	2,000	14,360	0	36,720	341,643	345,166
11 Vancouver, Korean	WH050	7	52	251	0	0	18	264	264	0	M	583,848	489,926	409,526	9,000	71,400	0	21,163	414,615	409,526
12 Winnipeg, Manitoba Korean	WH060	2	6	16	0	5	9	26	27	5	A	42,107	40,077	40,077	0	0	0	11,984	34,763	17,298
13 Victoria Grace Extension	WH210	2	97	55	0	0	0	3	170	185	A	250,910	250,910	249,910	1,000	0	0	36,000	208,117	249,910
Grand Total 2020		32	815	1,361	26	103	162	1,724	2,331	2,103	3	3,525,347	3,337,241	3,116,468	36,500	184,273	0	412,569	2,851,869	3,015,086

SYNOD OF ATLANTIC PROVINCES

Statistics and Financial Returns for the Year Ended December 31, 2020

PASTORAL CHARGE	MIN ROLL	CONG'NS			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									
1 Cape Breton	10	22	13	178	94	1,205	3	8	42	1,528	663	852	4	1,468,033	1,192,125	1,100,637	68,637	22,851	6,652	373,795	1,074,245	1,093,437	
2 Newfoundland	15	3	3	35	56	344	0	0	11	453	89	210	0	956,453	533,926	476,448	26,292	31,186	2,155	87,218	706,184	465,426	
3 Pictou	20	36	20	262	232	1,816	22	19	58	2,349	800	760	13	1,814,498	1,686,668	1,526,100	125,625	34,943	16,539	344,525	1,510,021	1,475,766	
4 Halifax & Lunenburg	21	17	14	150	120	1,144	3	10	48	1,811	698	1,024	0	2,537,714	1,838,630	1,573,161	143,991	121,478	5,503	367,329	1,652,736	1,534,306	
5 New Brunswick	29	34	18	170	297	1,304	2	40	50	1,776	1,005	977	13	2,430,383	2,231,940	2,064,411	84,388	83,141	7,400	643,198	2,234,949	1,975,960	
6 Prince Edward Island	32	24	15	176	421	1,768	26	13	56	2,129	1,400	1,485	9	2,616,230	2,302,696	2,154,642	86,998	61,056	5,366	520,098	2,132,372	2,129,453	
Grand Total 2020	127	136	83	971	1,220	7,581	56	90	265	10,046	4,655	5,308	39	11,823,311	9,785,985	8,895,399	535,931	354,655	43,615	2,336,163	9,310,507	8,674,348	

SYNOD OF QUEBEC & EASTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2020

PASTORAL CHARGE	MIN ROLL	CONG'NS			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									
7 Quebec	5	8	8	27	13	146	2	12	31	166	132	59	3	475,720	436,367	426,017	9,500	850	0	103,218	378,334	426,017	
8 Montreal	41	34	33	254	730	2,127	45	51	100	2,562	1,705	1,444	9	5,099,170	4,248,696	3,884,784	173,620	190,292	3,616	751,203	4,145,965	3,669,019	
9 Seaway-Glengarry	24	24	13	170	319	1,514	12	13	75	1,797	872	999	3	2,186,482	1,761,800	1,584,039	89,115	88,646	2,540	473,098	1,739,549	1,575,961	
10 Ottawa	27	20	19	213	610	2,156	15	37	104	2,360	1,451	1,748	1	5,321,612	4,516,262	3,963,373	306,830	246,059	1,985	838,376	4,126,149	3,899,134	
11 Lanark & Renfrew	20	19	16	112	121	952	12	26	102	1,156	439	422	5	1,591,858	1,439,916	1,295,339	75,679	71,063	1,175	301,874	1,153,707	1,275,839	
Grand Total 2020	117	105	89	776	1,793	6,895	86	139	412	8,041	4,599	4,672	21	14,674,842	12,403,041	11,153,553	654,744	596,910	9,316	2,467,769	11,543,704	10,845,971	

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA

Statistics and Financial Returns for the Year Ended December 31, 2020

PASTORAL CHARGE	MIN ROLL	CONG'NS			-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
12 Kingston	25	15	14	85	80	776	3	43	98	848	631	437	6	2,073,276	1,435,273	1,303,263	77,830	54,180	4,254	351,482	1,390,951	1,296,428
13 Lindsay-Peterborough	34	26	21	188	209	1,489	0	24	168	1,719	923	698	7	3,338,904	2,757,228	2,577,879	112,775	66,574	6,551	511,408	2,544,974	2,398,228
14 Pickering	47	25	24	222	550	2,662	57	24	233	2,650	1,829	2,310	5	6,105,285	5,522,455	4,967,855	249,425	305,175	680	991,944	4,765,394	4,927,436
15 East Toronto	67	21	19	226	430	2,039	15	21	130	2,092	1,431	1,138	2	11,825,568	9,233,176	8,017,519	360,937	854,720	0	962,559	8,662,264	8,009,393
16 West Toronto	32	22	22	196	670	1,884	44	38	73	2,212	1,542	838	4	5,846,851	4,773,998	4,462,763	171,391	139,844	270	724,595	4,013,183	4,189,857
17 Brampton	58	33	31	285	707	2,771	14	62	206	4,093	2,218	1,770	9	7,629,522	5,628,948	5,134,057	258,466	236,425	2,525	1,244,976	5,030,349	5,013,025
18 Oak Ridges	41	22	22	174	433	2,055	16	20	99	2,419	1,823	1,311	9	5,645,693	5,003,306	4,604,005	170,077	229,224	4,891	930,875	4,466,929	4,453,172
19 Barrie	57	32	27	244	485	2,868	21	101	174	3,243	2,063	2,122	5	5,257,711	4,718,350	4,255,930	252,709	209,711	12,684	862,881	4,188,977	4,158,026
20 Temiskaming	1	4	4	20	13	106	0	0	6	93	65	64	1	268,544	154,982	144,157	8,405	2,420	0	57,801	136,991	144,157
21 Algoma & North Bay	11	9	6	74	79	437	2	4	31	541	372	379	1	1,018,451	885,798	795,928	53,461	36,409	1,520	266,207	777,174	793,290
22 Waterloo-Wellington	60	30	27	342	788	3,957	153	92	214	4,901	2,286	2,489	10	8,323,302	6,887,777	6,356,459	252,551	278,767	1,991	1,145,362	6,368,985	5,559,643
23 Eastern Han-Ca	53	14	14	64	977	2,673	23	95	295	4,484	3,916	2,244	0	7,014,760	5,265,956	4,848,149	48,000	369,807	0	493,207	5,916,161	4,119,254
Grand Total 2020	486	253	231	2,120	5,421	23,717	348	524	1,727	29,295	19,099	15,800	59	64,347,867	52,267,247	47,467,963	2,016,028	2,783,256	35,366	8,543,297	48,262,332	45,061,908

SYNOD OF SOUTHWESTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2020

PASTORAL CHARGE	MIN ROLL	CONG'NS			-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
24 Hamilton	63	33	31	342	481	2,539	12	38	206	3,314	1,794	1,319	11	7,246,768	5,189,749	4,698,712	298,540	192,497	8,015	1,233,641	4,973,466	4,681,738
25 Niagara	41	18	17	145	176	1,216	9	18	71	1,516	949	630	4	2,620,470	2,351,279	2,115,867	165,135	70,277	9,224	598,027	2,278,190	2,044,527
26 Paris	31	15	14	128	325	1,165	12	3	110	1,616	843	895	2	3,299,870	2,693,038	2,418,431	91,835	182,772	6,993	401,063	2,466,751	2,371,536
27 London	41	23	20	268	437	2,154	7	24	135	2,691	1,501	1,294	4	3,776,103	3,342,095	3,078,020	202,643	61,432	10,136	715,728	2,838,440	2,875,839
28 Essex-Kent	15	11	11	87	484	1,828	9	65	146	1,626	941	1,614	0	2,436,439	2,281,892	2,178,373	45,815	57,704	3,086	311,651	2,118,144	2,172,300
29 Lambton-West Middlesex	20	17	15	134	178	1,061	7	5	49	1,308	705	717	1	1,904,271	1,803,058	1,657,366	101,409	44,283	5,859	442,554	1,530,615	1,608,975
30 Huron-Perth	29	19	15	190	397	1,873	10	12	85	2,870	818	887	8	2,892,231	2,201,740	1,916,149	135,473	150,118	22,254	561,046	2,033,269	1,868,149
31 Grey-Bruce-Maitland	35	33	22	204	327	1,881	4	28	163	2,282	1,092	1,201	6	3,170,163	2,408,991	2,116,341	148,801	143,849	12,451	471,212	2,248,455	2,113,841
Grand Total 2020	275	169	145	1,498	2,805	13,717	70	193	965	17,223	8,643	8,557	36	27,346,316	22,271,842	20,179,261	1,189,649	902,932	78,018	4,734,922	20,487,330	19,736,907

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2020

PASTORAL CHARGE	MIN ROLL	CONG'NS			-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
32 Superior	5	5	5	50	45	479	0	0	45	510	174	270	2	604,712	489,199	437,287	41,839	10,073	230	94,212	470,345	426,493
33 Winnipeg	21	15	15	85	240	792	5	12	51	996	618	621	1	1,593,797	1,387,905	1,234,605	53,694	99,606	0	393,829	1,318,871	1,221,828
34 Brandon	9	9	9	46	39	389	3	2	13	399	191	183	2	668,474	600,304	568,482	15,531	16,291	75	213,568	590,096	568,482
Grand Total 2020	35	29	29	181	324	1,660	8	14	109	1,905	983	1,074	5	2,866,983	2,477,408	2,240,374	111,064	125,970	305	701,609	2,379,312	2,216,803

SYNOD OF SASKATCHEWAN

Statistics and Financial Returns for the Year Ended December 31, 2020

PASTORAL CHARGE	MIN ROLL	CONG'NS			-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
35 Assiniboia	11	11	10	67	136	507	1	1	27	586	305	369	0	1,090,015	873,445	806,375	35,075	31,995	0	313,663	964,183	806,375
36 Northern Saskatchewan	13	7	7	38	53	173	0	1	16	248	188	49	2	435,278	379,505	339,001	18,636	21,868	0	60,727	374,725	339,001
Grand Total 2020	24	18	17	105	189	680	1	2	43	834	493	418	2	1,525,293	1,252,950	1,145,376	53,711	53,863	0	374,390	1,338,908	1,145,376

SYNOD OF ALBERTA & THE NORTHWEST

Statistics and Financial Returns for the Year Ended December 31, 2020

PASTORAL CHARGE	MIN ROLL	CONG'NS			-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
37 Peace River	2	5	5	26	25	179	0	10	19	149	143	140	1	489,345	345,941	284,365	24,366	37,210	8,116	104,421	371,505	284,365
38 Edmonton-Lakeland	26	12	12	102	169	732	6	15	54	584	547	489	2	2,224,949	1,679,951	1,554,575	73,640	51,736	780	464,644	1,525,326	1,548,115
39 Central Alberta	6	9	9	40	175	310	2	16	15	425	305	262	2	856,855	794,176	693,776	43,455	56,945	0	230,904	716,570	693,776
40 Calgary-Macleod	38	13	12	135	646	1,945	6	12	116	2,138	1,095	1,577	3	4,876,852	4,393,876	4,143,095	202,601	48,180	1,000	740,272	4,425,511	4,053,043
Grand Total 2020	72	39	38	303	1,015	3,166	14	53	204	3,296	2,090	2,468	8	8,448,001	7,213,944	6,675,810	344,063	194,071	9,896	1,540,241	7,038,912	6,579,298

SYNOD OF BRITISH COLUMBIA

Statistics and Financial Returns for the Year Ended December 31, 2020

PASTORAL CHARGE	MIN ROLL	CONG'NS			-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
41 Kootenay	7	5	5	26	30	191	2	1	11	163	194	153	2	939,480	409,880	336,171	34,518	39,191	0	146,132	615,303	336,171
42 Kamloops	21	8	8	55	120	612	3	3	40	481	459	506	0	1,546,888	1,067,612	970,763	55,317	41,532	2,185	322,407	1,132,137	970,763
43 Westminster	76	27	27	206	426	1,973	13	30	99	2,310	1,918	1,503	5	18,696,870	5,461,412	4,929,974	307,095	224,343	0	1,041,669	4,742,642	4,765,901
44 Vancouver Island	32	11	11	101	101	947	6	24	79	1,049	781	493	0	2,337,397	2,103,085	1,898,310	108,386	96,389	0	489,064	1,774,936	1,846,577
45 Western Han-Ca	31	13	13	32	815	1,361	26	103	162	1,724	2,331	2,103	3	3,525,347	3,337,241	3,116,468	36,500	184,273	0	412,569	2,851,869	3,015,086
Grand Total 2020	167	64	64	420	1,492	5,084	50	161	391	5,727	5,683	4,758	10	27,045,982	12,379,230	11,251,686	541,816	585,728	2,185	2,411,841	11,116,887	10,934,498

GENERAL SUMMARY BY SYNODS
Statistics and Financial Returns for the Year Ended December 31, 2020

	MIN ROLL	CONGNS 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
1 Atlantic Provinces	127	136	83	971	1,220	7,581	56	90	265	10,046	4,655	5,308	39	11,823,311	9,785,985	8,895,399	535,931	354,655	43,615	2,336,163	9,310,507	8,674,348
2 Quebec & Eastern Ontario	117	105	89	776	1,793	6,895	86	139	412	8,041	4,599	4,672	21	14,674,842	12,403,041	11,153,553	654,744	596,910	9,316	2,467,769	11,543,704	10,845,971
3 Central, Northeastern Ontario & Bermuda	486	253	231	2,120	5,421	23,717	348	524	1,727	29,295	19,099	15,800	59	64,347,867	52,267,247	47,467,963	2,016,028	2,783,256	35,366	8,543,297	48,262,332	45,061,908
4 Southwestern Ontario	275	169	145	1,498	2,805	13,717	70	193	965	17,223	8,643	8,557	36	27,346,316	22,271,842	20,179,261	1,189,649	902,932	78,018	4,734,922	20,487,330	19,736,907
5 Manitoba & Northwestern Ontario	35	29	29	181	324	1,660	8	14	109	1,905	983	1,074	5	2,866,983	2,477,408	2,240,374	111,064	125,970	305	701,609	2,379,312	2,216,803
6 Saskatchewan	24	18	17	105	189	680	1	2	43	834	493	418	2	1,525,293	1,252,950	1,145,376	53,711	53,863	0	374,390	1,338,908	1,145,376
7 Alberta & the Northwest	72	39	38	303	1,015	3,166	14	53	204	3,296	2,090	2,468	8	8,448,001	7,213,944	6,675,810	344,063	194,071	9,896	1,540,241	7,038,912	6,579,298
8 British Columbia	167	64	64	420	1,492	5,084	50	161	391	5,727	5,683	4,758	10	27,045,982	12,379,230	11,251,686	541,816	585,728	2,185	2,411,841	11,116,887	10,934,498
Grand Total	1,303	813	696	6,374	14,259	62,500	633	1,176	4,116	76,367	46,245	43,055	180	158,078,595	120,051,648	109,009,421	5,447,007	5,597,385	178,701	23,110,232	111,477,892	105,195,108

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
Albert Bridge, Union (see Mira Pastoral Charge)	
Alberton (ON), (Ancaster)	24
Alliston, Knox	19
Mansfield, St. Andrew's	
Alma, St. Andrew's (see Elora)	22
Almonte, Community	11
Alvinston, Guthrie	29
Napier, St. Andrew's	
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	27
Melbourne, Guthrie	

Congregation	Presbytery
B	
Arnprior, St. Andrew's	11
Arthur, St. Andrew's	22
Gordonville, St. Andrew's	
Ashburn, Burns	14
Athelstan	8
Atwood	30
Aurora, St. Andrew's	18
Avonmore St. Andrew's	9
Finch, St. Luke's-Knox	
Gravel Hill, St. James-St. Andrew's	
Avonton	30
B	
Baddeck, Knox	1
St. Ann's, Ephriam Scott	
Ballyduff	13
Banff, St. Paul's	40
Barney's River-Marshy Hope	3
Barnesville (see Hampton)	5
Barrie:	
St. Andrew's	19
Westminster	19
Barbog Bridge, St. Matthew's:	
(see Tabusintac, St. John's)	5
Bass River, St. Mark's	5
Beersville, St. James	
Clairville, St. Andrew's	
West Branch, Zion	

Congregation	Presbytery
Bassano, Knox	40
Gem	
Bathurst, St. Luke's (see Northern New Brunswick Regional Ministry)	5
Baxter, Living Faith Community	19
Bayfield, Knox	30
Beaconsfield, Briarwood	8
Beauharnois, St. Edward's	8
Beaverton, Beacan	13
Gamebridge, Knox	
Beechwood, St. Andrew's	29
Beersville, St. James (see Bass River)	5
Beeton, St. Andrew's	18
Belfast, St. John's	6
Wood Islands	
Bellafield, Knox	34
Belleville:	
St. Andrew's	12
St. Columba	12
Belmore, Knox (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	
Garden of Eden, Blair 3	
Bobcaygeon, Knox	13
Bolsover, St. Andrew's	13
Woodville Community	
Bolton, Caven	18
Bookton (see Norwich)	26
Boston	17
Omagh	
Boularderie Pastoral Charge	1
Big Bras d'Or, St. James	
Ross Ferry, Knox	
Bowmanville, St. Andrew's	13
Bracebridge, Knox	19
Bradford, St. John's	18
Bradner	43
Bramalea, St. Paul's	17
Brampton:	
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	
Glasgow Road	
Hunter River	
Brussels, Melville	30
Molesworth, St. Andrew's	
Burgoyne (see Port Elgin)	31

Congregation	Presbytery
Burk's Falls, St. Andrew's	21
Magnetawan, Knox	
Sundridge, Knox	
Burlington:	
Brant Hills	24
Burlington East	24
Knox	24
St. Paul's	24
Burnaby:	
Brentwood	43
Burnaby Taiwanese	43
Burnaby Yulbahng	45
Gordon	43
Bumbrae, St. Andrew's	13

C

Caintown, St. Paul's	9
Caledonia	24
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 Preston	22
St. Andrew's Hespeler	22
Westside	22
Campbell River, Trinity	44
Campbellford, St. Andrew's	13
Norwood, St. Andrew's	
Campbellton, Knox (see Northern New Brunswick Regional Ministry)	5
Campbellville, St. David's	17
Canoe Cove (see Central Parish)	6
Carberry, Knox-Zion	34
Cardigan, St. Andrew's (see Montague)	6
Cariboo Region, Cariboo	42
Carp, Trinity	10
Carluka, St. Paul's (Ancaster)	24
Binbrook, Knox	
Catalone, St. James (see Louisburg-Catalone Charge)	1
Central Grey-Bruce Cooperative Ministry	31
Chatsworth, St. Andrew's	
Chesley, Geneva	
Dornoch, Latona	
Southampton, St. Andrew's	
Central Parish Pastoral Charge	6
Canoe Cove	
Clyde River, Burnside	
Centre Road, Knox	29
Charlotte County Pastoral Charge	5
Penfield, The Kirk 5	
St. Andrew's, Greenock	
St. George, The Kirk	
Charlottetown:	
Marshfield, St. Columba's	6
St. James	6
St. Mark's	6

Congregation	Presbytery
Charlottetown (cont'd)	
Zion	6
Chateaugay, Maplewood	8
Chatham (Miramichi), NB Calvin	5
Black River Bridge, St. Paul's	
Kouchibouquac, Knox	
Chatham (ON), First	28
Chatsworth, St. Andrew's (see Grey-Bruce	
Cooperative Ministry)	31
Chauvin, Westminster	38
Chesley, Geneva (see Central Grey-Bruce	
Cooperative Ministry)	31
Chesterville, St. Andrew's	9
Morewood	
Winchester, St. Paul's	
Chetwynd, Shared Ministry	37
Chilliwack, Cooke's	43
Chinese	
Markham	18
Mississauga	17
Montreal	8
Toronto	15
Vancouver	43
Victoria	44
Clairville, St. Andrew's (see Bass River)	5
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:	
Knox (BC)	41
Knox (ON)	30
Creemore, St. Andrew's Maple Cross	19
Cresswell, St. John's	13
Creston, St. Stephen's	41
Crieff, Knox	22
Crinan, Argyle	27
Largie, Duff's	
Cromarty	30
Seaforth, First	
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
Deep River Community	11
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

Congregation	Presbytery
Dornoch, Latona (see Central Grey-Bruce	
Cooperative Ministry)	31
Dover, New St. Andrew's	28
Dresden, St. Andrew's	28
Dromore, Amos	31
Holstein, Knox	
Normanby, Knox	
Dublin Shore, Knox (see New Dublin-	
Conquerall)	4
Duncan, St. Andrew's	44
Dundas, Knox	24
Dunedin, Knox	19
Dunnville, Knox	25
Dunvegan, Kenyon	9
Kirk Hill, St. Columba	
Durham (ON)	31
Durham (NS) (see West River)	3
Dutton, Knox-St. Andrew's	27
Duvernay, St. John's (Laval)	8

E

East Oro, Essen (see Uptergrove)	19
East River Pastoral Charge	3
St. Paul's	
Springville	
Sunnybrae, Calvin	
East River St. Mary's, Zion	
(see Blue Mountain)	3
Eckville, St. Paul's	39
Eden Mills	22
Edmonton:	
Antioch	45
Callingwood Road	38
Calvin Hungarian	38
Dayspring	38
First	38
Korean	45
Mill Woods	38
St. Andrew's	38
Westmount	38
Elmira, Gale	22
Elmsdale, St. Matthew's	4
Hardwood Lands	
Elmvale	19
Flos, Knox	
Elora, Knox	22
Alma, St. Andrew's	
Elphin (see McDonald's Corner)	11
Embro, Knox	26
Englehart, St. Paul's Emmanuel Community	20
Erin, Knox (Osprings)	17

F

Fenelon Falls, St. Andrew's	13
Glenarm, Knox	
Fergus, St. Andrew's	22
Ferguson, Grace and St. James	
Pastoral Charge	5
Derby, Ferguson	
Millerton, Grace	
Miramichi, St. James	
Feversham, Burns (see Markdale)	31
Finch, St. Luke's-Knox (see Avonmore)	9
Fingal, Knox	27
Flos, Knox (see Elmvale)	19
Fonthill, Kirk on the Hill	25

Congregation	Presbytery
Forest, St. James	29
Fort Coulonge, St. Andrew's	11
Bristol Memorial	
Fort Erie, St. Andrew's-Knox	25
Fort McMurray, Faith	38
Fort St. John, St. John	37
Framboise, St. Andrew's	
(see Grand River)	1
Fredericton, St. Andrew's	5
Freeland (see Richmond Bay)	6

G

Gairloch, St. Andrew's (see Hopewell)	3
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
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
Grimbsy, 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
Georgetown, Knox	17
Limehouse	17
Hamilton:	
Central	24
Chedoke	24
Erskine	24

Congregation	Presbytery
Hamilton (cont'd)	
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	
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	5
Acton	
Havelock, Knox	13
Hawkesbury, St. Paul's (see Vankleek Hill)	9
Hemmingford, St. Andrew's	8
Hespeler, St. Andrew's (Cambridge)	22
Hillsburgh, St. Andrew's	17
Hillsdale, St. Andrew's	19
Holstein, Knox (see Dromore)	31
Hopewell, First	3
Gairloch, St. Andrew's	
Rocklin, Middle River	
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
Innisfil, Stroud	19
Inverness, St. Andrew's	7
Iroquois, Riverview	9
Ivy	19

J

Jarratt, Willis, (see Uptergrove)	19
Jarvis, Knox	24
Walpole, Chalmers	

K

Kamloops, St. Andrew's	42
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Congregation	Presbytery
Kapuskaing, Community	20
Kars, St. Andrew's	10
Vernon, Osgoode	
Kelowna, Mountainview	42
Kemptville, St. Paul's	9
Mountain, Knox	
Kenora, First	33
Kensington	6
New London, St. John's	
Keswick	18
Kilmaurs, St. Andrew's	11
Kimberley, St. Andrew's	41
Kinburn, St. Andrew's	11
Kincardine, Knox	31
King City:	
Hanwool	23
St. Andrew's	18
Kingston:	
St. Andrew's	12
St. John's (Pittsburgh)	12
Sand Hill	
Strathcona Park	12
Kinlough (see Teeswater)	31
Kipling, Bekevar	35
Kirk Hill, St. Columba's (see Dunvegan)	9
Kirkland, St. David's	5
Kirkwall	24
Kitchener:	
Calvin	22
Doon	22
Hungarian Mission	22
Kitchener East	22
Kitchener-Waterloo Korean	23
St. Andrew's	22
Kitimat	42
Kleinburg, Cornerstone Community	18
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
Naniamo	45
Niagara Falls	23
Oshawa, Korean	23
Port Coquitlam, Soojung	45
Surrey:	
Korean	45
Saem Mool	45
Thornhill, Vaughan Community	23
Toronto:	
Galilee	23
Myung Sung	23
St. Timothy	23
Toronto	23
Vaughan Community (Thornhill)	23
Yae Dalm	23
Vancouver	45

Congregation	Presbytery
Korean (cont'd)	
Vancouver (cont'd)	
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
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	
Loch Lomond, Calvin (see Grand River)	1
Lochwinnoch	11
Lockport Community	33
London:	
Chalmers	27
Elmwood Avenue	27
Korean Christian	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	

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

Congregation	Presbytery
Maple, St. Andrew's	18
Maple Ridge, Haney	43
Marion Bridge, St. Columba (see Mira Pastoral Charge)	1
Markdale Cooke's	31
Feversham	
Markham:	
Celebration	18
Chapel Place	18
Chinese	18
St. Andrew's	18
Marshfield, St. Columba (Charlottetown)	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	
Snow Road	
Meaford, Knox	31
Medicine Hat, St. John's	40
Melbourne:	
Guthrie ON (see Appin)	27
St. Andrew's (QC)	7
Melfort, St. James	36
Melita	34
Merigomish, St. Paul's	3
Middle River, Farquharson	1
Lake Ainslie	
Midland, Knox	19
Millerton, Grace (see Ferguson, Grace and St. James Pastoral Charge)	5
Mille Isles	8
Milton:	
Boston	17
Omagh	
Knox	17
Milverton, Burns	30
Monkton, Knox	
Mira Pastoral Charge	1
Albert Bridge, Union	
Marion Bridge, St. Columba	
Miramichi (Chatham), Calvin	5
Black River Bridge, St. Paul's	
Kouchibouquac, Knox	
Miramichi, St. James (see Grace, Ferguson and St. James Pastoral Charge)	5
Mississauga:	
Almanarah	17
Chinese	17
Clarkson Road	17
Dixie	17
Erindale	17
Glenbrook	17
St. Andrew's (Port Credit)	17
St. Andrew's (Streetsville)	17
We	23
Westside	23
White Oak	17
Mission, St. Paul's	43
Mistawasis	36
Mitchell, Knox	30
Molesworth, St. Andrew's (see Brussels)	30
Moncton, St. Andrew's	5
Monkton, Knox (see Milverton)	30

Congregation	Presbytery
Montague:	
St. Andrew's	6
Cardigan, St. Andrew's	
Wellspring	6
Montreal:	
Arabic	8
Chinese	8
Côte des Neiges	8
Eglise St. Luc	8
Ghanaian	8
Hungarian	8
Kensington	8
La Communauté Chrétienne Siloé Canada	8
Livingstone	8
Maisonneuve	8
Snowdon	8
St. Andrew and St. Paul	8
Seo Kwang	23
Taiwanese Robert Campbell	8
Westminster (Pierrefonds)	8
Montreal West	8
Moore Knox	29
Mooretown, St. Andrew's	
Mooretown, St. Andrew's	29
Moose Creek, Knox (see Maxville)	9
Moose Jaw, St. Mark's	35
Briercrest, Knox	
Moosomin, St. Andrew's	35
Morewood (see Chesterville)	9
Morrisburg, Knox	9
Ingleside, St. Matthew's	
Mosa, Burns	27
Moser River, St. Giles	3
Mountain, Knox (see Kemptville)	9
Mount Forest, St. Andrew's	22
Conn, Knox	
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	
West Dublin, St. Matthew's	
New Glasgow:	
First	3
St. Andrew's	3
New Jersey, Zion (see Tabusintac)	5
New Liskeard, St. Andrew's	20
New London, St. John's (see Kensington) ...	6
New Minas, Kings	4
New Westminster:	
First	43
Knox	43
St. Aidan's	43
Newmarket, St. Andrew's	18
Niagara Falls:	
Chippawa	25
Drummond Hill	25

Congregation	Presbytery
Niagara Falls (cont'd)	
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 Easthope, Knox	30
North Pelham, First	25
Rockway	
North River and North Shore, St. Andrew's ..	1
North Saanich, Saanich Peninsula	44
North Sydney, St. Giles	1
North Tryon	6
North Vancouver, St. Andrew's	
& St. Stephen's	43
North Yarmouth, St. James	27
Northern New Brunswick Regional	
Ministry	5
Bathurst, St. Luke	
Campbellton, Knox	
Dalhousie, St. John's	
New Carlisle, Knox	
Norval	17
Norwich, Knox	26
Bookton	
Norwood, St. Andrew's (see	
Campbellford).....	13
Nottawa, Emmanuel	19
O	
O'Leary, West Point	6
Oakville:	
Hopedale	17
Knox	17
Knox Sixteen	17
Trafalgar	17
Olds, St. Andrew's	39
Omagh (see Boston)	17
Orangeville, Tweedsmuir Memorial	17
Orillia:	
St. Andrew's	19
St. Mark's	19
Orkney	39
Orleans, Grace	10
Oshawa:	
Knox	14
Korean	23
St. Luke's	14
St. James	
St. Paul's	14
Ospringe, Knox	17
Ottawa:	
Barrhaven	10
Calvin Hungarian	10
Gloucester	10
Knox	10
Parkwood	10
St. Andrew's	10
St. David & St. Martin	10
St. Giles	10
St. Paul's	10

Congregation	Presbytery
Ottawa (cont'd)	
St. Stephen's	10
St. Timothy's	10
Trinity (Carp)	10
Westminster	10
Owen Sound, St. Andrew's	31
Oxford-Riverview Pastoral Charge	3
Oxford, St. James	
Riverview, St. Andrew's	
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	
Point Edward	29
Pointe Claire, St. Columba by the Lake	8
Port Carling, Knox	19
Torrance, Zion	
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	
Port Hope, St. Paul's	13
Port Perry, St. John's	13
Port Stanley, St. John's	27
Portage la Prairie, First	34
Prescott, St. Andrew's	9
Spencerville, St. Andrew's-Knox	
Priceville, St. Andrew's	31
Prince George, St. Giles	42
Puslinch, Duff's	22
Q	
Quebec City, St. Andrew's	7
R	
Ratho	26

Congregation	Presbytery
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	
Tyne Valley	
Victoria West	
Richmond Hill	18
Ridgetown, Mount Zion	28
River Denys	1
Malagawatch, Fulton	
River John, St. George's	3
Toney River, St. David's	
Riverfield	8
St. Urbain, Beechridge	
Riverview:	
St. Andrew's (see Oxford-Riverview	
Charge, NS)	3
Bethel (NB)	5
Rockburn	8
Rockland, Community Church	10
Rocklin, Middle River (see Hopewell)	3
Rockway (see North Pelham)	25
Rockwood	22
Rocky Mountain House, Memorial	39
Rose Bay, St. Andrew's (see Lunenburg)	4
Ross Ferry, Knox (see Bourlarderie)	1
S	
St. Albert, Braeside	38
St. Andre d'Argenteuil, St. Andrew's East ..	8
St. Andrew's, Greenock (see Charlotte County	
Pastoral Charge)	5
St. Ann's, Ephraim Scott (see Baddeck)	1
St. Catharines:	
Knox	25
St. Giles	25
Scottlea	25
West St. Andrew's	25
St. 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
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-Gabriel-De-Valcartier, La Communante	
Chretienne Bethanie	7
Saint John:	
Saint Columba	5
Grace	5
Salmon Arm, St. Andrew's	42

Congregation	Presbytery
Saltsprings, St. Luke's (see West River)	3
Sand Hill (see St. John's, Kingston)	12
Sandwich, St. Philip's	36
Sarnia:	
Laurel-Lea-St. Matthew's	29
Paterson Memorial	29
St. Andrew's	29
St. Giles	29
Saskatoon:	
Calvin Goforth	36
St. Andrew's	36
Sault Ste. Marie:	
St. Paul's	21
Victoria	
Westminster	21
Schomberg, Emmanuel	18
Scotsburn, Bethel	3
West Branch, Burns Memorial	
Scotstown, St. Paul's	7
Seaforth, First (see Cromarty)	30
Selkirk, Knox	33
Shakespeare	30
Sherbrooke, St. Andrew's	7
Sherwood Park	38
Shipman, Knox	36
Simcoe, St. Paul's	26
Slocan, St. Andrew's	41
Smiths Falls, Westminster	11
Smithville	25
Snow Road (see McDonald's Corners)	11
Sooke, Knox	44
South Kinloss (see Lucknow)	31
South Monaghan, Centreville (see	
Peterborough, St. Giles)	13
South Nissouri (London)	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
Stellarton, First	3
Stirling, St. Andrew's	12
Stittsville, St. Andrew's	10
Stokes Bay, Knox	31
Stoney Creek:	
Cheyne	24
Family Church of Heritage Green	24
Stouffville, St. James	18
Stratford:	
Knox	30
St. Andrew's	30
Strathroy:	
Caradoc	27
St. Andrew's	29
Streetsville, St. Andrew's (Mississauga)	17
Stroud (Innisfil)	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	

Congregation	Presbytery
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	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
Tomstown	20
Toney River, St. David's (see River John) ...	3
Toronto:	
Armour Heights	15
Beaches	15
Bonar-Parkdale	16
Bridlewood	14
Calvin	15
Celebration	16
Clairlea Park	14
Faith Community (see Westview)	15
Fallingbrook	14
Fellowship	16
First Hungarian	16
Galilee	23
Ghanaian	16
Glenview	15
Grace (West Hill)	14
Graceview	16
Guildwood Community	14
Iona	15
Knox (Agincourt)	14
Knox	15
Korean:	
Galilee	23
Korean Myung Sung	23
St. Timothy	23

Congregation	Presbytery
Toronto (cont'd)	
Korean (cont'd)	
Toronto	23
Yae Dalm	23
Leaside	15
Malvern	14
Melville (West Hill)	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	
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	
Wexford	14
Willowdale	15
Wychwood-Davenport	16
York Memorial	16
Torrance, Zion (see Port Carling)	19
Tottenham, Fraser	18
Town of Mount Royal	8
Trail, First	41
Trenton, St. Andrew's	12
Truro, St. James'	4
Tweed, St. Andrew's	12
Tyne Valley (see Richmond Bay)	6
U	
Unionville	18
Uptergrove, Knox	19
East Oro, Essen	
Jarratt Willis	
Uxbridge, St. Andrew's-Chalmers	14
V	
Valcartier, St. Andrew's	7
Valetta	28
Vaughan Community (Thornhill)	23

Congregation	Presbytery
Vaughn, St. Paul's (Woodbridge)	18
Vancouver:	
Central	43
Chinese	43
Fairview	43
First Hungarian	43
Galilee	45
Kerrisdale	43
Korean	45
St. Andrew's and St. Stephen's (North Vancouver)	43
St. Columba	43
Vancouver 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
Vermilion, Granton (see Lloydminster)	38
Vernon:	
Osgoode (ON) (see Kars)	10
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Victoria:	
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Victoria Harbour, St. Paul's	19
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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
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Warwick, St. Paul's (see Sunny Corner)	5
Wasaga, Wasaga Beach Community	19
Waterdown, Knox	24
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

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West Dublin, St. Matthew's (see New Dublin-Conquerall)	4
West Flamborough	24
West Point	6
West River Pastoral Charge	3
Durham, West River Greenhill, Salem Saltsprings, St. Luke's	
West Vancouver	43
Westport, Knox	11
Westville, St. Andrew's	3
Weyburn, Knox	35
Whitby, St. Andrew's	14
White Rock, St. John's	43
Whitewood, Knox	35
Whycocomagh 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	
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
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ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

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The following contains addresses as of July 2021 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 = International Ministries Staff L = Lay Missionary

Ordained Ministers on the constituent roll have no designation by their name.

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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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