

ACTS AND PROCEEDINGS

OF

THE ONE HUNDRED AND FORTY-SEVENTH

GENERAL ASSEMBLY

OF

THE PRESBYTERIAN CHURCH IN CANADA

June 5 – June 8, 2022

GENERAL ADDRESSES

CHURCH OFFICES AND ARCHIVES	50 Wynford Drive, Toronto, Ontario, M3C 1J7 Phone 416-441-1111; 1-800-619-7301 Fax 416-441-2825; presbyterian.ca
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OFFICERS OF THE 147TH GENERAL ASSEMBLY

Moderator	The Rev. Dr. Robert N. Faris
Principal Clerk	The Rev. Stephen Kendall
Deputy Clerk	The Rev. Donald G.A. Muir

MODERATORS OF GENERAL ASSEMBLY

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

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

1981 Ottawa	Arthur W. Currie, M.A., B.D., M.Th., D.D., Ottawa, Ontario
1982 Toronto	Wayne A. Smith, B.A., B.D., D.D., Cambridge, Ontario
1983 Kingston	Donald C. MacDonald, B.A., D.D., Don Mills, Ontario
1984 Peterborough	Alex J. Calder, B.A., M.Div., D.D., Peterborough, Ontario
1985 Guelph	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Quebec
1986 London	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ontario
1987 Cornwall	Tony Plomp, B.A., B.D., D.D., Richmond, British Columbia
1988 Toronto	Bruce A. Miles, B.A., D.D., Winnipeg, Manitoba
1989 Montreal	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ontario
1990 Vancouver	John F. Allan, B.A., B.D., D.D., Victoria, British Columbia
1991 Barrie	John R. Cameron, B.A., B.D., D.D., Charlottetown, Prince Edward Island
1992 Hamilton	Linda J. Bell, B.A., M.Div., D.Min., D.D., McDonald's Corners, Ontario
1993 St. Catharines	Earle F. Roberts, B.A., D.D., Don Mills, Ontario
1994 Toronto	George C. Vais, B.A., B.D., D.D., Toronto, Ontario
1995 Waterloo	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ontario
1996 Charlottetown	Tamiko (Nakamura) Corbett, B.A., D.D., Toronto, Ontario
1997 Ottawa	John D. Congram, B.A., B.D., D.D., North York, Ontario
1998 Windsor	William J. Klempa, B.A., M.A., B.D., Ph.D., D.D., Montreal, Quebec
1999 Kitchener	Arthur Van Seters, B.A., B.D., Th.M., Th.D., D.D., Toronto, Ontario
2000 Hamilton	H. Glen Davis, B.A., B.D., M.Th., D.D., Agincourt, Ontario
2001 Toronto	Joseph W. Reed, B.A., M.A., M.Div., D.D., Montreal, Quebec
2002 Cornwall	J. Mark Lewis, B.A., M.Div., D.D., Hamilton, Ontario
2003 Guelph	P.A. (Sandy) McDonald, B.A., B.D., D.D., Dartmouth, Nova Scotia
2004 Oshawa	Richard W. Fee, B.A. (Hon.), M.Div., D.D., Toronto, Ontario
2005 Edmonton	M. Jean Morris, B.A., M.Div., Th.M., D.D., Calgary, Alberta
2006 St. Catharines	M. Wilma Welsh, D.D., Guelph, Ontario
2007 Waterloo	J.H. (Hans) Kouwenberg, B.A. (Hons.), M.Div., M.A., D.Min., D.D., Abbotsford, British Columbia
2008 Ottawa	Cheol Soon Park, B.A., M.Div., D.D., Toronto, Ontario
2009 Hamilton	A. Harvey Self, B.A., M.Div., Orangeville, Ontario
2010 Sydney	Herbert F. Gale, B.A., M.Th., D.Min., Toronto, Ontario
2011 London	H.D. Rick Horst, B.A., M.Div., D.Min., Barrie, Ontario
2012 Oshawa	John A. Vissers, B.A., M.Div., Th.M., Th.D., D.D., Toronto, Ontario
2013 Toronto	David W.K. Sutherland, B.Comm., M.Div., M.Th., D.Min., St. John's, Newfoundland and Labrador
2014 Waterloo	Stephen C. Farris, B.A., D.Min., Th.M., Ph.D., Vancouver, British Columbia
2015 Vancouver	Karen R. Horst, B.A., M.R.E., M.Div., Orillia, Ontario
2016 Toronto	Douglas H. Rollwage, B.Th., M.T.S. M.Div., Charlottetown, Prince Edward Island
2017 Kingston	Peter G. Bush, B.A. (Hons.), M.A., M.T.S., M.Div., Winnipeg, Manitoba
2018 Waterloo	Daniel W. Cho, B.A., M.Div., Toronto, Ontario
2019 Waterloo	Amanda R. Currie, B.A.Sc., M.Div., Regina, Saskatchewan
2021 Video Conference	Daniel D. Scott, B.A., M.C.S., M.Div., D.Min., Bradford, Ontario

CLERKS OF ASSEMBLY

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

Dr. L.H. Fowler, M.A., B.D., D.D.	June 11, 1952 – July 31, 1975
Dr. D.C. MacDonald, B.A., D.D.	June 9, 1971 – June 30, 1985
Dr. E.H. Bean, B.A., B.Th., B.D., D.D.	August 1, 1975 – June 30, 1987
Dr. D.B. Lowry, B.A., B.D., Ph.D.	August 1, 1975 – September 1, 1992
Dr. E.F. Roberts, B.A., D.D.	October 1, 1982 – June 30, 1992
Dr. T. Gemmell, B.A., B.D., D.D.	July 1, 1992 – June 30, 1998
Ms. B.M. McLean, B.Ed.	July 1, 1992 – July 25, 2003
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 – September 23, 2016
Rev. S. Kendall, B.Eng., M.Div.	July 1, 1998 – June 30, 2022
Rev. D.G.A. Muir, B.A., M.Div.	June 1, 2003
Rev. V.S.J. Kim, B.A., M.Div.	July 1, 2022

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator, Committee to: Convener	Ms. S. Senior
Secretary	Ms. T. Hamilton
Assembly Council: Convener	The Rev. C. Inksetter
Principal Clerk of the General Assembly	The Rev. V.S.J. Kim
Associate Secretary, Assembly Office and Deputy Clerk	The Rev. D.G.A. Muir
Chief Financial Officer/Treasurer	Mr. O. Ng
Atlantic Mission 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. D. McIlveen
General Secretary	The Rev. I.A. Ross-McDonald
Associate Secretaries:	
Canadian Ministries	Ms. J. de Combe
Communications	Vacant
International Ministries	The Rev. Dr. G.R. Williams
Justice Ministries	Dr. A.A. Carr
Ministry and Church Vocations	The Rev. T.R. Purvis
Presbyterian World Service and Development	Mr. G. Smaghe
Stewardship and Planned Giving	Ms. K. Plater
Maclean Estate Committee: Convener	The Rev. M.R. McLennan
Managing Director, Crieff Hills Community	The Rev. Dr. K.E. O'Brien
National Indigenous Ministries Council: Convener	The Rev. Mary Fontaine
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. Ernest van Eck
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: President	The Rev. Dr. R.R. Topping
Trustee Board: Convener	The Rev. P. Bush
Secretary	Ms. J. Czeglédi
Women's Missionary Society: President	Ms. C. Reid
Executive Director	The Rev. S.Y.M. Kim

Related Corporation

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

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

JUNE 5 – JUNE 8, 2022

FIRST SEDERUNT

The General Assembly convened via Zoom video conferencing service and PC-Biz online platform, on Sunday the fifth day of June in the year of our Lord two thousand and twenty-two, 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.

TERRITORIAL ACKNOWLEDGEMENT

The Rev. Dr. Daniel D. Scott acknowledged that he addressed the Assembly from the traditional territory of the Wendat, the Anishinaabeg, the Haudenosaunee peoples, and most recently, the Mississaugas of the New Credit First Nation and that, from across what is now called Canada, we live, work, worship, learn, and meet on lands that are the traditional territory of many Indigenous peoples.

Dr. Scott said, "I acknowledge the church's role in colonization: that as a church, we have been involved in colonial practices and structures that profoundly harmed generations of Indigenous people, families, and communities." He then mentioned the denomination's 1994 confession to Indigenous peoples for wrongs done and the 2019 rejection of the Doctrine of Discovery. "In deep sorrow, we acknowledge the thousands of unmarked burial sites that have been located and are yet to be located on the grounds of former residential schools. The devastating pain and loss of these announcements are shared by all who lost family, friends or community members to residential schools."

The Assembly paused in silence to honour the lives of children who attended the schools, and those who died because of the schools. This was followed by an affirmation of our calling and commitment to truth, healing, and reconciliation with Indigenous people.

WORSHIP

Public worship was conducted by the Rev. Dr. Daniel D. Scott. He was assisted by Mr. Graeme Stager (Clerk of Session), Ms. Mary Hanson (Elder), and the Rev. Victor Kim (Minister and liturgist for this Assembly), all of Richmond Church, British Columbia. Music was provided by Presbyterian Music Camp performers and musicians of The Church St. Andrew and St. Paul, Montreal. The Rev. Sampson Afoakwah announced that the offering will be designated for Presbyterians Sharing and allow us to share the Gospel across Canada and around the world. Following the reading of Genesis 3:20–4:2 and Acts 2:42–27, Dr. Scott preached the sermon entitled "Back to the Garden".

CONSTITUTION OF THE ASSEMBLY

Thereafter, with prayer, the Moderator, the Rev. Dr. Daniel D. Scott, 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)**

Brian D. MacLeod, Baddeck
Bonnie M.G. Wynn, North Sydney

Charles D. Greaves, Albert Bridge
G. Shane MacFarlane, Baddeck

2. Presbytery of Newfoundland (Newfoundland and Labrador)

David T. Sturtevant, St. John's

3. Presbytery of Pictou (Nova Scotia)

Bonnie Langille, Hopewell
Gregory R. Dickson, New Glasgow

Patricia MacKay, New Glasgow
Gary Ross, New Glasgow

4. Presbytery of Halifax-Lunenburg (Nova Scotia)

P.A. (Sandy) McDonald, Dartmouth
Michael Veenema, Port Williams

Linda D. MacKinnon, Eastern Passage
Deborah Summers, Garden Lots

5. Presbytery of New Brunswick (New Brunswick)

Anne J. Boudreau, Harvey Station
Mary E. (Lyn) Hughes, Stanley
M. Glen Sampson, Bathurst

Marlene M. Phillips, Harvey York Co
Laura E.M. Snyder, Sackville
Carol J. Stymiest, Miramichi

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

Bradford E. Blaikie, Summerside
M. Catherine Kay, Canoe Cove
Thomas J. Kay, Canoe Cove

Nancy L. Harvey, Summerside
Janice MacPherson, Cornwall
Shelli MacPherson, Cornwall

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

Nigel Parker, Sherbrooke

Gina Farnell, Quebec City

8. Presbytery of Montreal (Quebec)

Eloi Agbanou, Notre-Dame-de-I'lle-Perrot
Sybil Mosley, Montreal
Lara Scholey, Montreal
Elkanah Shekari, Ile Perrot

Stewart G. Blott, Montreal
Mark Farrell, Green Valley
Richard F. Nwantoly, Laval
Peter Park, Beaconsfield

9. Presbytery of Seaway-Glengarry (Ontario)

Feras Chamas, Morrisburg
Marianne G. Emig Carr, Brockville

P. Lorraine Buck, Brockville
Bryce E. Robinson, St. Andrew's West

10. Presbytery of Ottawa (Ontario)

Jonathan Dent, Orleans
Karen Dimock, Ottawa
Meghan Patterson, Ottawa
G. Grant Wilson, Ottawa

Joan Coulter, Ottawa
Peggy Malcolm, Osgoode
Sharon Stewart, Gatineau, Quebec
John A. Tyler, Ottawa

11. Presbytery of Lanark & Renfrew (Ontario)

Barry Carr, Almonte
David McFarlane, Renfrew

Vivian Young, Almonte

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

Lynne Donovan, Picton
Bonnie Sutherland, Kingston

Nancy A. Hancock, Kingston
Amanda Ross-White, Kingston

13. Presbytery of Lindsay-Peterborough (Ontario)

L Ann Blane, Bobcaygeon
Neil Ellis, Cobourg
Robert Quick, Lindsay

Ross Robertson, Cobourg
Deborah Smith, Lindsay

- 14. Presbytery of Pickering (Ontario)**
 Sean Astop, Uxbridge
 Barbara Duguid, Toronto
 Mona Scrivens, Pickering
 Ibrahim Wahby, Sutton West
 Bernice Bain, Toronto
 Phil Carmichael, Leaskdale
 Deborah Elliott, Toronto
 Scott Hyland, Oshawa
- 15. Presbytery of East Toronto (Ontario)**
 Robert N. Faris, Toronto
 Stephen Kendall, Toronto
 Katherine McCloskey, Toronto
 Ian A. Ross-McDonald, Toronto
 Matthew Sams, Toronto
 Eva Aboagye, Toronto
 Donald Anderson, Toronto
 Candace T. Grant, Toronto
 Martha Hackney, Toronto
- 16. Presbytery of West Toronto (Ontario)**
 Timothy D. Bruneau, Toronto
 Carluci Dos Santos, Toronto
 Lance Odland, Toronto
 Janine Anderson, Toronto
 Delores Glasford, Warwick
 William Hudson, Toronto
- 17. Presbytery of Brampton (Ontario)**
 Steven A. Boose, Georgetown
 Sean J. Foster, Oakville
 Billy Park, Mississauga
 Karen Pozios, Mississauga
 Dianne Douglas, Mississauga
 Jeremiah Halliday, Mississauga
 Bea Henderson, Oakville
 Deborah Jones-Synders, Oakville
- 18. Presbytery of Oak Ridges (Ontario)**
 Laura Duggan, Newmarket
 Richard Manafo, Kleinburg
 Joan M. Masterton, Stouffville
 Daniel D. Scott, Bradford
 Rafaat Abadir, Markham
 Brian Lee, Markham
 Robert C. Revington, Aurora
 Elizabeth Stanbury, Richmond Hill
- 19. Presbytery of Barrie (Ontario)**
 Timothy Ferrier, Huntsville
 John Giurin, Coldwater
 William Min, Penetanguishene
 C. Ann F. Forman, Bracebridge
 Shelly Sawden, Angus
- 20. Presbytery of Temiskaming (Ontario)**
 John R. Jamieson, Kapuskasing
- 21. Presbytery of Algoma & North Bay (Ontario)**
 Daniel J. Reeves, Sudbury
 James J. Van Benthem, Sault Ste. Marie
- 22. Presbytery of Waterloo-Wellington (Ontario)**
 W. Scott McAndless, Cambridge
 Peter G. Bush, Fergus
 William Bynum, Cambridge
 Susan V. Clarke, Elora
 Glen C. Soderholm, Guelph
 Jeanette Bomhoff, Elmira
 Kim Brandon-Uyede, Elora
 Judi Fischer, Puslinch
 Linda Paquette, Grand Valley
 Bonnie Street, Kitchener
- 23. Presbytery of Eastern Han-Ca**
 Jonathan H. Hong, Toronto
 Jinsook Khang, Concord
 Seong-Keun (Richard) Kim, Mississauga
 Jason Choon Ho Kim, Toronto
- IV. SYNOD OF SOUTHWESTERN ONTARIO**
- 24. Presbytery of Hamilton (Ontario)**
 George E.C. Anderson, Burlington
 Kyle Dore, Grimsby
 Victoria Eldridge, Dundas
 Matthew Lingard, Hamilton
 Grant Vissers, Waterdown
 Anne D. Forsyth, Hamilton
 Lynn Krusto, Hamilton
 Lukas Mills, Burlington
 Gordon E. Murray, Hamilton
 Catherine Reisiger, Caledonia

25. **Presbytery of Niagara** (Ontario)
Adam A. Bartha, Port Colborne
Kenneth MacQuarrie, Thorold
Cherie A. Inksetter, St. Catharines
Doris Eaglesham, St. Catharines
Anne Hammond, Fonthill
Charles K. McCrea, Niagara Falls
26. **Presbytery of Paris** (Ontario)
J. Mikal Schomburg, Simcoe
Heather M. Vanderstelt, Ingersoll
Margaret R. Douglas, Woodstock
Debbie Opersko, Kitchener
27. **Presbytery of London** (Ontario)
Michelle A. Butterfield-Kocis, Strathroy
Deborah Dolbear-Van Bilsen, Glencoe
James M. Patterson, West Lorne
Em Cameron, London
Margaret McGugan, London
Sheila McMurray, London
28. **Presbytery of Essex-Kent** (Ontario)
Lisa Aide, Windsor
Barbara Sargent, Chatham
29. **Presbytery of Lambton-West Middlesex** (Ontario)
Dick Éric van Dorsten, Point Edward
Emily Webb, Sarnia
Wanda Robinson, Mooretown
30. **Presbytery of Huron-Perth** (Ontario)
Amanda Bisson, Goderich
Mark Wolfe, Stratford
Linda Matthews, Stratford
Paul Stewart, Listowel
31. **Presbytery of Grey-Bruce-Maitland** (Ontario)
Carel Grundlingh, Wingham
Richard B. Warne, Tiverton
Dan L. West, Kincardine
Gordon Hedges, Markdale
Gladys Pennacchietti, Owen Sound
Jeni L. Spencer, Williamsford
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
32. **Presbytery of Superior** (Ontario)
Joyce A. Yanishevski, Thunder Bay
Lorne D. Clifford, Thunder Bay
33. **Presbytery of Winnipeg** (Manitoba and Ontario)
Matthew D. Brough, Winnipeg
Barbara Pilozow, Winnipeg
Ann W. Campbell, Winnipeg
Darlene Overby, Winnipeg
34. **Presbytery of Brandon** (Manitoba)
John M. Zondag, Portage la Prairie
- VI. SYNOD OF SASKATCHEWAN**
35. **Presbytery of Assiniboia** (Saskatchewan)
Ina E. Golaiy, Riceton
Ronda Bosch, Regina
36. **Presbytery of Northern Saskatchewan** (Saskatchewan)
Spencer S. Hanson, Saskatoon
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
37. **Presbytery of Peace River** (Alberta and British Columbia)
Edna Tunke, Dixonville
38. **Presbytery of Edmonton-Lakeland** (Alberta)
Christina A. Ball, Edmonton
William J. Ball, Edmonton
Darlene Eerkes, Edmonton
George Lumsden, Edmonton
39. **Presbytery of Central Alberta** (Alberta)
Charles R. McNeil, Red Deer
Catherine M. Ellis, Olds
40. **Presbytery of Calgary-Macleod** (Alberta)
Bruce J. Clendening, Calgary
Bertalan Bocskoras, Calgary
Jin Woo Kim, Calgary
Okechukwu Chukwu, Calgary
Mary L. Rozsa de Coquet, Calgary
Helen E. Snortland, Medicine Hat

VIII. SYNOD OF BRITISH COLUMBIA

- 41. Presbytery of Kootenay** (British Columbia)
Meridyth Robertson, Trail
- 42. Presbytery of Kamloops** (British Columbia)
Emery J. Cawsey, Kelowna
Teresa Charlton, Vernon
Margaret R. Peacock, Vernon
Nadia Pushak, Penticton
- 43. Presbytery of Westminster** (British Columbia)
Janet (Paddy) Eastwood, Maple Ridge
Malcolm I. Macleod, Burnaby
Gabriel J. Snyman, Surrey
Miklos Szigeti, Vancouver
Richard Watson, Vancouver
Melanie Adams, New Westminster
Robert Astop, Delta
Chris Gleimius, Coquitlam
Laurel M. Gorman, Burnaby
Lorraine A. Johnson, Mission
- 44. Presbytery of Vancouver Island** (British Columbia)
Yongwan (Joey) Cho, Duncan
John J.W. Paeng, Parksville
Robert Munnik, Nanaimo
Steven Sturgess, Victoria
- 45. Presbytery of Western Han-Ca**
Henry Heung Ryeol Han, Edmonton
Kyoung Dae Kim, Brandon
Sean Seungho Lee, Edmonton
Chung Hyeon 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:

YOUNG ADULT REPRESENTATIVES

Presbytery	Young Adult Representative
4 Halifax & Lunenburg	Ross A.H. Barkhouse, Fall River
7 Quebec	Pasha Sharpe, Quebec City
9 Seaway-Glengarry	Patrick Munro, Ottawa
14 Pickering	Ryan Sanayhie, Whitby
17 Brampton	Rachel Kennedy, Oakville
22 Waterloo-Wellington	Brianna H. Stewart, Waterloo
25 Niagara	David Wilton, Smithville
36 Northern Saskatchewan	Alicia Monson, Saskatoon
38 Edmonton-Lakeland	Nnoema K. Amogu, Edmonton
40 Calgary-Macleod	Lauren Rose Cole, Calgary
44 Vancouver Island	Albert Dry, Campbell River

STUDENT REPRESENTATIVES

Knox College	Christine Samuel, Newmarket
Presbyterian College	William Henbest, Melville
Vancouver School of Theology	Patricia St. James Smith, Eden Lake

ELECTION OF THE MODERATOR

The Rev. Dr. Daniel D. Scott invited the Assembly to choose a Moderator to preside over its deliberations. He called on Dr. Tori Smit, 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. Robert N. Faris as Moderator of the 147th General Assembly.

The Rev. Dr. Daniel D. Scott called for nominations from the floor. There were no further nominations. The Moderator called for a motion that nominations for the office of Moderator be closed.

C.T. Grant moved, seconded by J.M. Zondag, that nominations be closed. Adopted.

The Moderator called for a motion to elect a Moderator.

C.T. Grant moved, seconded by J.M. Zondag, that the Rev. Dr. Robert N. Faris be declared elected as Moderator. Adopted.

The Rev. Dr. Daniel Scott declared the Rev. Dr. Robert N. Faris elected Moderator of the 147th General Assembly.

INSTALLATION OF THE MODERATOR

The Rev. Dr. Daniel Scott asked the Rev. Dr. Robert N. Faris the appointed questions and installed him as Moderator of the 147th General Assembly.

MODERATOR ADDRESSES ASSEMBLY

Dr. Scott presented the newly installed Moderator with gifts to mark the occasion, including a pen and ink drawing of the Auld Kirk – West Gwillimbury by artist Brian Van Voorst.

The Moderator noted how much he appreciated Dr. Scott's year as Moderator and noted how Dr. Scott had been loved and appreciated by people throughout our church. Dr. Faris then recognized that the work we do during the Assembly and the many encounters he will have with people across the country, and indeed around the world, is done on the traditional territories of Indigenous Peoples and that this recognition is foundational to how we function together.

He gave thanks to God for the gift of life and for calling him to ministry and to this office. He also gave thanks for the Rev. Bill Elliott, his chaplain for the year; the life and witness of his parents who were both elders in the Presbyterian Church and models for him of Christian life and service; his partner Redha for his love and support in his ministry and as, with others, he followed God's call to justice and inclusion for LGBTQI people in the church; his sister Mary and her partner Lori who have also been companions with him on this journey; the presbyteries who nominated him; the Presbytery of East Toronto for their support and for the stole made by the Rev. Deb Stanbury; and his congregation of St. Andrew's, Toronto.

He said, "I want to say a particular word of thanks and encouragement to those who identify as LGBTQI who have been in touch with me or have noted that I was the official nominee to be Moderator. I recognize that my nomination and installation marks a historic moment in The Presbyterian Church in Canada for all of us. I pray that this will be one more step in the journey of recognizing that God's love includes all of us and that whoever we are, we are part of the body of Christ, each with gifts to share. I pray that God will give me the grace to fulfill the duties of this office and give all of us the grace we need to together build up the body of Christ and its witness of love and justice in this world."

A SERVICE OF COMMISSIONING

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

YOUNG ADULT AND STUDENT REPRESENTATIVES

The Moderator welcomed the Young Adult Representatives from across the country and Student Representatives from our three seminaries and encouraged their participation in the proceedings of the Assembly.

INTRODUCTION OF GUESTS

The Moderator acknowledged and welcomed the following guests of the Assembly: Mr. Geoffrey Cameron, Director of the Office of Public Affairs of the Baha'i Community of Canada and the Rev. Michael Blair, General Secretary of The United Church of Canada.

INTRODUCTION OF FORMER MODERATORS

The Moderator noted that former Assembly Moderators were invited to attend a gathering via Zoom in late May. Commissioners acknowledged the attendees by viewing a screenshot that included the Rev. Amanda Currie (2019 and 2020); the Rev. Daniel Cho (2018); the Rev. Dr. Douglas H. Rollwage (2016); the Rev. Dr. John A. Vissers (2012); the Rev. Dr. Herbert F. Gale (2010); the Rev. Dr. Richard W. Fee (2004); the Rev. Dr. P.A. (Sandy) McDonald (2003); the Rev. Dr. Mark Lewis (2002); the Rev. Dr. H. Glen Davis (2000); the Rev. Dr. Alan M. McPherson (1995); and the Rev. Dr. Linda J. Bell (1992).

ASSEMBLY CHAPLAINS

The Moderator announced that the Rev. In Kee Kim, the Rev. Dr. Jeff Loach, and the Rev. Linda Patton-Cowie would be available as chaplains to commissioners throughout Assembly. He also announced that the Rev. Bill Elliott would support him as the Moderator’s 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. 54–55, was presented by T. Smit, convener.

Receive and Consider

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

Recommendation ADV-001 (p. 55) was moved by L.J. Duggan, duly seconded. Adopted.

Recommendation ADV-002 (p. 55) was moved by L.J. Duggan, duly seconded. Adopted.

Recommendation ADV-003 (p. 55) was moved by L.J. Duggan, duly seconded. Adopted.

Recommendation ADV-004 (p. 55) was moved by L.J. Duggan, duly seconded. Adopted.

Report as a Whole

L.J. Duggan 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. 109–115, was presented by J.I.F. Barrett, convener.

Receive and Consider

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

Consent recommendations were placed before the Assembly.

Commissioners requested that Recommendations BUS-004 (p. 110), BUS-006 (p. 112), and BUS-009 (p. 113) be withdrawn from the consent recommendation.

Consent Recommendation

L.D. MacKinnon moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

- | | | |
|------------------|------------------|------------------|
| BUS-001 (p. 109) | BUS-007 (p. 112) | BUS-012 (p. 114) |
| BUS-002 (p. 109) | BUS-008 (p. 112) | BUS-013 (p. 114) |
| BUS-003 (p. 110) | BUS-010 (p. 113) | |
| BUS-005 (p. 110) | BUS-011 (p. 113) | |

Recommendation BUS-004 (p. 110) was moved by L.D. MacKinnon, duly seconded.

Amendment

G.G. Wilson moved, duly seconded, that the words, “and that those with English as a second language be allotted four minutes to speak” be added to Recommendation BUS-004. Adopted.

Recommendation BUS-004 as amended, was adopted as follows.

That commissioners, and responding conveners, be permitted to speak for a maximum of two minutes each time they are recognized by the Moderator and that those with English as a second language be allotted four minutes to speak. Adopted.

Recommendation BUS-006 (p. 112) was moved by L.D. MacKinnon, duly seconded.

Amendment

C. Gleimius moved that the following words be added to the recommendation, “That item CLK-004, the Clerks of Assembly response to Overture No. 40, 2021, which requested a change to the Book of Forms 48 to require a two-thirds majority for a call for an immediate vote, be dealt with as the first item of business following the Business Committee report and recommendations; and with this change...”.

Out of order

The Moderator ruled the amendment out of order.

Recommendation BUS-006 was adopted.

Recommendation BUS-009 (p. 113) was moved by L.D. MacKinnon, duly seconded.

Amendment

P.G. Bush moved, duly seconded, that the following be added to the recommendation.

That the 147th (2022) General Assembly send these greetings to her Majesty, Queen Elizabeth II.

May it please your Majesty.

The 147th (2022) General Assembly of The Presbyterian Church in Canada, gathered virtually across Canada on Turtle Island, brings you greetings on the Platinum Jubilee of your reign. We rejoice in the ways you fulfill the obligations and responsibilities of the Constitutional Monarch of Canada and the Head of the Commonwealth. Your dignity and courage over your long reign have been a source of thanksgiving for us. We also thank God for you as a person of faith. Through your words and actions, you have been an example of living as a follower of the One who sits on the throne of heaven and as a disciple of Jesus Christ, Ruler of all. In your Christmas Address in 1952, you asked those listening “to pray that God may give me wisdom and strength...and that I may faithfully serve Him and you, all the days of my life.” We rejoice that God heard those prayers and that we have been given “cause, to sing with heart and voice, God save the Queen”. Adopted.

Recommendation BUS-009 as amended, was adopted as follows.

That the preparation and sending of Loyal Addresses be left in the hands of the Moderator and that the 147th (2022) General Assembly send these greetings to her Majesty, Queen Elizabeth II.

May it please your Majesty.

The 147th (2022) General Assembly of The Presbyterian Church in Canada, gathered virtually across Canada on Turtle Island, brings you greetings on the Platinum Jubilee of your reign. We rejoice in the ways you fulfill the obligations and responsibilities of the Constitutional Monarch of Canada and the Head of the Commonwealth. Your dignity and courage over your long reign have been a source of thanksgiving for us. We also thank God for you as a person of faith. Through your words and actions, you have been an example of living as a follower of the One who sits on the throne of heaven and as a disciple of Jesus Christ, Ruler of all. In your Christmas Address in 1952 you asked those listening “to pray that God may give me wisdom and strength...and that I may faithfully serve Him and you, all the days of my life.” We rejoice that God heard those prayers, and that we have been given “cause, to sing with heart and voice, God save the Queen”.

Notice of Motion

The following notice of motion was placed before the Assembly by R. Watson, a member of the Committee on Business.

I give notice that as a future sederunt, I will move or cause to be moved, that the constitution of the Pension and Benefits Board be reconsidered. (Recommendation PAB-004, see p. 272)

(cont'd on p. 26)

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 6 at 3:00 p.m. (EDT).

(cont'd on p. 39)

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

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

(cont'd on p. 21)

ATLANTIC MISSION SOCIETY

The Assembly called for the report of the Atlantic Mission Society which, as printed on p. 106, was presented by R. Griffiths, president.

This report contained no recommendations.

R. Griffiths introduced the ministry of the Atlantic Mission Society to the Assembly.

Report as a Whole

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

WOMEN'S MISSIONARY SOCIETY

The Assembly called for the report of the Women's Missionary Society which, as printed on p. 325–27, was presented by C. Reid, president.

This report contained no recommendations.

C. Reid spoke of how members of the Women's Missionary Society kept in touch and continued to carry out the society's work despite COVID-19 restrictions. The next Women's Gathering is scheduled to take place in 2024.

Report as a Whole

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

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to reconvene on Monday, June 6, 2022, at 12:00 p.m. (EDT), of which public intimation was given.

POSTLUDE

The postlude was provided by the Knox College choir, Toronto, Ontario.

SECOND SEDERUNT

WORSHIP

The preludes for worship were provided by First, Regina, Saskatchewan and St. Paul's, Thornbury, Ontario. The sermon, entitled *The Advocate is Here*, was delivered by the Rev. Paulette M. Brown, of St. Andrew's, Humber Heights, Toronto. The Rev. Janet (Paddy) Eastwood, of Hanley, Maple Ridge, British Columbia, and the Trinity York Mills Band, Toronto, Ontario, assisted with worship leadership. Ms. Andrea Perret announced the offering will be designated for PWS&D and allows us to act where there is poverty, conflict, disaster and to welcome refugees.

ASSEMBLY CONSTITUTED

On Monday, June 6, 2022, at 12:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMISSIONER ORIENTATION

The Moderator encouraged commissioners to participate in the work of the Assembly with prayerful respect and explained how he would moderate by way of the PC-Biz program. The Principal Clerk also reviewed some of the common PC-Biz procedures.

COMMISSIONER'S OVERTURE

As requested by the Moderator, the Principal Clerk explained the meaning and limitations of a Commissioner's Overture.

The Moderator invited J. Dent to present a Commissioner's Overture to the Assembly.

Commissioner's Overture

To the Venerable, the 147th General Assembly:

Whereas the right to dissent before God and before a court of Christ's Church undertaking to do Christ's work and answerable to God for such work is a fundamental right of conscience belonging to the members of a court participating in the work of the court; and

Whereas the right to dissent from the action of a court is given to the members of the court, especially when any member "has voted on a question and is not satisfied with the decision" and our polity affirms that such a dissent "must be given in when the decision is announced" (the Book of Forms 91) and further specifies that "reasons may be given in at that time" or "within ten days"; and

Whereas it is the longstanding and time-honoured practice in General Assemblies of The Presbyterian Church in Canada that this right to dissent is both accorded and respected inasmuch as any commissioner dissenting may request the floor, be recognized by the Moderator, and orally register dissent in the presence of the court, with reasons either then stated or with leave to hand in reasons in writing either on the spot or to file the same within ten days; and

Whereas the proposal to use PC-Biz as a means of conducting online business in the 147th General Assembly when introduced to commissioners in advance of the Assembly was accompanied by a plan to simply have commissioners file dissent with or without reasons via e-mail to the clerks of Assembly, thus depriving commissioners of the right to have any dissents stated and recorded in the presence of the Assembly:

Therefore, we do humbly overture the Venerable, the 147th General Assembly, to ensure that the principles of Presbyterian polity are upheld and respected, and enable through PC-Biz the registration of dissent – if necessary through the signalling of points of order – by which any commissioner finding it necessary to register dissent to any decision of the Assembly may be recognized by the Moderator immediately following such decision of the Assembly, and through the raising of a point of order may register orally such dissent and that with or without reasons; or to do otherwise as the General Assembly in its wisdom may deem best.

Ruled out of order

The Moderator ruled the commissioner's overture out of order.

Verbal dissent permitted

The Moderator announced that he would allow dissents to be made orally during the Assembly and explained the process for doing so.

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. 256–57, was presented by M.R. McLennan, convener.

This report contained no recommendations.

M.R. McLennan related some of the history of the Maclean Estate property, noted improvements recently made to buildings and property, and reported that bookings are on the increase. He thanked individuals, congregations and the denomination for the generous gifts that enables Crieff Hills Community to continue its work.

Report as a Whole

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

TRUSTEE BOARD

The Assembly called for the report of the Trustee Board which, as printed on p. 323–24, was presented by R. Johnston, convener.

This report contained no recommendations.

R. Johnston spoke to the purpose and work of the board.

Report as a Whole

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

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation which, as printed on p. 274–76, was presented by D. Phillips, chair of the corporation.

This report contained no recommendations.

D. Phillips described the work of the board and expressed thanks for the leadership of Betty Kupeian, the Chief Operating Officer.

Report as a Whole

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

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures which, as printed on p. 106–09, was presented by C.D. Greaves, convener.

Consent recommendations were placed before the Assembly.

Commissioners requested that Recommendations BOV-006 (p. 108), BOV-008 (p. 108), and BOV-009 (p. 109) be withdrawn from the consent recommendations.

Consent Recommendation

C.D. Greaves moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

- | | | |
|------------------|------------------|------------------|
| BOV-001 (p. 107) | BOV-003 (p. 107) | BOV-005 (p. 108) |
| BOV-002 (p. 107) | BOV-004 (p. 108) | BOV-007 (p. 108) |

Recommendation BOV-006 (p. 108) was moved by C.D. Greaves, duly seconded. Adopted.

Recommendation BOV-008 (p. 108) was moved by C.D. Greaves, duly seconded.

Motion to Defer

J. Dent moved, duly seconded, that the motion to grant and refer Petition No. 2, 2022, be deferred until after the presentation of the report of the Special Committee re Petitions 1 & 2 (2021). Adopted.

Recommendation BOV-009 (p. 109) was moved by C.D. Greaves, duly seconded.

Motion to Defer

J. Dent moved, duly seconded, that the motion to grant and refer Petition No. 3, 2022, be deferred until after the presentation of the report of the Special Committee re Petitions 1 and 2, 2021. Adopted.

(cont'd on p. 32)

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

The Assembly called for the report of the Ecumenical and Interfaith Relations Committee which, as printed on p. 131–36, was presented by M. Sams, convener.

Consent Recommendation

M. Sams moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

- | | | |
|------------------|------------------|------------------|
| EIR-001 (p. 131) | EIR-004 (p. 132) | EIR-007 (p. 132) |
| EIR-002 (p. 132) | EIR-005 (p. 132) | EIR-008 (p. 132) |
| EIR-003 (p. 132) | EIR-006 (p. 132) | |

Report as a Whole

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

SPECIAL COMMITTEE RE CONFESSION TO LGBTQI PEOPLE

The Assembly called for the report of the Special Committee re Confession to LGBTQI People which, as printed on p. 280–86, was presented by D. Robinson, convener.

Consent Recommendation

N. Ellis moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

- | | |
|------------------|------------------|
| SCC-001 (p. 283) | SCC-002 (p. 284) |
|------------------|------------------|

Report as a Whole

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

NATIONAL INDIGENOUS MINISTRIES COUNCIL

The Assembly called for the report of the National Indigenous Ministries Council which, as printed on p. 257–58, was presented by M. Fontaine, convener.

Recommendation NIM-001 (p. 258) was moved by J.M. Zondag, duly seconded. Adopted.

Commissioners were reminded of the historic importance of this report, being the first one to be presented to the General Assembly by the National Indigenous Ministries Council as a standing committee of The Presbyterian Church in Canada.

M. Mullin, on behalf of M. Fontaine, addressed the Assembly. She gave thanks for the establishment of the National Indigenous Ministries Council as a standing committee of the church and for the commitment of the church to healing and reconciliation. She also spoke of the tremendous needs of the various Indigenous ministries and the necessity of continuing the journey of reconciliation together.

Report as a Whole

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

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. 309–16, was introduced by R. Phillips, convener, and J.A. Vissers, Principal.

Minute of Appreciation: The Rev. Dr. John A. Vissers

A minute of appreciation recognizing the remarkable career, dedicated service to our church and visionary leadership of Knox College of the Rev. Dr. John A. Vissers was presented to the court by R. Phillips.

Recommendation KNX-001 (p. 314) was moved by C.T. Grant, duly seconded. Adopted.

The Moderator expressed words of appreciation and reflection on some of his connections with Dr. Vissers over the years.

Dr. Vissers expressed gratitude to the Board of Knox College and the General Assembly for the minute of appreciation. He said it has been a wonderful opportunity to be engaged in a variety of ways in the life of the church.

ADJOURNMENT

The Moderator adjourned the Assembly with prayer, to reconvene on Monday, June 6, 2022, at 4:00 p.m. (EDT), of which public intimation was given.

POSTLUDE

The postlude was provided by St Andrew's, New Glasgow, Nova Scotia.

THIRD SEDERUNT

ASSEMBLY CONSTITUTED

On Monday, June 6, 2022, at 4:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

PRESENTATION OF MINUTES

The Principal Clerk announced that the minutes of the first sederunt had been placed in the Resources section of PC-Biz.

(cont'd on p. 23)

THEOLOGICAL COLLEGES (cont'd from p. 19)

GOVERNING BOARD OF KNOX COLLEGE

Principal of Knox College Appointment: The Rev. Dr. Ernest van Eck

The Rev. Dr. Ernest van Eck was introduced to the Assembly.

Recommendation KNX-002 (p. 316) was moved by C.T. Grant, duly seconded. Adopted.

The Moderator welcomed Dr. van Eck and congratulated him on his appointment. He noted that it was his pleasure to meet with Dr. van Eck a few weeks ago and speak with him about the future of the church and the college.

Dr. van Eck gave thanks for the confidence placed in him. He noted that he is honoured, pleased and excited to accept the appointment and looks forward to becoming a minister of The Presbyterian Church in Canada. He said, "I will serve with all my heart and look forward to meeting as many of you as soon as possible. May the peace of the Lord be with you all."

Additional Motion

G.G. Wilson moved, duly seconded, that the General Assembly approve the sale of Knox College to the University of Toronto and the lease back of the academic wing.

Ruled out of order

The Moderator ruled the additional motion out of order.

Additional Motion

J. Dent moved, duly seconded, that input and agreement from the sitting General Assembly be a mandatory part of all major national property sales and leases, for example, colleges and national offices. Defeated.

Additional Motion

G.G. Wilson moved, duly seconded, that the General Assembly affirm the sale of Knox College to the University of Toronto and the lease back of the academic wing. Adopted.

Report as a Whole

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

THE BOARD OF ST. ANDREW'S HALL

The report of the Board of St. Andrew's Hall, which, as printed on p. 316–19, was introduced by M.J. Morris, convener.

Dr. Morris spoke regarding the work of the college in partnership with Vancouver School of Theology and highlighted some of its programs. She gave thanks for the faculty and staff and expressed excitement with regards to where God is leading the college in the years ahead.

Report as a Whole

M.L. Rozsa de Coquet moved, duly seconded, that the report as a whole be adopted. Adopted.

THE BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE, MONTREAL

The report of the Board of Governors, The Presbyterian College, which, as printed on p. 306–09, was introduced by C. Bartlett, convener of the Board of Governors and R. De Vries, Principal.

R. De Vries expressed joy at being able to hold in-person classes again and to share education with the wider church. He said, “I am grateful for your friendship and your support.”

C. Bartlett spoke of the ongoing partnership with Laval University, of programs being offered in the French language, and of the search process for the fulltime Director of Programs. He said, “We ask you to pray for us.”

Report as a Whole

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

THE BOARD OF VANCOUVER SCHOOL OF THEOLOGY

The report of the Board of Vancouver School of Theology is on p. 319–23.

Minute of Appreciation: The Rev. Dr. Patricia Dutcher-Walls

Recommendation VST-001 (p. 323) was moved by J. (Paddy) Eastwood, duly seconded. Adopted.

Noting her retirement as Professor of Hebrew Bible and Dean of the Faculty at Vancouver School of Theology, the Moderator offered words of appreciation for Dr. Dutcher-Walls and commented on her involvement in theological education and the life of the church in general.

Dr. Dutcher-Walls expressed thanks to the commissioners, friends from across the church, Dr. Richard Topping, and Vancouver School of Theology for this expression of appreciation. She quoted Frederick Buechner who defined vocation as, “The place God calls you to is the place where your deep gladness and the world's deep hunger meet.” Dr. Dutcher-Walls said this describes her experience within The Presbyterian Church in Canada.

Report as a Whole

J. (Paddy) Eastwood, moved, duly seconded, that the report as a whole be adopted. Adopted.

LIFE AND MISSION AGENCY COMMITTEE

PWS&D 75th Anniversary

The Moderator announced the good news that 2022 marks PWS&D's 75th anniversary of working with partners overseas and Canadians here at home to make positive changes in our global village. A video celebrating this work was viewed by the Assembly.

The Moderator also announced that *Practical Compassion*, a book that relates the story of the 75 years of PWS&D's work, is available for purchase from PWS&D.

Life and Mission Agency Committee Report

The Assembly called for the report of the Life and Mission Agency Committee which, as printed on p. 147–256, was presented by C. Stephenson, convener.

Consent recommendations were placed before the Assembly.

Commissioners requested that Recommendations LMA-011 (p. 179), LMA-013 (p. 183), LMA-014 (p. 183), LMA-017 (p. 198), LMA-018 (p. 198), LMA-019 (p. 202), LMA-024 (p. 244), LMA-027 (p. 249), LMA-029 (p. 251), and LMA-030 (p. 251), be withdrawn from the consent recommendations.

Consent Recommendation

N.L. Harvey moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

LMA-004 (p. 176)	LMA-015 (p. 183)	LMA-031 (p. 254)
LMA-005 (p. 176)	LMA-020 (p. 227)	LMA-032 (p. 254)
LMA-006 (p. 176)	LMA-021 (p. 228)	LMA-033 (p. 254)
LMA-007 (p. 177)	LMA-022 (p. 231)	LMA-034 (p. 254)
LMA-008 (p. 178)	LMA-023 (p. 243)	LMA-035 (p. 255)
LMA-009 (p. 178)	LMA-025 (p. 245)	LMA-036 (p. 255)
LMA-010 (p. 179)	LMA-026 (p. 247)	LMA-037 (p. 255)
LMA-012 (p. 179)	LMA-028 (p. 249)	LMA-038 (p. 255)

Minute of Appreciation: Ms. Barb Summers

A minute of appreciation expressing gratitude to Barb Summers for her years of service to Christ within The Presbyterian Church in Canada as Associate Secretary of Communications, was presented to the Assembly by C. Stevenson.

Recommendation LMA-001 (p. 152) was moved by N.L. Harvey, duly seconded. Adopted.

The Moderator spoke warmly of his working relationship with Barb and of the tremendous job she had done for the church.

Ms. Summers said working in Communications has been a great experience. She mentioned how thrilled she was with the popularity of the *Presbyterian Connection* newspaper and gave thanks for the support of the national office staff.

Minute of Appreciation: The Rev. Dr. Glynis R. Williams

A minute of appreciation for Glynis Williams and her years of service to Christ at The Presbyterian Church in Canada as Associate Secretary of International Ministries, was presented to the Assembly by C. Stevenson.

The Moderator said he was privileged to call Glynis a friend and that he appreciated both her friendship and faith. “She has represented us in a truly wonderful way with international partners,” he added.

Glynis responded saying, “Our church partners around the world are a gift. Our world is struggling and these global partners help us to recognize, and respond to, our relative privilege. In spite of the daunting obstacles they often face, they share faith and hope as we talk on challenges and opportunities together, with God.” She also named the Program Coordinator, Lily Ko, whom she described as a “huge blessing”.

Recommendation LMA-002 (p. 153) was moved by N.L. Harvey, duly seconded. Adopted.

Minute of Appreciation: The Rev. Jeanie Lee

A minute of appreciation for Jeanie Lee and her service to Christ’s church as she completes an appointment with the Reformed Church in Hungary, was presented by C. Stevenson.

The Moderator expressed words of thanks for Jeanie’s ministry with refugees at this time of pandemic and in the midst of the challenges in Hungary, and the world.

Recommendation LMA-003 (p. 171) was moved by N.L. Harvey, duly seconded. Adopted.

Recommendation LMA-011 (p. 179) was moved by N.L. Harvey, duly seconded.

Amendment

M. Sams moved, duly seconded, that the words “and their municipal and regional councillors” be added to the recommendation following the word “Parliament”. Adopted.

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

That congregations and presbyteries write their Members of Parliament and their municipal and regional councillors encouraging their governments to increase affordable housing and provision of the following supports:

- increased priority access to housing for victims of domestic violence,
- short-term financial assistance for victims of domestic violence so that they can access safe housing,
- help for municipalities to tackle wait-lists and capacity issues for affordable housing,

- promotion of services that are trauma-informed, victim-centred and culturally appropriate for those experiencing domestic violence, including shelters, housing, counselling and legal advice.

Adopted.

Recommendation LMA-013 (p. 183) was moved by N.L. Harvey, duly seconded. Adopted.

(cont'd below)

MODERATOR OF THE 2021 GENERAL ASSEMBLY ADDRESSES THE ASSEMBLY

The Moderator invited the Rev. Dr. Daniel D. Scott to report to the Assembly.

Inspired by the inclination of the Apostle Paul to mention individuals by name in his letters to the early church, Dr. Scott related a number of brief and inspiring stories about individuals and congregations with whom he visited in communities across the country during the past year. He marvelled at their personalities and faith and celebrated anniversaries and milestones achieved. He acknowledged how he heard a broad spectrum of responses to the church's adoption of Remits B and C, 2019. He visited all three theological colleges and gave thanks for the support and encouragement of the national office staff and the Committee to Advise the Moderator. He spoke with gratitude about his congregation, St. John's, Bradford, West Gwillimbury, his Dean at Tyndale University who made accommodations for his moderatorial schedule, and for the love and support of his wife, Kelly.

The Moderator thanked Dr. Scott for fulfilling the responsibilities of the office of Moderator in such a difficult time in the life of the church, the country and the world. He wished Dr. Scott good rest and recreation with family and friends as he transitions back into full time work with St. John's. "We wish you well in all that you do and God's blessing on you and Kelly."

ADJOURNMENT

The Moderator adjourned the Assembly with prayer, to reconvene on Tuesday, June 7, 2022, at 12:00 p.m. (EDT), of which public intimation was given.

POSTLUDE

The postlude was provided by St. Andrew's, Humber Heights, Toronto, Ontario.

FOURTH SEDERUNT

WORSHIP

The preludes for worship were provided by Briarwood Church, Beaconsfield, Quebec and Burns Church, Mosa, Glencoe, Ontario. The sermon, entitled *What is Your Ask?*, was delivered by the Rev. Paulette M. Brown. The Rev. Margaret Mullin of Place of Hope Indigenous Church, Winnipeg, Manitoba, and musicians from Brentwood Church, Vancouver, British Columbia, assisted with worship leadership. Mr. Simon Chambers described how this day's offering will help alleviate some of the pain caused by the war in Ukraine.

ASSEMBLY CONSTITUTED

On Tuesday, June 7, 2022, at 12:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Principal Clerk announced that the minutes of the second and third sederunts have been placed in the Resources section of PC-Biz.

(cont'd on p. 32)

LIFE AND MISSION AGENCY COMMITTEE (cont'd from above)

Recommendation LMA-014 (p. 183) was moved by N.L. Harvey, duly seconded.

Amendment

M.L. Rozsa de Coquet moved, duly seconded, that the words “directly or to non-profit agencies already supporting” be added to the amendment following the word “funding” and that the word “for” be deleted. Adopted.

Recommendation LMA-014 as amended, was adopted as follows:

That sessions and presbyteries write their Member of Parliament encouraging the government to respond to Call to Action 21 of the Truth and Reconciliation Commission by providing sustainable funding directly or to non-profit agencies already supporting existing and new Indigenous healing centres to address the harms of residential schools and colonization.

Recommendation LMA-016 (p. 191) was moved by N.L. Harvey, duly seconded. Adopted.

Recommendation LMA-017 (p. 193) was moved by N.L. Harvey, duly seconded.

Amendment

M.C. Schomburg moved, duly seconded, that the words “resist, as far as possible, from donating on platforms that continue to host crowdfunding for groups” be replaced with “avoid, as far as possible, donating to causes”. Adopted.

Recommendation LMA-017 as amended, was adopted as follows:

That members of congregations be encouraged to avoid, as far as possible, donating to causes with known white supremacist ties.

Recommendation LMA-018 (p. 198) was moved by N.L. Harvey, duly seconded.

Amendment

M. Patterson moved, duly seconded, that the words “except that eligibility be maintained as a five-year period of employment in the denomination” be added to the end of the recommendation.

Immediate Vote

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

Adopted

The amendment was adopted.

Recommendation LMA-018 as amended, read as follows:

That the proposed revisions to the Inter-Mission Guidelines be approved except that eligibility be maintained as a five-year period of employment in the denomination.

Amendment

D. Eaglesham moved, duly seconded, that the words “with the following change: that ministers be limited to one inter-mission during a call to a congregation, unless approved by the session of the congregation” be added to Recommendation LMA-018 as previously amended. Defeated.

Recommendation LMA-018 as amended, was adopted as follows:

That the proposed revisions to the Inter-Mission Guidelines be approved except that eligibility be maintained as a five-year period of employment in the denomination.

Recommendation LMA-019 (p. 202) was moved by N. Harvey, duly seconded.

Amendment

P.G. Bush moved duly seconded that the words “and that presbyteries, sessions and congregations, be encouraged to experiment and innovate in the models of ministry they use to address the challenges outlined in the report” be added to the end of the recommendation. Adopted.

Recommendation LMA-019 as amended, was adopted as follows:

That the above survey and report, along with the previous survey and report on “The Nature and Impact of Long-term Pulpit Vacancies” be commended to presbyteries, sessions and congregations for study and reflection and that presbyteries, sessions and congregations, be encouraged to experiment and innovate in the models of ministry they use to address the challenges outlined in the report.

INTERFAITH GUEST

The Moderator welcomed Dr. Geoffrey Cameron, Director of Public Affairs, Bahá'í Community of Canada. The Moderator called upon Matthew Sams, convener of the Ecumenical and Interfaith Relations Committee to introduce Mr. Cameron to the Assembly.

M. Sams introduced our guest to the Assembly, noting that Dr. Cameron had previously worked as a senior policy advisor at Global Affairs Canada and as a researcher with the University of Oxford. Dr. Cameron has taught at McMaster University, University of Toronto, and St. Catherine's College, University of Oxford.

Dr. Cameron explained something of the history, teachings, principles and practices of the Bahá'í faith and drew parallels between it and Christianity. He noted that there are approximately 35,000 members of Bahá'í faith spread across Canada. He also commented on the significance of interfaith work in Canada today. He said, "Thank you, Moderator, for the opportunity to address the General Assembly. I bring you the best wishes for the work of the Assembly on behalf of the Bahá'í community."

The Moderator said, "I am grateful to you for the words you have brought to us today about the way in which we intersect in this multifaith country of Canada. Please take our greetings to members of your community."

OUR CONFESSION TO GOD AND LGBTQI PEOPLE

Moderator stepped away from chair

Having asked D.D. Scott to moderate this portion of the Assembly, R. Faris stepped away from the chair, which was assumed by D.D. Scott.

History Leading to the Confession

Dr. Robert Faris related part of the history that led to the confession explaining that over a period of four years, Rainbow Communion heard the stories of 139 people who had experienced harm in The Presbyterian Church in Canada as a result of homophobia, transphobia, heterosexism, and hypocrisy. Repeatedly, 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 2021, the General Assembly approved the preparation of this public confession. Our lives and the life of the church will speak the truth of these words," said Dr. Faris.

The Confession

D.D. Scott led the Assembly in a service of worship that included the Confession to LGBTQI people. (See p. 281–83 for the text of the confession.)

Chris Fischer performed the hymn "Sing a new world into being".

ADJOURNMENT

Dr. D.D. Scott adjourned the Assembly with prayer, to reconvene on Tuesday, June 7, 2022, at 4:00 p.m. (EDT), of which public intimation was given.

FIFTH SEDERUNT

ASSEMBLY CONSTITUTED

On Tuesday, June 7, 2022, at 4:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer and shared how the offering of our Confession to God and LGBTQI People affected him, giving him a new sense of belonging to the denomination that has always been a part of his life.

COMMITTEE ON BUSINESS (cont'd from p. 15)

J.I.F. Barrett, convener of the committee, encouraged commissioners to be mindful of the passage of time as there is still considerable business before the Assembly. He announced that the sederunt could be extended by an additional 30 minutes if required.

(cont'd on p. 28)

1981 EWART COLLEGE GRADUATES

Having learned that four members of the 1981 graduating class of Ewart College were at this Assembly, the Moderator was pleased to identify them and thank them for their various contributions to the life and ministry of The Presbyterian Church in Canada over the years. The four included, the Rev. Ann Blane, the Rev. Susan Clarke, the Rev. Paddy Eastwood, and Ms. Terrie-Lee Hamilton.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 24)

Recommendation LMA-024 (p. 244) was moved by N.L. Harvey, duly seconded. Defeated.

Recommendation LMA-027 (p. 249) was moved by N.L. Harvey, duly seconded. Adopted.

Recommendation LMA-029 (p. 251) was moved by N.L. Harvey, duly seconded. Adopted.

Recommendation LMA-030 (p. 251) was moved by N.L. Harvey, duly seconded. Adopted.

Addition Motion

E. Stanbury moved, duly seconded, that the Life Mission Agency study the health of our clergy, and report to the 2023 General Assembly with recommendations, in consultation with Pension and Benefits, to better support the health of our clergy. Adopted.

Report as a Whole

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

The Moderator paused to offer prayer.

SPECIAL COMMITTEE RE PETITION NOS. 1 AND 2, 2021

The Assembly called for the report of the Special Committee re Petition Nos. 1 and 2, 2021 which, as printed on p. 286–306, was presented by P.G. Bush and L. Park, co-conveners.

Recommendation SCP-001 (p. 297) was moved by P.G. Bush, duly seconded. Adopted.

Recommendation SCP-002 (p. 298) was moved by P.G. Bush, duly seconded.

Amendment

M. Sams moved, duly seconded that the word “settler” be inserted after the word “Canadian” and the words “and people” after the word “communities”. Adopted.

SCP-002 as amended, read as follows:

That a committee be named to build upon the work of the special committee by continuing to listen to stories and to gather accounts; and that this committee be charged with designing an act and statement of apology from The Presbyterian Church in Canada to the non-Euro Canadian settler communities and people within The Presbyterian Church in Canada.

Amendment

J. Dent moved, duly seconded, that the words “and that the Special Committee continue to serve as the Committee to continue listening and design an apology as requested for another year as willing” be added to the end of the recommendation. Adopted.

Recommendation SCP-002 as amended, was adopted as follows:

That a committee be named to build upon the work of the special committee by continuing to listen to stories and to gather accounts; and that this committee be charged with designing an act and statement of apology from The Presbyterian Church in Canada to the non-Euro Canadian settler communities and people within The Presbyterian Church in Canada; and that the special

committee continue to serve as the committee to continue listening and design an apology as requested for another year as willing.

Recommendation SCP-003 (p. 298) was moved by P.G. Bush, duly seconded.

Amendment

M. Sams moved, duly seconded, that the words “without reduction to any other program or agency” be added after the bracketed word “years”, and that the words “and that the fund to be implemented in consultation with members of the special committee” be replaced by “and that the fund be implemented in consultation with the special committee established by SCP-002”. Adopted.

Recommendation SCP-003, as amended, was adopted as follows:

That a fund be established of \$400,000 (\$80,000 a year for five years), without reduction of funding to any other program or agency, to provide counselling for those harmed by the church’s racism and marginalization and the Assembly Council be requested to arrange this funding and that the fund be implemented in consultation with the special committee established by SCP-002.

Recommendation SCP-004 (p. 298) was moved by P.G. Bush, duly seconded.

Amendment

M. Sams moved, duly seconded, that the words “without reduction to any other program or agency” be added after the bracketed word “years”, and that the words “and that the fund to be implemented in consultation with members of the special committee” be replaced by “and that the fund be implemented in consultation with the special committee established by SCP-002.” Adopted.

Recommendation SCP-004 as amended, was adopted as follows:

That a fund be established of \$100,000 (\$20,000 a year for five years), without reduction of funding to any other program or agency, to provide for mentoring of non-Euro Canadian clergy and the Assembly Council be requested to arrange this funding, and that the fund be implemented in consultation with the special committee established by SCP-002.

Recommendation SCP-005 (p. 301) was moved by P.G. Bush, duly seconded.

Amendment

M. Sams moved, duly seconded, that everything after the word “Assembly” be replaced with the words “instruct the Assembly Council to study and prepare a proposal for the creation of an Associate Secretary of Intercultural Leadership and Ministry position; that the role include but not be limited to the findings of the Special Committee re Petitions Nos. 1 and 2, 2022, that the Assembly Council consult with the special committee established by SCP-002, and that the report and recommendation be submitted to the 148th General Assembly”. Defeated.

Recommendation SCP-005 was adopted.

Recommendation SCP-006 (p. 301) was moved by P.G. Bush, duly seconded. Adopted.

Recommendation SCP-007 (p. 302) was moved by P.G. Bush, duly seconded.

Amendment

M. Sams moved, duly seconded, that the words “members of the special committee develop a process to deliver workshops in Cross-Cultural Awareness to all the presbyteries of the church” be replaced with “the special committee established by SCP-002 work with and through the Forum for Intercultural Leadership and Learning of the Canadian Council of Churches, including participation in its ecumenical intercultural leadership programs, to create a process to identify and support current and develop new leadership, tools and skills in the Presbyterian Church of Canada for faithful ministry in diverse contexts. This would resource engagement with the Assembly Council, Clerks’ consultation, the Trustee Board, Pension and Benefits Board, the General Assembly Office, and the Life and Mission Agency in 2022–2023 and support the development of a process to support all court levels of the church, this process to be reported to the 148th General Assembly”. Defeated.

Recommendation SCP-007 was adopted.

Recommendation SCP-008 (p. 304) was moved by P.G. Bush, duly seconded. Adopted.

Recommendation SCP-009 (p. 305) was moved by P.G. Bush, duly seconded.

Amendment

M. Sams moved, duly seconded, that the words, “to ensure that there is balance and respect for both definitions of marriage in:

- all correspondence sent to congregations, sessions, presbyteries and synods;
- the delivery of resources and workshops, and
- the membership of the boards and committees of the church;

also that the Assembly Council provide progress reports on the balancing of the two definitions of marriage in the life of the church to the General Assemblies of 2023 and 2024”, be replaced by “to ensure that people are not excluded from serving based on their theological conviction of either definition of marriage endorsed by the General Assembly.”

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 SCP-009 as amended, read as follows:

That the General Assembly instruct the Assembly Council, the General Assembly Office, the Life and Mission Agency, the Committee to Nominating Standing Committees and the other boards and committees of the church to ensure that people are not excluded from serving based on their theological conviction of either definition of marriage endorsed by the General Assembly.

Immediate Vote

T.J. Kay moved, duly seconded, that the Assembly take an immediate vote on the amended recommendation. Adopted.

Recommendation SCP-009 as amended, was adopted as follows:

That the General Assembly instruct the Assembly Council, the General Assembly Office, the Life and Mission Agency, the Committee to Nominating Standing Committees and the other boards and committees of the church to ensure that people are not excluded from serving based on their theological conviction of either definition of marriage endorsed by the General Assembly.

Dissent

The following commissioners asked that their dissent to the adoption of Recommendation SCP-009 as amended be recorded.

F. Chamas, C. Grundlingh, D.M. Douglas, J.R. Jamieson, S. Mosley, J.J. Paeng, M.A. Robertson, M. Rozsa de Coquet, G.J. Snyman, B. Street, and E.C. Webb.

Dissent with reasons

The following commissioners asked that their dissent to the adoption of Recommendation SCP-009 as amended be recorded with reasons given. (p. 29)

R. Abadir, G.E.C. Anderson, A.A. Bartha, R. Bosch, P.G. Bush, E. Cawsey, J. Dent, D. Eaglesham T. Ferrier, S.J. Foster, C. Gleimius, D. Jones-Snyders, D. McFarlane, W. Min, L. Paquette, J.M. Patterson, D.J. Reeves, M.G. Sampson, M.C. Schomburg, D.T. Sturtevant, J.J. Van Benthem, D.E. van Dorsten, M. Veenema and G.G. Wilson.

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

Additional Motion

It was moved by L. MacKinnon, duly seconded, that the sederunt be extended for 30 minutes. Adopted.

(cont'd on p. 34)

SPECIAL COMMITTEE RE PETITION NOS. 1 AND 2, 2021 (cont'd from above)

Recommendation SCP-010 (p. 306) was moved by P.G. Bush, duly seconded.

Amendment

M.D. Brough moved, duly seconded, that the last two words of the recommendation “and accountability” be deleted. Adopted.

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

That a committee be named to determine if associations along the lines described above would be helpful in the life of the church and if so, to report to the 2023 General Assembly with a process to implement such gatherings for mutual support.

Additional Motion

M. Sams moved, duly seconded, that Assembly Council consider a grant of \$50,000 to the Forum for Intercultural Leadership and Learning of the Canadian Council of Churches in 2022 to sustain its work of Intercultural Leadership and Ministry and an additional \$25,000 to develop Korean-language capability for its work with the hopes of additional languages in future years. Adopted.

Report as a Whole

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

ADJOURNMENT

Prior to adjournment, the Moderator expressed words of appreciation to the Special Committee re Petition Nos. 1 and 2, 2021 and to co-conveners, L. Park and P.G. Bush.

The Moderator also recognized that C. Stephenson’s term as convener of the Life and Mission Agency Committee draws to an end at this General Assembly. He thanked her for her valued contributions to the substantial and important work of this committee.

The Moderator adjourned the Assembly with prayer, to reconvene on Wednesday, June 8, 2022, at 12:00 p.m. (EDT), of which public intimation was given.

POSTLUDE

The postlude was provided by Knox College, Toronto.

DISSENTS – FIFTH SEDERUNT

Recommendation SCP-009

R. Abadir: I believe the Motion as amended doesn’t adhere to traditional Church’s Needs. Decision not Fair.

G.E.C. Anderson: We needed to listen with open hearts and minds and support the concerns and needs of our Han-Ca brothers and sisters and other like-minded members ensuring that inclusion and respect for theological diversity demands a clear balance in all ways between those believers who accept Living Faith as stated on gender and marriage and progressive views contemporary.

A.A. Bartha: I did not expect inclusivity to happen at the expense of excluding some.

R. Bosch: The evangelical/conservative/traditional voice in regards to marriage is being ignored, disrespected and silenced. There needs to be a greater intention to assure and allow for the balance of theological views which come from our understanding of scripture and of culture.

P.G. Bush: The core value which makes Remits B and C work is balance – the very grammar of the Remits points to that balance. Those who witnessed the events on the floor of the 2019 Assembly as the Remits were introduced saw that balance being built. Therefore, the working out of the remits should also be balanced. Balance in the public face the church shows to the world, balance in its communication, balance in its functioning. The amended motion removed the balance from Recommendation SCP-009, and therefore the amended motion fails to represent the core values present in the Remits. For the two definitions of marriage to be equally valid (which is what the remits say) – the definitions must be held in balance in all aspects of the church's life. For the National Office to fail to hold the two definitions in balance means that other parts of the church can also choose to not hold them in balance. And that will certainly lead to a patchwork across the denomination.

E. Cawsey: Sadly, what was so troubling is one person who has dominated the Assembly who was, I would note was very Caucasian, whitesplained to the immigrant population and committee that was designed to work closely with the international churches what is the right thing to do with their requests. This highlights the failure of identity politics, and the divisive nature found within. Sadly, this witness to the larger church presents a failure to take the concerns of the larger church for the purposes of a segment of our church that has made it clear they see themselves as the 'inclusive' party in language that was divisive.

J. Dent: The General Assembly must decide if it wants to fully accept minority communities of all kinds, with their theologies and diversities from the majority opinion of the PCC. This Special Committee report was completely accepted except for this motion which would force the national church and its offices and communications to respect and honour our ethnic congregations and presbyteries. You cannot with integrity say I honour your ethnic community except for your theology and practice of marriage and ordination. The Remits B and C (2019) gives equal honour and respect to those ethnic and other communities which hold only to traditional marriage and traditional ordinations. This amended motion which only passed by 53% indicates that such honouring of both these groups in the national Church will not occur and therefore I dissent.

D. Eaglesham: The amended motion was tone deaf to the plea the original motion was meant to address.

T. Ferrier: This moves our Church in a particular direction that does not create a safe space for those holding that Marriage is still between a man and women, especially marginalizing those from diverse ethnic backgrounds.

S.J. Foster: I register my dissent to the amended motion: SCP-009 on the basis that the amended motion is divisive to sisters and brothers who are not in favour of the redefinition of marriage and in particular a significant change in doctrine and theology concerning human sexuality and marriage. If the intent is that the church be unified, this motion causes division.

C. Gleimius: The amended motion completely contradicts the intention of the original motion, and the discussion supporting the amendment makes it clear that the direction of the denomination, as expressed by this General Assembly, is moving away from any safe place for those believing that scripture clearly indicates that same sex sexual relations are sinful. Those who are hurting and feeling excluded have not been heard.

D. Jones-Snyders: The amended motion was approved rather than the original motion which called for balancing and respecting both definitions of marriage. People from the Presbyteries of Eastern Han-Ca and Western Han-Ca asked for the original motion to be approved to show that there truly would be a balance and there would be respect for their view. This vote was about caring for the people of these Presbyteries. The Assembly did not listen and unfortunately these 2 Presbyteries may feel that we did not honour them by the Assembly's approval of a less effective amended motion. We need to understand cultural differences better.

D. McFarlane: The work of the special committee worked hard and diligently to create a motion that balances the thoughts and feelings of those within the minority of the church - especially around a sensitive issue such as the two definitions of marriage. I feel that the amended motion fails to support these feelings, and only further causes tension within a fractured and vulnerable church.

When the co-convenor of the special committee (whose task was to hear and share the voices of those who felt their voice was suppressed) publicly, firmly, and adamantly expresses their disapproval of the amended motion, how can we go against them, and subsequently the work of such committee?

W. Min: The amended motion does not address the specific cries of those racial minorities who now feel pushed even further into the margins, not only due to race, but now because of a difference in doctrine. The amendment has simply downplayed their desire to be heard and recognized. It shows that, while many are willing to champion some social injustice causes (as we have seen in previous years), not all causes (or people) are equal. I fear that the minority ethnic groups are not receiving the same kind of representation or support for their theological convictions. If balance is to be the way forward for our denomination, then both sides must equally be supported. Energy, resources, and prayer, should be invested equally to all. We should

champion those seeking healing and acceptance here just as we have championed other causes in the past, without generalizing or downplaying the confessed hurt. For this reason, I dissent.

L. Paquette: The original motion provided assurance to those who hold the definition of marriage to be a covenant relationship between a man and a woman that this definition would be respected. They could know that this definition was acknowledged and honoured along with those who hold the marriage definition as a relationship between two adult persons. There is a very strong ethos within some areas of the church in which folks who hold traditional views are looked down upon, considered lesser Christians.

The amendment and the amended motion gives no assurance to those who are struggling to be seen as equal, and those who are wondering if there is a place for them in the PCC. Is there a place for conservative sisters and brothers? Is there any accountability to ensure equality?

J.M. Patterson: The motion as amended undoes the effort to keep the denomination together. Although I rejoiced when the remits were passed last year, I was anxious to see how we could maintain “the peace and unity of Christ's Church”. By passing the amended motion, and with the remarks made by my colleague in making the amendment, I think we may have made maintaining union next to impossible.

D.J. Reeves: While I agree with the remits and am pleased with their passing, I find the Amended motion to be heavy handed and sorely lacking in grace. I preferred the original wording. The tears of my colleagues have been heavy upon my heart, even if we don't see eye to eye on the central issue.

M.G. Sampson: increases the divisiveness within the church. Membership on committees etc. should be based on the qualifications of the individuals. This gives a negative message to our ethnic churches.

M.C. Schomburg: The intent of this motion was to demarcate space within the denomination for those holding to the traditional view of marriage by ensuring that both views of marriage are represented in church correspondence, publications, and committees. In the amended form in which it was passed it does none of these things. As one commissioner rightly pointed out, we are complex human beings and should not reduce one another to single dimensions such as our stance on marriage. I agree. However, we do not apply this view consistently. We seem all too willing to reduce people to single dimensions such as race, gender, or sexual preference as evidenced by the fact that we have taken steps to ensure that these groups are properly represented in correspondence, publications, and committees, though admittedly this is still a work in progress. If aspects of identity such as listed above are categories worthy of appreciation, protection and safeguarding, as indeed they are, why is it that theological belief is not accorded the same status? I cannot in good conscience support the abandonment of this significant minority within our midst – they too are valued members of the body of Christ.

D.T. Sturtevant: I worry that this is a divisive course, a choice to tolerate each other until the conservatives die off or leave, instead of a choice to try something new and become a denomination trying to fight the contemporary issue of polarization rather than the outdated issue of same-sex marriage.

J.J. Van Benthem: In the belief that the Holy Scriptures are the true and distinct word of Jehovah, I am unable to find any support for two definitions of marriage. Often, the concept of marriage in His Word is referred to as a man and woman. In fact, the Old Testament denounces homosexuality as detestable (Leviticus 18 and 20 for example), and in reading Romans 1 in the New Testament, it is my concern that the PCC has now done what verse 28 warned us about – “And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not be done”.

D.E. van Dorsten: The amended motion does not reach out to the concern which the committee heard listening to the people they spoke to, about the disbalance they experience, but rather reiterates again the position of the contested remits B and C, that everyone should be respected. In this sense the original objective of the motion was turned around by the amendment and now, instead of seeking unity, brings divisiveness. This is my reason to dissent from it.

M. Veenema: I am very worried about statements made during the debate to the effect that the amended motion undermines the work of the SPC and its work to bring a greater sense of belonging for the diverse communities in the PCC.

G. G. Wilson: The original recommendation expressed care and concern for members of the Han-Ca presbyteries who had experienced racism, in part, through the debates on human sexuality. The amended motion undoes that expression of care. I therefore dissent from the decision to adopt the amended recommendation.

SIXTH SEDERUNT

WORSHIP

The preludes for worship were provided by St. Andrew's, Ottawa, Ontario, and Knox, Toronto, Ontario. The sermon, entitled, "God Reassures in Turbulent Times", was delivered by the Rev. Paulette M. Brown. The Rev. Linda Park, St. Andrew's, Lindsay, Ontario, and musicians from St. James, Charlottetown, Prince Edward Island, assisted with worship leadership. A video featuring young people singing "O Happy Day" was viewed by the Assembly. The Rev. Amanda Currie described how this day's offering would be designated for the Honouring the Children Fund and will be used to support initiatives associated with searches for unmarked burial sites in communities where schools were operated by The Presbyterian Church in Canada.

ASSEMBLY CONSTITUTED

On Wednesday, June 8, 2022, at 12:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

The Moderator thanked the Rev. Paulette Brown for the word that she brought through preaching at this Assembly.

The Moderator noted that the Loyal Addresses were complete and available in the Resources section of PC-Biz and that as a way of streamlining public expression of dissent, the Moderator would read the names of those who seek recognition to have their dissent be recorded in the minutes.

PRESENTATION OF MINUTES (cont'd from p. 23)

The Principal Clerk announced that the minutes of the fourth and fifth sederunts had been placed in the Resources section of PC-Biz.

(cont'd on p. 48)

BILLS AND OVERTURES (cont'd from p. 18)

Recommendation BOV-008 (p. 108) was moved by C.D. Greaves, duly seconded.

Motion to Refer

J. Dent moved, duly seconded, that Petition No. 2, 2022 re request for compassionate help and understanding, be referred to the continuing Special Committee re Petition Nos. 1 and 2, 2021. Adopted.

Recommendation BOV-009 (p. 109) was moved by C.D. Greaves, duly seconded.

Motion to Refer

J. Dent moved, duly seconded, that Petition No. 3, 2022 re request for compassionate help and understanding, be referred to the continuing Special Committee re Petition Nos. 1 and 2, 2021. Adopted.

Report as a Whole

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

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council which, as printed on p. 55–105, was presented by S. Cameron Evans, convener.

Consent recommendations were placed before the Assembly.

Commissioners requested that Recommendations ASC-016 (p. 74), ASC-017 (p. 75), and ASC-019 (p. 76) be withdrawn from the consent recommendation.

Consent Recommendation

C.J. Stymiest moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

ASC-003 (p. 63)	ASC-007 (p. 67)	ASC-018 (p. 75)
ASC-004 (p. 63)	ASC-009 (p. 69)	ASC-020 (p. 80)
ASC-005 (p. 64)	ASC-010 (p. 71)	ASC-024 (p. 97)
ASC-006 (p. 67)	ASC-011 (p. 72)	

Recommendation ASC-001 (p. 58) was moved by C.J. Stymiest, duly seconded. Adopted.

S. Cameron Evans thanked Stephen Kendall and God for Stephen's service to the denomination in the office of Principal Clerk of the General Assembly as did J.I.F. Barrett, convener of the Committee on Business, who has enjoyed a long association with the Principal Clerk.

The Moderator spoke of the myriad of ways Mr. Kendall has touched lives of people within and beyond the denomination. "We wish you God's speed and God's blessing in all that you do", he said.

Mr. Kendall responded saying, "I thank the Assembly for the generous minute of appreciation. Over the past 24 years, I have experienced tremendous support from many people as I have carried out this ministry. I am deeply honoured and grateful to have served as Principal Clerk. It's been fun! At my ordination, Dr. Stephen Farris preached a sermon based on 2 Corinthians 4:7 'But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.' It has been a comfort knowing that it is only the extraordinary power of God that facilitates ministry, reminding me that I am a weak and fragile vessel for that treasure." He expressed appreciation for the dedicated ministers of our church, the theological reflection and biblical interpretation in our church, our ecumenical and interfaith partnerships, the journey of healing and reconciliation to which we have committed, the decisions the church made about human sexuality, and the diversity of our church. He added, "I give thanks to God for The Presbyterian Church in Canada, and I am grateful to be a part of it past, present and future."

Recommendation ASC-002 (p. 59) was moved by C.J. Stymiest, duly seconded. Adopted.

S. Cameron Evans spoke of the work of the search committee that unanimously agreed that the Rev. Victor Kim had the skills and vision to lead the church into the future through the office of Principal Clerk.

The Moderator congratulated Mr. Kim, noting the wisdom that he will bring to this position from his ministry.

Mr. Kim responded giving thanks to the Assembly for the trust, hope and faith placed in him. He asked for prayers and patience. He expressed appreciation for his predecessor, Mr. Kendall, and said that he looks forward to working with the national office staff, Assembly Council, clerks and committees of the church.

Deputy Clerk, D. Muir, spoke of his joyful and fulfilling work relationship with Mr. Kendall and warmly welcomed Mr. Kim as he settles into this new call.

(cont'd on p. 34)

ECUMENICAL GUEST

The Moderator welcomed the Rev. Michael Blair, General Secretary of the General Council, the United Church of Canada, to the Assembly.

S. Kendall introduced Mr. Blair to the Assembly, noting that he is the first person of African descent to serve in this role in The United Church of Canada. In his time at the General Council Office, he has served in a number of capacities including as Executive Minister for Ethnic Ministry and Executive Minister, Church in Mission.

Mr. Blair brought greetings from the Moderator and commissioners of the General Council of The United Church in Canada. He said, “We are privileged to be in a space of having a sibling denomination that we can work with in so many ways. We share in our commitment to support global partners and I am grateful for the many Presbyterians who serve in the ministry of The United Church of Canada.” He then shared some of the strategic developments in his denomination. He also expressed deep appreciation for the Confession to God and LGBTQI people, identifying himself as “a black, gay man who has been hurt by the church”. He also noted, with appreciation, the resources The Presbyterian Church in Canada is putting into dealing with racism.

The Moderator said, “I am pleased to welcome you and to hear something of your story. We truly cherish the work of The United Church of Canada and are pleased to walk as companions on a journey together.”

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

Additional Motion

R. Watson moved, duly seconded, that the sixth sederunt be extended by 30 minutes. Adopted.

(cont'd on p. 38)

ASSEMBLY COUNCIL (cont'd from p. 33)

Recommendation ASC-008 (p. 69) was moved by C.J. Stymiest, duly seconded. Defeated.

Recommendation ASC-012 (p. 73) was moved by C.J. Stymiest, duly seconded. Adopted.

Recommendation ASC-013 (p. 73) was moved by C.J. Stymiest, duly seconded. Adopted.

Recommendation ASC-014 (p. 73) was moved by C.J. Stymiest, duly seconded. Adopted.

Recommendation ASC-015 (p. 73) was moved by C.J. Stymiest, duly seconded. Adopted.

Recommendation ASC-016 (p. 74) was moved by C.J. Stymiest, duly seconded. Adopted.

Recommendation ASC-017 (p. 75) was moved by C.J. Stymiest, duly seconded. Adopted.

Recommendation ASC-019 (p. 76) was moved by C.J. Stymiest, duly seconded.

Amendment

P.G. Bush moved, duly seconded, that the words “and that the General Assembly instruct the Assembly Council and the Trustee Board to use the property at 50 Wynford Drive, Toronto, when it is vacated by the national office, to increase the affordable housing stock in Toronto” be added to the end of the recommendation.

Ruled out of order

The Moderator ruled the amendment out of order.

Recommendation ASC-019 was adopted.

Recommendation ASC-021 (p. 84) was moved by C.J. Stymiest, duly seconded.

Amendment

J.H. Hong moved, duly seconded that the words “and that congregations started by non-dominant culture ethnic groups in The Presbyterian Church in Canada (i.e., Ghanaian, Taiwanese, Arabic, Portuguese, Hungarian, Chinese, Korean, etc., ...) be granted voluntary withdrawal in accordance with the outlined procedures found in the 2022 report of the Assembly Council with the exception of retaining 90 percent of net assets, and the resulting net balance (10 percent of net assets) to be fully allocated to the Indigenous Ministry Fund.” Be added to the end of the recommendation.

Ruled out of order

The Moderator ruled the amendment out of order.

Amendment

G.E.C. Anderson moved, duly seconded, that the words “with the following changes: 1) that the time for sessions to register their intention to leave the PCC be November 1, 2022 to May 31, 2024; and 2) that the amount of assets available to be rebated to the departing congregation be 90 percent” be added to the end of the recommendation.

Amendment divided

Two commissioners asked that the amendment be divided.

Amendment Part One

That Recommendation ASC-021 be amended by making the time for sessions to register their intention to leave The Presbyterian Church in Canada be November 1, 2022 to May 31, 2024.

Amendment Part Two

That Recommendation ASC-021 be amended by changing the amount of assets available to be rebated to the departing congregation to 90 percent.

(cont'd below)

ADJOURNMENT

The Moderator adjourned the Assembly with prayer, to reconvene on Wednesday, June 8, 2022, at 4:00 p.m. (EDT), of which public intimation was given.

SEVENTH SEDERUNT

ASSEMBLY CONSTITUTED

On Wednesday, June 8, 2022 at 4:00 p.m. (EDT), the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

ASSEMBLY COUNCIL (cont'd from above)

Discussion resumed on Recommendation ASC-021

Discussion resumed on the divided amendment to Recommendation ASC-021.

Motion to Defer

T. Ferrier moved, duly seconded, that the discussion of ASC-021 Voluntary Withdrawal from The Presbyterian Church in Canada be deferred until after the discussion of the ASC-022 overtures regarding alternate governing bodies. Adopted.

Recommendation ASC-022 (p. 96) was moved by C.J. Stymiest, duly seconded.

Amendment

J. Dent moved, duly seconded, that the words “Overture Nos. 9, 10 and 11, 2020; 1, 10, 12, 16, 17, 18, 20, 21, 22, 23, 24, 25, 29, 31, 33, 38, 46, 48, 50, 51, 75 and 90, 2021” be deleted and replaced by “dealing with alternate governing bodies, be answered in terms of the above report” be replaced by “under the authority of 259.1 of the Book of Forms, a synod be erected encompassing the wide geographic bounds of Canada and the secondary cultural bounds of those congregations upholding marriage as a covenant relationship between a man and a woman; and

that under the authority of 177.1 of The Book of Forms, within the bounds of such synod, four constituent presbyteries be erected comprised of those congregations upholding marriage as a covenant relationship between a man and a woman – one such presbytery each within Atlantic Canada, within Quebec and Eastern Ontario, within Central and Western Ontario, and within the provinces of Western Canada, to which may be added, subject to an affirmation of their willingness, the existing Presbyteries of Eastern Han-Ca and Western Han-Ca; and

that congregations presently within existing presbyteries be permitted to transfer to the appropriate new presbytery upon application through their current presbytery to their current synod, and that existing synods under the authority of 273.1 of The Book of Forms be permitted to grant such transfers; and

that the 147th General Assembly prior to rising, determine the names of such synod and such presbyteries, appoint a date, time, and place for each to meet and appoint for each an initial moderator; and

that Overtures Nos. 9, 10 and 11, 2020; and Nos. 1, 10, 12, 16, 17, 18, 20, 21, 22, 23, 24, 25, 29, 31, 33, 38, 46, 48, 50, 51, 75 and 90, 2021 dealing with alternate governing bodies be answered in terms of the foregoing.”

Ruled out of order

The Moderator ruled the amendment out of order.

Amendment

G.E.C. Anderson moved an identical amendment to the one proposed by J. Dent immediately above.

Ruled out of order

The Moderator ruled the amendment out of order.

Moderator's ruling challenged

The ruling of the Moderator was challenged.

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

The Assembly voted to uphold the Moderator's ruling.

Recommendation ASC-022 was adopted.

Dissent

The following commissioners asked that their dissent be recorded.

J.J. Paeng and M.C. Schomburg.

Dissent with reasons

The following commissioners asked that their dissent be recorded with reasons given. (p. 48)

G.E.C Anderson, R. Bosch, J. Dent, C. Gleimius and D. Sturtevant.

Discussion resumed on Recommendation ASC-021

Discussion resumed on the divided amendment to Recommendation ASC-021.

Amendment Part One was adopted as follows:

That Recommendation ASC-021 be amended by making the time for sessions to register their intention to leave the PCC be November 1, 2022 to May 31, 2024. Approved.

Recommendation ASC-021 as amended, read as follows:

That the proposed approach for congregations wishing to depart from The Presbyterian Church in Canada on a voluntary withdrawal basis and retain a stipulated portion of assets be approved, including determination of the value of church property that may be distributed upon withdrawal and related procedures to effect voluntary withdrawal from The Presbyterian Church in Canada, but that the time for sessions to register their intention to leave the PCC be November 1, 2022 to May 31, 2024.

Amendment Part Two was defeated.

That Recommendation ASC-021 be amended by changing the amount of assets available to be rebated to the departing congregation to 90 percent.

Recommendation ASC-021 as amended, read as follows:

That the proposed approach for congregations wishing to depart from The Presbyterian Church in Canada on a voluntary withdrawal basis and retain a stipulated portion of assets be approved, including determination of the value of church property that may be distributed upon withdrawal and related procedures to effect voluntary withdrawal from The Presbyterian Church in Canada, but that the time for sessions to register their intention to leave the PCC be November 1, 2022 to May 31, 2024.

Immediate Vote

A. Bisson moved, duly seconded, that the Assembly take an immediate vote on Recommendation ASC-021 as amended. Adopted.

Recommendation ASC-021 as amended, was adopted as follows:

That the proposed approach for congregations wishing to depart from The Presbyterian Church in Canada on a voluntary withdrawal basis and retain a stipulated portion of assets be approved, including determination of the value of church property that may be distributed upon withdrawal and related procedures to effect voluntary withdrawal from The Presbyterian Church in Canada, but that the time for sessions to register their intention to leave the PCC be November 1, 2022 to May 31, 2024.

Dissent

C. Grundlingh asked that his dissent be recorded.

Dissent with reasons

The following commissioners asked that their dissent be recorded with reasons given. (p. 49)
R. Abadir, J. Dent, K. Dore, T. Ferrier, C. Gleimius, T.J. Kay, S. Lee, W. Min, R. Nwantoly, L. Paquette, M.C. Schomburg and G.G. Wilson.

Recommendation ASC-023 (p. 96) was moved by C.J. Stymiest, duly seconded. Adopted.

Dissent

The following commissioners asked that their dissent to be recorded:

C. Gleimius, C. Grundlingh, J.J. Paeng and M.C. Schomburg.

Dissent with reasons

The following commissioners asked that their dissent be recorded with reasons given. (p. 51)
R. Abadir, A.A. Bartha, R. Bosch, W. Min, L. Paquette, D. Sturtevant and M. Veenema.

Report as a Whole

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

The Moderator recognized that this was Ms. Sandra Cameron Evans final report to the General Assembly as convener of the Assembly Council. He thanked her for all the work she has done for the Council during a difficult time in the life of the church. He gave thanks for the grace and generosity with which she has convened. “God’s blessing and peace be with you”, he said.

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly which is printed on p. 120–131.

Consent recommendations were placed before the Assembly.

Commissioners requested that Recommendations CLK-004 (p. 123) and CLK-007 (p. 125) be withdrawn from the consent recommendations.

Consent Recommendation

S. Kendall moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

- | | | |
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| CLK-001 (p. 121) | CLK-005 (p. 123) | CLK-013 (p. 130) |
| CLK-002 (p. 121) | CLK-008 (p. 126) | |
| CLK-003 (p. 122) | CLK-012 (p. 130) | |

Recommendation CLK-004 (p. 123) was moved by S. Kendall, duly seconded. Adopted.

Dissent

C. Gleimius asked that his dissent be recorded with reasons given. (p. 52)

Recommendation CLK-006 (p. 124) was moved by S. Kendall, duly seconded. Adopted.

Recommendation CLK-007 (p. 125) was moved by S. Kendall, duly seconded.

Amendment

J. Dent moved, duly seconded, that the recommendation be replaced by the words, “That the prayer of Overture No. 8, 2019, be granted”. Adopted.

Recommendation CLK-007, as amended, read as follows.

That the prayer of Overture No. 8, 2019, be granted.

Recommendation CLK-007 as amended, was defeated.

Dissent

J. Dent asked that his dissent be recorded with reasons given. (p. 52)

Recommendation CLK-009 (p. 129) was moved by S. Kendall, duly seconded. Adopted.

Recommendation CLK-010 (p. 129) was moved by S. Kendall, duly seconded. Adopted.

Dissent

C. Gleimius asked that his dissent be recorded with reasons given. (p. 52)

Recommendation CLK-011 (p. 129) was moved by S. Kendall, duly seconded. Adopted.

Dissent

C. Gleimius asked that his dissent be recorded.

Report as a Whole

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

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 115–20, was presented by W. Hong, convener.

Recommendation CDC-001 (p. 120) was moved by A. Bartha, duly seconded.

Amendment

W. Ball moved, duly seconded, that the words “commence work on a theological framework on gender, with humility and care and to report back to a future Assembly” be replaced with “commend the fine work already done for the church in this area for its study and use, and that the Committee on Church Doctrine be directed to compile the previous reports into a single document for the use of the church”. Adopted.

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

That the Committee on Church Doctrine commend the fine work already done for the church in this area for its study and use, and that the Committee on Church Doctrine be directed to compile the previous reports into a single document for the use of the church.

Dissent

C. Gleimius asked that his dissent be recorded with reasons given. (p. 52)

Additional Motion

E. Stanbury moved, duly seconded, that the change of the title of the document “Physician Assisted Suicide” to “Medical Assistance in Dying (MAiD)” not be delayed to a future assembly, but be endorsed by this Assembly, and that the change be immediate. Adopted.

Dissent

The following commissioners asked that their dissent be recorded with reasons given. (p. 53)
P.G. Bush and J. Dent.

Additional Motion

S. McAndless moved, duly seconded, that the court insert a corrective to the section of the report entitled “Freedom of Conscience” in the minutes and that that corrective consist of a reference to the “Liberty of Conscience and Action” statement made by the Clerks of Assembly in July 2019 and a statement that no General Assembly has suggested that Liberty of Conscience applies to anything other than beliefs and practices regarding Marriage and Ordination as explained by the Clerks of Assembly. Adopted.

Dissent

J. Dent asked that his dissent be recorded with reasons given. (p. 53)

Report as a Whole

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

COMMITTEE ON BUSINESS (cont'd from p. 34)

Additional Motion

M. Emig Carr moved, duly seconded, that the seventh sederunt be extended by 30 minutes. Adopted.

(cont'd on p. 46)

COMMITTEE TO EXAMINE RECORDS

Receive and Consider

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

Consent Recommendation

A. Forsyth moved, duly seconded, that Recommendations CER-001, CER-002 and CER-003 be adopted by consent. Adopted.

The recommendations read as follows.

Recommendation CER-001

That the minutes of Atlantic Provinces (2019), Quebec and Eastern Ontario (2018 and 2019), Southwestern Ontario (2019), Manitoba and Northwestern Ontario (2019 and 2020), the Assembly Council (2019, 2020 and 2021) and the 2019 General Assembly and 2021 General Assembly be attested as neatly and correctly kept.

Recommendation CER-002

That the minutes of Southwestern Ontario (2019 and 2020), Saskatchewan (2019 and 2020) Alberta and the Northwest (2018 and 2019) and British Columbia (2018 and 2019) be attested with notes.

Recommendation CER-003

That power to issue be granted to the Commission re Matters Left Uncared For and Omitted to attest the minutes of Synod of Central and Northeastern Ontario and Bermuda.

Report as a Whole

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

COMMITTEE TO NOMINATE STANDING COMMITTEES (cont'd from p. 16)

The Assembly called for the report of the Committee to Nominate Standing Committees which, as printed on p. 259–66, was presented by C. Wilson, convener.

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

Years	Name
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
2022–2023 (I)	Mr. Charles Greaves, Albert Bridge, NS
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
2019–2025 (II)	Rev. Cherie A. Inksetter, St. Catharines, ON (convener)
2019–2025 (II)	Mr. Peter A. Kinch, Toronto, ON
2022–2025 (I)	Rev. Daniel W. Cho, Toronto, ON

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

Years	Name and Presbytery
2020–2023 (I)	Ms. Brenda Butler, New Glasgow, NS (Pictou)
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)
2022–2025 (I)	Rev. Bartholomew Alexander, Howick, PQ (Montreal)
2022–2025 (I)	Ms. Martha Ferguson, Saskatoon, SK (Northern Saskatoon)
2022–2025 (I)	Rev. Paul D. Johnston, Arnprior, ON (Lanark & Renfrew)
2022–2025 (I)	Mr. Patrick O'Brien, Puslinch, ON (Waterloo-Wellington)

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

Years	Name
2021–2023 (II)	Ms. Lela Burt, London, 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
2019–2025 (II)	Rev. Jeremy Bellsmith, Nanaimo, BC
2019–2025 (II)	Rev. Bradford E. Blaikie, Summerside, PE
2022–2025 (I)	Rev. Dr. Mark A. Tremblay, Calgary, AB
2022–2025 (I)	Rev. Dr. J. Andrew Fullerton, London, ON

Ex-officio – 3 members

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

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years	Name
2017–2023 (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
2019–2025 (II)	Rev. H. Kenneth Stright, West Petpeswick, NS
2022–2025 (I)	Dr. Heather Bryant, Calgary, AB

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
2020–2023 (I)	Rev. Dr. M. Beth McCutcheon, Toronto, ON
2022–2023 (II)	Mr. Alexander Herd, Richmond Hill, ON
2018–2024 (II)	Rev. Jennifer L. Geddes, Comox, BC
2018–2024 (II)	Rev. Geoffrey M. Ross, Brampton, ON (convener)

2019–2025 (II) Mr. David Mawhinney, Sackville, NB
 2019–2025 (II) Rev. Janet Taylor, Edmonton, AB

By Correspondence

8 synod conveners

Ex-officio – 6 members

Professor of History, Knox College
 Professor of History, The Presbyterian College
 Professor of History, Vancouver School of Theology
 Archivist/Records Administrator
 Assistant Archivist
 Curator and Convener of Presbyterian Heritage Centre

INTERNATIONAL AFFAIRS COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years	Name
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, Shannon, QC
2022–2025 (I)	Rev. Jin Woo Kim, Calgary, AB
2022–2025 (I)	Rev. Monika Berezcki-Farkas, Cambridge, 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; one of whom is Indigenous)**

Years	Name
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
2020–2023 (I)	Rev. Amanda Currie, Regina, SK
2021–2024 (I)	Mr. John Barrett, Charlottetown, PE
2021–2024 (I)	Ms. Yvonne Bearbull, Kenora, ON (National Indigenous Ministries Council)
2021–2024 (I)	Ms. Sue Senior, Waterloo, ON
2022–2024 (I)	Rev. Nicole Reid, Dunnville, ON
2019–2025 (II)	Ms. Donna McIlveen, Johnstown, ON (convener)
2022–2025 (I)	Ms. Karen Abboud, Ottawa, ON
2022–2025 (I)	Mr. Kirk Dunn, Toronto, ON
2022–2025 (I)	Mr. Brian Neilson, Sackville, NB

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
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
2022–2023 (I)	Ms. Kim Oliver, Toronto, 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
2019–2025 (II)	Ms. Jessica Foy, Hamilton, ON
2019–2025 (II)	Mr. Michael Lemiski, Mississauga, ON
2019–2025 (II)	Rev. Mark R. McLennan, Woodstock, ON (convener)
2022–2025 (I)	Mr. Steven Marsh, Cambridge, ON

NATIONAL INDIGENOUS MINISTRIES COUNCIL

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

Years	Name
2022–2025 (I)	Mr. John Carr, Vancouver, BC
2022–2025 (I)	Ms. Cathy Lindsay, Kenora, ON

Ex-Officio – 1 representative and director/minister from each Indigenous Ministries

Cedar Tree Ministries
 Edmonton Urban Native Ministry
 Hummingbird Ministries
 Mistawasis Memorial Church
 Kenora Fellowship Centre
 Nazko & Area Dakelh Outreach – Cariboo Region
 Place of Hope Indigenous Church
 Saskatoon Native Circle Ministry
 Winnipeg Inner City Missions

COMMITTEE TO NOMINATE STANDING COMMITTEES

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

Years	Name and Synod
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)
2022–2025	Rev. Donna Hagen, Saskatoon, SK (Saskatchewan)
2022–2025	Mr. John Chik, Calgary, AB (Alberta and the Northwest)
2022–2025	Rev. Alfred H.S. Lee, Pitt Meadows, BC (British Columbia)

PENSION AND BENEFITS BOARD

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

Years	Name
2017–2023 (II)	Rev. Corrie Stewart, North River Bridge, NS (convener)
2018–2023 (I)	Rev. Harry J. Currie, Edmonton, AB
2021–2023 (I)	Ms. Joanne Stewart, Toronto, ON

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
2019–2025 (II)	Mr. Dan Philips, Calgary, AB
2019–2025 (II)	Mr. J.C. Mackenzie (Mac) Smith, Toronto, ON
2022–2025 (I)	Rev. Gregory Dickson, New Glasgow, NS

Ex-officio – 2 members

Chief Financial Officer/Treasurer
Convener of Trustee Board or alternate

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

Years	Name
2017–2023	Dr. Margaret Ogilvie, Ottawa, ON
2018–2024	Ms. Lori Ransom, Toronto, ON
2019–2025	Rev. Peter G. Bush, Fergus, ON (convener)
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
2022–2028	Rev. E. Brooke Ashfield, Waterloo, ON
2022–2028	Mr. William B. Collier, Ajax, ON
2022–2028	Mr. Murray MacDonald, Stillwater Lake, NS
2022–2028	Ms. Helen Anderson, Vancouver, BC

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
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
2019–2025 (II)	Ms. Gifty Amofa, Brampton, ON
2019–2025 (II)	Mr. Garth Low, Toronto, ON
2022–2025 (I)	Dr. Candace T. Grant, Toronto, ON
2022–2025 (I)	Mr. Kenneth W. Campbell, Toronto, ON
2022–2025 (I)	Rev. Simon Park, 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 (3 year term, option for 2nd term)**

Years	Name
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
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
2019–2025 (II)	Rev. Katharine Burgess, Quebec City, QC
2019–2025 (II)	Dr. Marilyn Scott, Vaudreuil-Dorion, QC
2022–2025 (I)	Rev. Dr. David Clark, London, ON
2022–2025 (I)	Ms. Rose Mbenoun, 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 (3 year term, option for 2nd term)**

Years	Name
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
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
2019–2025 (II)	Rev. Gwen D.T. Brown, Vernon, BC
2019–2025 (II)	Dr. Victor Ling, Vancouver, BC
2019–2025 (II)	Mr. Ron Zapp, New Westminster, BC
2022–2025 (I)	Mr. Tim Herron, Thornhill, ON

Ex-officio – 3 members

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

Recommendation NOM-001 (p. 265) was moved by S. Hanson, duly seconded. Adopted.

Recommendation NOM-002 (p. 265) was moved by S. Hanson, duly seconded. Adopted.

Additional Motion

D.E. van Dorsten moved that the General Assembly instruct the Assembly Council and the General Assembly Office to, in conjunction with presbyteries, search for a suitable candidate from the Indigenous Peoples of Canada for the office of Moderator of the General Assembly in one of the coming three years.

Ruled out of order

The Moderator ruled the additional motion out of order.

Report as a Whole

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

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 266–74, was presented by W.C. Stewart, convener.

Motion to Reconsider

Pursuant to notice of motion (p. 15), R. Watson moved, duly seconded, that the constitution of the Pension and Benefits Board be reconsidered. Adopted.

Consent Recommendation

K. Dimock moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

- | | | |
|------------------|------------------|------------------|
| PAB-001 (p. 267) | PAB-003 (p. 269) | PAB-005 (p. 273) |
| PAB-002 (p. 269) | PAB-004 (p. 272) | PAB-006 (p. 273) |

Report as a Whole

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

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee which, as printed on p. 141–46, was presented by B. Barbouri, convener.

Consent Recommendation

J. Masterton moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

- | | | |
|------------------|------------------|------------------|
| IAF-001 (p. 142) | IAF-004 (p. 144) | IAF-007 (p. 145) |
| IAF-002 (p. 142) | IAF-005 (p. 144) | IAF-008 (p. 146) |
| IAF-003 (p. 144) | IAF-006 (p. 145) | |

Dissent

P.G. Bush asked that his dissent be recorded with reasons given. (p. 53)

Report as a Whole

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

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. 136–41, was presented by G.M. Ross, convener.

Consent recommendations were placed before the Assembly.

Commissioners requested that Recommendations HIS-001 (p. 137) and HIS-004 (p. 138) be withdrawn from the consent recommendations.

Consent Recommendation

L.A. Blane moved, duly seconded, that the following recommendations be adopted by consent. Adopted.

- | | | |
|------------------|------------------|------------------|
| HIS-002 (p. 138) | HIS-005 (p. 139) | HIS-007 (p. 141) |
| HIS-003 (p. 138) | HIS-006 (p. 141) | |

Recognition of the Rev. Dr. A. Donald MacLeod

The Moderator recognized Dr. MacLeod, one of the recipients of the 2022 history prize for his book, “Memoir: A Presbyterian Requiem, A Canadian Pastor Reflects on 50 Years of Ministry”.

Dr. MacLeod responded, offering thanks for those who helped him with the research for his many books over the years, including archivists, Ms. Kim Arnold and Mr. Bob Anger.

Recommendation HIS-001 (p. 137) was moved by L.A. Blane, duly seconded.

Amendment

J. Hong moved, duly seconded, that the following be added to the recommendation, “However, that liberty of conscience was the de facto understanding amongst many in the denomination on this manner as evidenced by their invocation of the Westminster Confession on liberty of

conscience and the addition of A Declaratory Act in GA 1981 and 1982 to the ordination vows that provided for 'freedom of belief but not freedom of action' (e.g., A&P 1982 p. 506-07)."

Motion to refer

B.E. Sargent moved, duly seconded, that Recommendation HIS-001 and the amendment under consideration, be referred back to the Committee on History. Approved.

(cont'd below)

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

Additional Motion

M. Emig Carr moved, duly seconded, that the seventh sederunt be extended by 15 minutes. Adopted.

(cont'd on p. 47)

COMMITTEE ON HISTORY (cont'd from above)

Recommendation HIS-004 (p. 138) was moved by L.A. Blane, duly seconded. Adopted.

Report as a Whole

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

YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the Young Adult Representatives. Lauren Cole spoke on behalf of the group and gave thanks for the experience of participating in the General Assembly and noting their report is on the Resource section of PC-Biz. A Zoom screenshot of the Young Adult Representatives, including leaders Ms. Jo Morris and the Rev. Jeff Murray, was shown to the Assembly.

The Moderator said, "I am delighted that you participated in this Assembly. I hope it was a good experience for you to see how the church functions at this level."

**COMMITTEE TO CONFER WITH THE MODERATOR
AND COMMITTEE ON TERMS OF REFERENCE**

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

Receive and Consider

B. Carr 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.

Committee to Advise with the Moderator 2022–2023

The Committee to Advise with the Moderator provides advice and support for the Moderator of the General Assembly during their moderatorial year. The committee meets with the Moderator to assist in establishing the itinerary, listen to reports about travels and activities and to offer support and encouragement. The following lists the recommended membership of the committee and chosen by the Moderator.

Recommendation CON-001

B. Carr moved, duly seconded, that the Committee to Advise with the Moderator be named as follows: Ms. Zahra Brown, the Rev. Daniel Cho, Dr. Candy Grant, the Rev. Dr. Margaret Mullin, the Rev. Jeff Murray, Ms. Sue Senior (convener), the Rev. Victor Kim (Principal Clerk), Ms. Terrie-Lee Hamilton (secretary). Adopted.

Special Committee re Listening, Confession and Associations

Guided by Recommendation SCP-002 as amended, the committee recommends that the same people named to the Special Committee re Petition Nos. 1 and 2, 2021 continue to listen to stories and gather accounts of marginalization of and discrimination within our denomination and design an act and statement of apology from The Presbyterian Church in Canada to the non-Euro Canadian settler communities (and people) within The Presbyterian Church in Canada, subject to their willingness to remain on the committee. The committee members are in the process of being contacted to determine their willingness to continue with this work. Here are their names: The

Rev. Sampson Afoakwah, the Rev. Peter G. Bush, the Rev. Mary Fontaine, the Rev. Joon Ki Kim, the Rev. Stephen Kwon, the Rev. Sean Seungho Lee, the Rev. Linda Park, the Rev. Dr. Daniel Scott, the Rev. Frank Szatmari.

The Committee to Confer believes there is wisdom in maintaining continuity with respect to ongoing explorations into whether it would be helpful to encourage associations in which people might find a place of belonging and support. For this reason, the committee recommends that the same group be asked to take on this discernment as well.

Furthermore, to assist in the increased work of the combined committees and to broaden the experience and perspectives for this vital work, the Committee to Confer recommends expanding the committee and that the committee be given power to issue in terms of finalizing the membership up to a maximum of 12.

The committee believes recommendations SCP-002 (p. 298) and SCP-010 (p. 306) provide sufficient guidance that no further Terms of Reference are required.

Recommendation CON-002

B. Carr moved, duly seconded, that the Special Committee re Listening, Confession and Associations be named as follows (subject to their willingness to continue to serve): the Rev. Sampson Afoakwah, the Rev. Peter G. Bush (co-convener), the Rev. Mary Fontaine, the Rev. Joon Ki Kim, the Rev. Stephen Kwon, the Rev. Sean Seungho Lee, the Rev. Linda Park (co-convener), the Rev. Dr. Daniel Scott and the Rev. Frank Szatmari. Adopted.

Recommendation CON-003

B. Carr moved, duly seconded, that the Special Committee re Listening, Confession and Association be given power to issue to add to their membership up to a maximum of 12. Adopted.

Report as a Whole

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

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

Roll and Leave to Withdraw

M. Emig Carr moved, duly seconded that the report, as printed below, be adopted. Adopted.

Changes to the Roll

David Sturtevant (Commissioner – Presbytery of Newfoundland) – Added to the Roll of the General Assembly.

David Wilton (Young Adult Representative – Presbytery of Niagara) – Regrets Received.

Leave to withdraw granted

Sederunt 1

M. Adams (Presbytery of Westminster), R.S.K. Kim (Presbytery of Eastern Han-Ca), M. MacLeod (Presbytery of Westminster), R. Manafo (Presbytery of Oak Ridges), D. McFarlane (Presbytery of Lanark-Renfrew), M. Robertson (Presbytery of Kootenay)

Sederunt 2

M. Emig Carr (Presbytery of Seaway-Glengarry)

Sederunt 3

L.D. Clifford (Presbytery of Superior), J. Coulter (Presbytery of Ottawa), N. Pushak (Presbytery of Kamloops)

Sederunt 4

K. Brandon-Uyede (Presbytery of Waterloo-Wellington)

Sederunt 5

J. Coulter (Presbytery of Ottawa), M. Schomburg (Presbytery of Paris)

Sederunts 6/7

J. Coulter (Presbytery of Ottawa), G. Farnell (Presbytery of Quebec), B. Langille (Presbytery of Pictou), M. MacLeod (Westminster)

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

S. Kendall moved, duly seconded, that the Commission of Matters Left Uncared For or Omitted, consisting of the Moderator of the 2022 General Assembly and the Clerks of Assembly, be established until the 2023 General Assembly. Adopted.

ADOPTION OF MINUTES (cont'd from p. 32)

S. Kendall moved, duly seconded, 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. Adopted.

COMMITTEE ON BUSINESS (cont'd from p. 47)

Report as a Whole

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

ADJOURNMENT

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by K. Dore, and duly seconded and adopted, that the 147th General Assembly adjourn.

“Great is thy faithfulness” was performed by St. James, Charlottetown, Prince Edward Island.

Litany of Sending

One: Go into the world confident in the faithfulness of God,

All: We go because God is the one who sends us and will go with us.

One: Go into the world in hope, in the midst of struggle and challenge,

All: We go with hope because we are not our own, but God's.

One: Go into the world with the assurance of God's love and grace,

All: We go, giving thanks to the One who loves us, first, last and always. Thanks be to God!

The Moderator 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 fourth day of June, in the year of our Lord, two thousand and twenty-three, at a time and place to be determined.

POSTLUDE

Amazing Grace – Westside, Cambridge, Ontario.

DISSENTS – SEVENTH SEDERUNT

Recommendation ASC-022

G.E.C. Anderson: For a wealthy body to impose more debt on struggling congregations with only 50 percent rebate is unkind and ungracious. We are Blessed to be a Blessing not to impose heavy burdens on fellow believers. As this is my final Assembly, I leave feeling very sad at the decline in both Grace and truth in the PCC. But Jesus is Lord and the gospel of His Grace and Truth is still very powerful. Hallelujah!

R. Bosch: By denying the idea of presbyteries or synods of churches/leaders/ministers who have an affinity in their views of marriage or other more conservative views is an unfortunate loss of networking that would encourage, challenge and strengthen the pastors and the people for their ongoing service to the PCC. We all do our best work when we find support and can build confidential, encouraging and prayerful relationships. And sometimes these relationships are not within the current geographical boundaries of our presbyteries. A network of like-minded would be a way of strengthening and encouraging the local churches.

J. Dent: The importance of appropriately processing 25 overtures asking for restructuring or alternate governance cannot be overstated. I presented a carefully worded and researched amendment in this regard which was based on the principle that the Assembly does have the right to erect Synods and Presbyteries. They did not allow the Assembly to see the amendment for more than a few seconds, and did not allow me as the one challenging the ruling of the Moderator, any

time to defend the simple position stated above. How can the Court make an informed decision without knowing the content of the amendment and allowing the presenter to present such content? Then the Moderator did not allow me to speak on either this or voluntary withdrawal, although I was in the queue to speak. The online Assembly unfortunately allows for such abuses, and I continue to ask for a return to in person Assemblies. Many families have differences and divisions. The PCC has divisions. The amendment was an attempt to stay together as a family. Conversation was disallowed by this ruling and heavy handed approach to disallowing conversation that might have helped the family continue together. The power wielded at the head table makes this difficult. I dissent from the motion adopted.

C. Gleimius: The Assembly Council report states "...we believe that sufficient accommodation has been made for liberty of conscience in a denomination that historically has held broad expressions of our faith. Offering a period of stability without upheaval is appealing." However, the evidence, in terms of the number of overtures and petitions, the report of the Special Committee re Petitions 1 and 2, and the statements of commissioners in discussing this and other proposals at this General Assembly, competently contradict this conclusion of the Assembly Council. The decision to approve this motion will contribute further to the current upheaval in the denomination.

D. Sturtevant: We are creating a big tent with a pay-to-exit door. We are holding buildings hostage because we are more scared of losing their income than losing our relationships, and I object to that.

Recommendation ASC-021

R. Abadir: There were 3 Motions in the Queue when Subject started but the Moderator decided to deal with only 2 motions. Second the Motion submitted by myself was submitted from Saturday and I had several e-mails with Victor Kim before the start of the sederunt. During the action, I did several Point of Order trying to address that Motion but in vain. The Help Desk should also have clarified that to Moderator. This is extremely disappointing, and I request an Investigation. Regarding the 50/50 Proposal of the Assembly Council, it is neither gracious nor even fair to congregations desiring to leave but also punitive and puts congregations between a rock & hard place. It breaks our hearts to see PCC cares more about our assets than our existence and ministry. Poor Planning: The question presents itself in the minds of participants and followers: why was such a crucial issue to the life of many churches, left to the very last sederunt thus permitting only very limited time, having waited patiently for six years since it was first requested by the congregations, followed by numerous follow up attempts: yet, very sadly with no meaningful results, only hold up and freezing of growth. It appears like a deliberate act to wait to the end, and then rush through such a crucial issue. Because of the rush for a decision, we were deprived of sharing our views re the original recommendation ASC-021. We were also deprived from presenting a fair alternate amendment, which we posted in PC-Biz on Saturday afternoon. The proposal of the AC makes us, in the Arabic speaking congregation, feel that we are being hijacked and must pay a ransom that equals 50% of our net assets to be freed. Otherwise, we must stay with PCC and move to the palliative care unit waiting for our near-death time.

J. Dent: The Assembly Council could have received the original report of the Sub committee of AC re Gracious Dismissal, but chose to not receive it, and deprived the larger church of giving input to this important issue of kindly allowing fellow Christians to withdraw from the denomination. So now we have been given a "take or leave it" 50 percent of assets, with 80 percent of the membership having to agree by 67 percent, in two meetings, six months apart. I find this too high a bar for our congregation and many congregations to leave responsibility. So, the Assembly has offered something that will likely not be used. This feels punitive and unkind, as several speakers suggested. Also, this highly affects our ethnic congregations, who we have said we have had racist prejudices against. The Moderator hurried the discussion and key moments and did not allow further amendments. I am not sure why. I dissent from this decision.

K. Dore: I register my dissent for the defeating of this amendment to this motion with three reasons.

1. The Assembly defined fairness as equal shares. A 50/50 split of assets is inequitable in this case. The PCC acquires a windfall, while departing congregations are taxed at a rate of 50 percent. The PCC lines its pockets reinforcing a slowly crumbling institution, while traditionally-minded congregations assume punitive damages for their liberty of conscience. Echoes of 1 Kings 3:16-28 resound as one party rejoices in life and the other grieves in humiliation.

2. The Assembly declined a biblically based division of assets. The proposed amendment reflected the forgotten yet biblical principle of tithing. Congregations who would choose to voluntarily withdraw from the denomination, in taking 90% of their assets with them, would leave a tithe to the denomination. Such an arrangement reflects a practise of giving an offering and not one of paying a tax or penalty.

3. The General Assembly missed an opportunity to intentionally be missional with both parties in this disagreement. By being gracious to those wishing to withdraw from the denomination, the 90% of the assets these congregations would have taken would have been enough for them to continue their missions locally. The remaining 10% left to the denomination could have been invested in mission and ministry to LGBTQI individuals or communities; provided further education on LGBTQI issues to the church; etc. Both sides could say they had been resourced to pursue their own sense of mission.

T. Ferrier: I want to thank the Moderator for the first couple of days of Assembly – there was unity and we worked together very well as a Court. But overall, as a Commissioner, I am deeply disappointed in this year's Assembly – especially around voluntary withdrawal. We had the opportunity to chart a truly unique win / win scenario that lived and breathed within the wording of the Remits. We had a chance to live and love and work together with integrity, despite whatever views we may hold on marriage and ordination. That could have worked itself out in brave new structures, that would have allowed us to live together in unity while each maintaining space to walk with true integrity of purpose. Instead, the General Assembly chose the way of marginalisation for the 35 to 40 percent of the Assembly that holds to a more traditional view, including our ethnic congregations. And then when pushing the Evangelical and Ethnic Congregations to the margins, providing a framework of Voluntary Withdrawal that is not Just or gracious. An ethic pastor in speaking afterward compared it to Nathan's words to David when he abused his power. To paraphrase, you (The Presbyterian Church) have everything (hundreds of millions in the bank), but instead of serving the Church by sacrificing out of your great wealth, you chose to take the little Lamb of your neighbour and sacrifice that instead – "You are the One".

C. Gleimius: The voices of the minority are not being heard. The approved 50 percent forfeiture of assets is no divorce or dissolving of a partnership, as it fully ignores the assets of the wealthier partner, assets to which the smaller partner has faithfully contributed. In legal terms this would be unjust enrichment. Although the PCC has the legal authority to demand full forfeiture of assets, that doesn't make it morally right. In our confession to Indigenous people and to LGBTQI we ask for forgiveness for ignoring cries for justice and commit to stop causing harm to those who have been hurt and made uncomfortable and unwelcome. Our confessions are completely contradicted by our hypocrisy of failing to acknowledge the pain of those we have hurt by our change in doctrine, and our failure to show grace in our response to their requests to leave with their assets intact.

T.J. Kay: I dissent from the Assembly's decision on the grounds: a) that it intentionally, and by its own admission, seeks to avoid the proper decision-making processes of our own polity, let alone Provincial and Federal legislation re church property; b) that it contradicts our long-standing polity and understanding of congregations in relation to the PCC, and the right of individuals but not congregations to withdraw; c) that the division of assets betrays our fiduciary responsibility to those who have contributed to the work of the church over the years, and our ongoing responsibility to those who wish to continue in the Presbyterian witness of their congregation; and, d) that support of this recommendation requires elders and ministers alike to act contrary to the vows sworn at their ordination.

S. Lee: The 50/50 split may be a gesture of grace as the current polity does not allow departing congregations with assets. However, some congregations are now forced to stay within the denomination due to the financial cost. We failed to bless them with freedom.

W. Min: Other motions to amend were submitted but not recognized. We could have discussed the options of allowing congregations to maintain 80%, 75%, 70% etc. of their assets. The discussion was led by those who did not fully represent all sides of the issue. Questions, motions to amend and points of order were not recognized.

R. Nwantoly: It is important that to note that some congregations existed before joining the PCC. And my congregation is one of them. Founded in 1864, joined the PCC after decades of existence, Cote Des Neiges Presbyterian Church joined the PCC with the church building and with time has

been blessed to expand the building as the Lord has been blessing the congregation in numbers and generous givers. To exit from PCC and with love as they joined around 1875, would be fair that they leave with their building and assets. I think in such a case the terms of separation would be fair and peaceful. Separation as Christians does not mean that we are enemies with PCC but all to continue spreading the good of the Lord Jesus Christ. The second point is that PCC should not to encourage the sales of church buildings turned to Condos or apartment buildings. In that case I think PCC would be completely out of phase with their responsibility to spread the good news.

L. Paquette: As the Rev. Thomas Kay it seems that the church is ushering in one group but sending others out the back door. It is shameful.

M.C. Schomburg: There are many troubling aspects of this solution to the petitions regarding what has been referred to as gracious dismissal. Specifically, I note the lack of grace. Many commissioners have attempted to highlight the generosity of allowing congregations to retain 50 percent of their property. While it is true that in our polity the congregations do not own their property directly, it most certainly is the case that the buildings and assets held in their name were paid for 100 percent by those congregations. ‘Graciously’ allowing them to retain 50 percent of those assets is not a gift – it is a seizure. It is punitive, and prohibitive. Combined with other decisions of this and the previous Assembly that refuse to commit to protecting or supporting the creation of space within the congregation for those with more traditional views, it amounts to coercion. There are many other issues with this report and recommendation, such as the fact that the threshold for leaving the denomination is higher than the barrier act which is used for changing core doctrines and beliefs. This too is prohibitive and unrealistic. Allowing congregations who wish to leave the denomination to keep their buildings costs the denomination nothing. The denomination did not pay for them. Seizing half the assets of congregations that already feel displaced will only foster bitterness and enmity – nobody wins in this solution. Let’s truly be gracious – if we allow congregations to leave freely we may well find that this very grace convinces them to stay.

G.G. Wilson: Though the Assembly Council (and Assembly) believe 50 percent retention of assets is fair, it will put leaving churches in a very precarious position. In the Q&A of Assembly Council, we were told the committee looked at voluntary withdrawal as a divorce. But this would be a divorce between one powerful and relatively rich spouse (The PCC) and a much weaker and poorer spouse (the congregation), where the more powerful spouse also serves in the Family Court as judge. Then the division of assets is to split the assets of the weaker and poorer spouse. This is not fair, not just and not gracious.

Recommendation ASC-023

R. Abadir: Not Approving Final Decision. Conduct of Work is not fair and not listening to many people awaiting on line to speak against. Totally Disappointing method of doing such important decisions.

A.A. Bartha: It wasn’t Christlike love and grace but coercion and passive aggression that prevailed in the decision making process. As I reflect on what was said at the Assembly, I cannot help but to wonder why the church acts along the principle that those who are not with us are against us. I wonder if this would be a more loving and graceful principle: those who are not against us are with us. It’s hard for me to understand that at one hand, the church celebrates diversity, but on the other, it tries to enforce an otherwise fake and shallow unity by coercing people into involuntary uniformity. It was very sad to witness the massacre of conservative congregations and people at the Assembly. It should have been love and mutual understanding that overcame the differences in personal preferences and not force and power.

R. Bosch: The recommendation we passed regarding voluntary withdrawal is a disappointment and (in my opinion) lacking in grace and good-will. It communicates that as a church we are more concerned with financial assets than the spiritual well-fare and growth of God’s kingdom. The truth is that the PCC is a declining Canadian denomination. An act of grace would have been to recognize that the Gospel is first and foremost about Jesus and kingdom growth. An understanding and generous view of those wishing to leave should cause us to rejoice that God is still building His church – of every tribe and nation – globally and locally. We, as a denomination, had in this remit an opportunity to support the outreach and growth of God’s kingdom by letting go and enabling the resources of people and property to continue to be the church among the segment of our Canadian population who find unity within their native language and other cultural identities.

They will now most likely still go out from us and will continue to do mission and outreach. It seems that the PCC views their contributions to the whole church to be of less value than the contributions of the euro-Canadian perspective...and therefore we can do without them. We should be humble enough to learn from those churches and leaders for maybe they have a thing or two to teach us about church growth and well-being. Instead we say – go...but we will keep half of your resources and I suspect we will not use them for kingdom work. Shame on us.

W. Min: This was an incredibly important topic that did not receive the attention it deserved. More weight should have been given to those on the other end of the issue who are struggling with the decision to have to leave the denomination because they feel ignored. More voices representative of the ethnic minorities should have been heard.

L. Paquette: I had hoped that the PCC had learned from past mistakes, learned that being heavy handed is not the way of God or the church. Re residential schools the government and the church thought they knew what was best for the Indigenous peoples. We now know that they did not! The punitive process for congregations wishing to leave the PCC attests to the fact that the church continues to think they know what is best for congregations. But do they? The 11 requirements for leaving found in the Assembly Council report are heavy handed. They are punitive. I suspect there will need to be an apology for this in years to come. Congregations give money each year to the national office. They support Presbyterians Sharing and PWS&D. They contribute to the work and witness of the entire church, yet this is not recognised. It seems that the ASC and now the PCC wishes to raise the bar for leaving congregations so high that it will discourage congregations from leaving. Perhaps they will walk away from church buildings, giving all proceeds to the PCC. Or perhaps this action will bring lawsuits. Only God knows.

D. Sturtevant: We are creating a big tent with a pay-to-exit door. We are holding buildings hostage because we are more scared of losing their income than losing our relationships, and I object to that.

M. Veenema: I sense that the minority communities are not being well heard.

Recommendation CLK-004

C. Gleimius: This decision further undermines the opportunity of minority opinions and minority voices to be heard.

Recommendation CLK-007

J. Dent: The Clerks changed my amendment without prior notice to me, even though I had submitted the amendment on Saturday, June 4, at the earliest possible time. I submitted: "That the Clerks request to delete these portions of Book of Forms 8.1 re dissent be denied, and that the prayer of Overture 8, 2019 be granted, to restore a proper, historical understanding of dissent, rather than diminishing it." and the Clerks reduced this to "granting the prayer of Overture 8, 2019." I was muted through this and not given the opportunity to respond to their edits. The amendment as they edited it carried. So the motion as amended was defeated. Again, this heavy handed way of dealing with amendments while the Commissioner is muted, does not honour the Presbyterian process of properly hearing commissioners and respecting the work they have done in preparing for Assembly. I dissent from the outcome and the process of this motion.

Recommendation CLK-010

C. Gleimius: This decision requires any minister or congregation who believes that Scripture clearly identifies same sex sexual relations to be sin in the eyes of God, to facilitate such sin contrary to their conscience. It is a contradiction of pastoral responsibility to lead or facilitate anyone into a way of sin. The planned register of ministers and congregations who are willing to perform same-sex weddings makes it easy for any enquiring couple to find a Presbyterian Church willing to perform the ceremony, without us demanding anyone to act in conflict to their doctrinal convictions.

Recommendation CDC-001

C. Gleimius: The amended motion fails to recognise or acknowledge the confusion and contradictions identified by the Committee, nor those between more recent statements and our secondary and primary standards of faith.

Recommendation CDC-Additional Motion – Medical Assistance in Dying

P.G. Bush: In renaming the document to “Medical Assistance in Dying” the General Assembly has put a title on a document which does not accurately describe the contents of the document. The document in question argues that what is being allowed in Canada is Physician Assisted Suicide, it rejects the name Medical Assistance in Dying. I will not go into the arguments, because that is not the point of this dissent. This is the point: The Assembly slapped a new more palatable name on a document without asking if the new title fit the contents of the document. Therefore the church is left with a document that has a deceptive title. People both inside and outside the church in turning to it expecting one kind of material, on the basis of the new title, will feel they have been deceived. Deception is bad, the Bible condemns deception severely. A future Assembly will have to account for this deception which arose from a hasty and rushed decision.

J. Dent: Many years have been devoted to a faithful Presbyterian response to the difficult subject of euthanasia in the current health systems, provincially administered in Canada. The Church Doctrine Committee has been quite divided on many details of this report, including the name of the report. The Committee wished the Physician Assisted Suicide title to remain in the title of the report for historical and ethical reasons. To change the name of the Report to Medical Assistance in Dying (MAiD), as it politically acceptable now, does not honour the history of the Church Doctrine's work to date. To have it as an additional Motion shows that this was not the majority will of the Committee. I dissent from the motion passed.

Recommendation CDC-Additional Motion – Strike Freedom of Conscience section

J. Dent: Another additional motion was added quickly and voted on quickly at the end of the Church Doctrine report, without discussion of the content or meaning of the additional motion. I believe it had something to do with the Clerks' understanding of Liberty of Conscience and Freedom of Action in the Remits B and C (2019), but the whole motion and vote took less than two minutes. It would have been good to stop and inform the General Assembly of what was exactly meant and referred to, and also, if the Moderator would give a few more seconds for commissioners to be recognized, as many were tired, and as it is imprudent to rush through matters of Church Doctrine and widely debated and misunderstood understandings of the Remits B and C (2019). I therefore dissent from the adoption of this additional motion.

Consent Recommendation IAC-001 to IAC-008

P.G. Bush: The Assembly had no time to explore the two existential crises of our time – food security and the environmental crisis. Just writing that sentence angers me. Yes, the clock was ticking – but the clock is ticking for millions in our world who do not have enough food, whose lives are put at risk by war and political strife and the environmental crisis. That the Assembly had no time to talk about matters of profound importance is a failure of the church to take up its prophetic voice. Food security is impacting significant numbers of people around the world – those who depend on grain from Ukraine, those who depend on fertilizer from Russia. Food costs rise in Canada with 1 in 4 households using food banks. (Direct help congregations give to people in need is still not treated as charitable giving, but that is for another day.) The environmental crisis makes food security more tenuous, and again the Assembly did not talk about it. It is not as though the church pays lip service but then fails to act, this is worse the church merely points silently to words on a page. The church at the highest level is silent on these existential issues.

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 147th General Assembly:

Thanks be to God for the Rev. Dr. Daniel D. Scott's commitment to the ministry of The Presbyterian Church in Canada and his service as Moderator of the 146th General Assembly.

As the world adjusts to the new reality that is COVID-19, Dan Scott capably moderated the first virtual General Assembly. In the midst of an often turbulent meeting, he mastered the technology, strove to connect with all attendees in spite of physical distances and capably oversaw the work of the church including the adoption of Remits B and C, 2021.

In light of the changing circumstances of our church and world, as well as the momentous changes within our denomination, Dan determined to be a pastor to our church. His intention for the year was:

I will meet with whomever I can about any issue or concern.

Within the confines of travel and health restrictions, he was able to do exactly that.

Dan was able to travel from coast to coast, meeting with numerous congregations, all three seminaries and multiple committees of our church. He connected with groups large and small as an ambassador for the denomination. While unable to participate in a traditional international trip during his moderatorial year, Dan has been invited to attend the General Assembly of the Church of Scotland in May 2022 and will be able to share this experience with The Presbyterian Church in Canada in his personal reflections at the 2022 General Assembly.

Dan made it his point to meet with those on all sides of the issues before the church.

Significant for Dan was his work with the Special Committee re Petition Nos. 1 and 2, 2021 re the confession to the ethnic contingent of the denomination. He travelled extensively with this committee, listening to the stories of discrimination experienced by minority ethnic churches and people within and by our denomination. Dan and the committee were always warmly received by all with whom they met. He was particularly impressed by the variety and vitality of the many ethnic congregations within the denomination.

Dan likewise connected with congregations and individuals affected by the adoption of Remits B and C, 2019. In this respect, he was the pastor of the church; meeting, listening and supporting all regardless of their position or response. He responded in all conversations with grace and dignity. One particular highlight of this focus was offering, on behalf of the denomination, an apology to the Rev. Darryl Macdonald for his treatment by the denomination. As he reflected on these visits, his observation is that we need to be 'charitable and welcoming of one another'. Likewise, he was able to support the work of the committee preparing a confession on behalf of the denomination to the LGBTQI community.

Dan was also able to connect with congregations and individuals in their day-to-day ministry and work. He sent cards and letters of care and congratulations to many within the denomination. He further connected with all of our seminaries and was the convocation speaker at Knox College. Further, he was quick to pick up the phone and connect with those he could not meet with in person. Through all of these connections, Dan was impressed at the church's ability to pivot into their new ministry reality. He witnessed congregations and ministers drawing together to provide ministry in new ways in uncertain times. He saw congregations making decisions to give up their buildings to continue their ministry. He also witnessed how overwhelmed ministers are with their own congregations and ministry as well as the added burden of interim moderatorships. Through it all, he noted over and over again that:

A crisis is a great opportunity to try new things – we are a resurrected people.

In summary, the Rev. Dr. Daniel D. Scott was the pastor our church needed this past year. He brought the right touch, heart and spirit that the church needed. His steadiness, demeanour, grace and humour have been welcomed in this time. In a difficult year, he was an encouragement and a true ambassador for Christ's Church. Dan loves the church and in his own words, he is not alone in this love. Wherever he went, he found people with a profound love for the church and a passion

for ministry. His final word of hope for the church is that when we are down, we need to share stories of hope for this is contagious.

Thanks be to God for Dan's love and joyful service. Well done good and faithful servant!

Recommendation ADV-001 (adopted, p. 14)

That the appreciation and gratitude of the Assembly be extended to the Rev. Dr. Daniel D. Scott for his leadership as Moderator of the 2021 General Assembly.

Recommendation ADV-002 (adopted, p. 14)

That the gratitude of the Assembly be expressed to the congregation of St. John's, Bradford, West Gwillimbury for their support, prayers and encouragement for their minister, the Rev. Dr. Daniel D. Scott.

Recommendation ADV-003 (adopted, p. 14)

That the thanks of the Assembly be extended to Ms. Kelly Williams Scott, spouse of the Rev. Dr. Daniel D. Scott for her encouragement and prayerful support.

Recommendation ADV-004 (adopted, p. 14)

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. Dr. Daniel D. Scott.

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. Robert Faris as Moderator of the 147th General Assembly.

Tori Smit
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 147th General Assembly:

The Assembly Council continued to fulfill its dual role as a coordinating body and a prophetic one, even as the effects of COVID-19 continued to be felt. We had used Zoom to conduct meetings for nearly two years but when restrictions were eased in November 2021, we held a hybrid meeting in the national office with some members attending online and others in-person. We were careful to follow the office guidelines for masking, physical distancing, etc. The same format was used for our March 2022 meeting. We give thanks to the staff of the national office for all the many arrangements necessary to host us under these circumstances.

But the capabilities of Zoom allowed us to deal with important things: funding for the Honouring the Children Fund and establishing a workplan and working groups to address overtures referred by the General Assembly, amongst other things. In our role of overseeing the work of the various agencies between meetings of the General Assembly, we again made the hard decision to invite the Moderator to convene the 2022 General Assembly on-line.

The Assembly Council membership reflects, as much as possible, the diversity within The Presbyterian Church in Canada. That diversity was reflected as well, in the membership of the search committee formed upon the resignation of the Rev. Stephen Kendall from his role as Principal Clerk and Secretary of Assembly Council. The committee worked diligently on the various steps of the search, being open to the Holy Spirit in discerning who God was calling to the role. Thanks must be given to their commitment and faithfulness as well as the faithfulness and skills of those nominated by presbyteries to be considered for the position.

Our meetings also give us opportunities to learn about the work being done within the denomination. We have benefited from presentations on the Presbyterian Church Heritage Centre, Healing and Reconciliation work within Justice Ministries and the Moderator's work this year, where he forged connections with people both online and in-person. As well, we supported Knox College in the sale of their buildings to the University of Toronto, which will allow theological education to continue and respond as necessary for the future.

At our two full meetings, the 12 working groups provided updates on their work, based on the scope of tasks that had been approved for them. The outcomes of that work are reported here.

Under the authority of the General Assembly, the Assembly Council ensures there is a realistic and balanced budget for The Presbyterian Church in Canada. The Council is grateful to Oliver Ng, CFO and Treasurer, his staff and the Finance Committee for their responsible management. The extensive mission and ministry accomplished in the denomination is only possible due to the generous donations of congregations and individuals across Canada.

Thanks must be given to the members of the Assembly Council who efficiently and effectively addressed their responsibilities on behalf of the denomination, always conscious of the policies and polity of The Presbyterian Church in Canada. The members constantly demonstrated their commitment to the ongoing work of sharing the gospel of Jesus Christ. As well, I am grateful for the ever-ready, ever-present support of the entire national office team. I give thanks for the Assembly Office staff. Their graciousness and expertise sustained the work of the Assembly Council and me during these trying times.

THE PRESBYTERIAN CHURCH IN CANADA

Vision

Disciples of Christ
Empowered by the Spirit
Glorifying God and
Rejoicing in Service!

MINUTE OF APPRECIATION

The Rev. Stephen Kendall, Principal Clerk and Secretary of Assembly Council

We thank God for the 24 years that the Rev. Stephen Kendall served The Presbyterian Church in Canada as the Principal Clerk of the General Assembly. He proved himself to be a person of broad interests and expertise, seamlessly blending a deep faith, an abiding love for denomination, a profound appreciation for polity, with an exuberant enjoyment of life in general. He has a gift for imagining broad visions for the denomination while tending precisely to pragmatic details of the mission of the church. He can engage equally in a discussion on theology, the nuances of polity, sourdough bread, Lady Gaga or single malt whiskey.

Stephen graduated from Knox College in 1987. Prior to being called to the office of Principal Clerk by the General Assembly, effective July 1, 1998, he served as minister of Trinity Church, Calgary and Fallingbrook Church, Toronto. While at Fallingbrook, he honed his polity skills and interests when appointed Clerk of the Presbytery of Pickering.

Stephen was instrumental in providing strong leadership and pastoral guidance for the denomination through some sensitive and critical circumstances. With compassion, he helped oversee and monitor our church's participation in the Residential Schools Settlement Agreement. He worked closely with our archivists in the preparation of the church's records for the Truth and Reconciliation Commission as the denomination sought to walk a healing journey with First Nations, Inuit and Métis in response to the tragic legacy of residential schools. He worked diligently to ensure the church's process for considering and voting on the remits, that ultimately gave the church two definitions of marriage and the freedom to ordain LGBTQI persons whether married or single, was properly followed. Even in the final days in office, he worked tirelessly with the Assembly Council to address some of the implications of these decisions. As a major act of stewardship, Stephen has also been part of the team that is exploring a potential new and improved location for the national office.

Stephen endeavoured to ensure each General Assembly would be an effective gathering of the church. The initiation of report summaries, consent recommendations and consensus-building decision making, his comical explanations at the Assembly on how recommendations are made and amended, as well as his clear and concise explanations of polity and procedures during the Assembly itself, are some of the ways he helped commissioners effectively discern the mind of Christ for the church. His keen interest in technological options led to advancements in the work of the national office and in the conduct of business at the General Assembly.

Stephen was a trustworthy colleague to Moderators during General Assembly and throughout the following year. A common sight at Assembly was Stephen putting his hand over the microphone and whispering to the Moderator a word of wisdom or a gentle reminder. He articulated the potential pitfalls and celebrations during the Assembly, assisting the Moderator to fulfill the purpose of that office.

Over the years, Stephen was instrumental in updating the Book of Forms so that it met the current needs of the church. In particular, he played a leading role in redrafting three major sections of the Book of Forms: The Election, Ordination and Admission of Elders; Judicial Process; and the Trust Deed template.

Stephen never stops thinking about the church and trying to find valuable and caring ways to serve it. Those who worked closely with him can testify that the troubles of the church weighed heavily upon him and that he truly celebrated and promoted good news stories. The church has been blessed by his genuine concern, his critical and systematic thought, his positive attitude and his amazing memory for the details of past decisions of the church.

Presbytery clerks describe Stephen as thoughtful, wise, patient, measured, cheerful and light-hearted. He has a way of simplifying complex issues into manageable parts, identifying principles and helping people move step by step towards a solution. He is cool, calm and collected in stressful situations and was the “go to” person for many when it came to the tough questions from congregations and presbyteries. His wisdom, insight and guidance are derived from his extensive knowledge of the Book of Forms and its intentions. His expertise, wisdom, counsel and pastoral care will be missed.

As the denomination’s Ecumenical and Interfaith Officer, Stephen forged strong connections with various ecumenical councils and events. He represented the denomination on the World Council of Churches, World Communion of Reformed Churches and its predecessor, the World Alliance of Reformed Churches and the Canadian Council of Churches. Stephen’s understanding of governance and the importance of strengthening ecumenical relations were gifts that he shared with these organizations. His leadership as the President of the Canadian Council of Churches from 2018–2021 was appreciated by that body and he participated in several ecumenical dialogues that built rapport between denominations. Stephen also developed interfaith connections and he supported others in their direct participation in various interfaith conversations and events.

The Assembly Council was a focus of Stephen’s ministry where he provided effective and encouraging leadership as the Council developed policies, responded to concerns and celebrations within the denomination and new approaches to carrying out the Council’s mandate. Stephen offered attention and encouragement to every member of the Assembly Council and instilled confidence in its conveners. His sensitivity, expansive knowledge and almost uncanny sense of what was going to happen were always available. Gentle nudges, often offered with a touch of humour, were guides to conveners through any unexpected situation. He ensured that the Assembly Council meetings were opportunities to learn more from invited speakers about the denomination and its ministries.

As part of the Management Team, he was active in the annual preparation of budgets for the General Assembly and in the Team’s oversight for the work of the national office.

When Stephen was appointed Principal Clerk in 1998, he was quoted in the Acts and Proceedings of that year as saying, “I have always had an intense loyalty to The Presbyterian Church in Canada, rooted in my faith in Jesus Christ. I appreciate and embrace our thoughtful and solid theology, our ecumenical connections, and our unity of spirit even in the presence of diverse elements. I am optimistic about our Church, but not blind to the reality of change that it will continue to face in the coming years. We have a strength based on many committed Christians across the country who love their Church and want it to thrive. I am glad to count myself as one of these people.”

Stephen has remained steadfast in these convictions. His loyalty to the church and his appreciation of solid theology, ecumenical connects, and unity remains just as strong today.

We pray for Stephen, his wife Alison and all his family as he transitions into retirement. We can imagine him strumming his guitars and ukuleles in the comfort of his Amherst Island home, travelling to beautiful campgrounds in his sleek teardrop trailer, thoroughly enjoying unhurried days with his children and grandchildren, and however else the Spirit of God inspires him.

Recommendation ASC-001 (adopted, p. 33)

That the above minute of appreciation for The Rev. Stephen Kendall be adopted.

APPOINTMENT OF PRINCIPAL CLERK AND SECRETARY OF ASSEMBLY COUNCIL

With the announcement of the Rev. Stephen Kendall's retirement as Principal Clerk and Secretary of Assembly Council in June 2021, a process to search for his replacement began, following the Book of Forms, Appendix B-1.

The position description of Principal Clerk and Secretary of Assembly Council was reviewed and then approved by Assembly Council. It was circulated to synods and presbyteries and shared within the denomination. A call for nominations and applications was open until January 15, 2022. During that time a search committee was formed with careful consideration given that its members reflected the diversity of the denomination.

Members of the Search Committee were: the Rev. Peter Bush, the Rev. Jennifer Cameron, the Rev. Dr. Bob Faris, the Rev. Wally Hong, Ms. Sophia Seo Yoon Kim, the Rev. Dr. Ross Lockhart, the Rev. Dr. Margaret Mullin, Ms. Barbara Sargent, with co-conveners Ms. Sandra Cameron Evans and Ms. Cindy Stephenson.

The committee met by Zoom on six occasions, opening with devotions at every meeting and closing with prayer. Discussions were guided by a Covenant of Conduct that was developed as one of the first acts of the committee. The committee formed a common understanding of the position description that became the basis for interview questions.

Five candidates were interviewed by Zoom with all committee members participating.

The committee considered the relevant experience of each candidate, as well as a written response to why the candidate felt called to serve in this way at this time and their understanding of the possibilities for the denomination's future and how they imagine they might contribute to that future.

Two candidates were selected for second interviews, which were conducted in-person, with the exception of one committee member participating by Zoom. In addition, the final candidates provided a written response to an overture, as an example of their grasp of polity and writing capabilities. Reference checks for these two candidates were completed before discerning the recommendation for Principal Clerk for the Assembly Council's consideration.

Consensus was reached by the search committee that the Rev. Victor S.J. Kim (biography below) be recommended to the Assembly Council to be called as Principal Clerk and Secretary of the Assembly Council. All of the committee members agreed on his depth of faith, hope for the future of the denomination and grasp of the role. The Assembly Council subsequently unanimously approved this nomination for recommendation to the General Assembly.

The search committee was impressed by the quality of the candidates who were nominated by presbyteries and give thanks for the strength of leadership within The Presbyterian Church in Canada.

Biographical Information

The Rev. Victor S.J. Kim is currently the minister at Richmond Presbyterian Church, British Columbia. Victor has served there for the past six years. He is also the Clerk of the Presbytery of Westminster and has been since 2016. He presently serves as a member of the Board of Vancouver School of Theology and has served as a member of the Board of St. Andrew's Hall. Prior to the call to Richmond, Victor served as the minister of Grace Church, Calgary for 22 years, 16 years as Lead Minister.

Throughout his ministry, Victor has been active in the local community, both in Richmond and Calgary, with interfaith organizations as well as ecumenical coalitions working for justice and dignity for all people. Presently, the congregation in Richmond is hosting events around learning from Indigenous wisdom as part of the congregation's commitment to Truth and Reconciliation with their Indigenous communities.

Victor was born in South Korea and immigrated to Canada at the age of seven. He is married to Sul Hee (Sophie) and they have two children. He has a degree in Political Science from the University of Calgary and completed his Master of Divinity at Knox College, Toronto.

Humbled by the call to be the next Principal Clerk of the General Assembly and Secretary of the Assembly Council, Victor looks forward to continuing to serve Christ and Christ's people through the ministry of The Presbyterian Church in Canada in this capacity.

Recommendation ASC-002 (adopted, p. 33)

That the Rev. Victor S.J. Kim be appointed to the position of Principal Clerk and Secretary of the Assembly Council, effective July 1, 2022.

POSITION DESCRIPTION, PRINCIPAL CLERK AND SECRETARY OF THE ASSEMBLY COUNCIL

In preparing for the search, the Assembly Council reviewed and updated the position description, which is as follows:

The Position

The position of Principal Clerk of the General Assembly and Secretary of the Assembly Council (Principal Clerk) is open to non-ordained and ordained members of The Presbyterian Church in Canada. This is a General Secretary level position, appointed by the General Assembly on nomination of the Assembly Council. (See Book of Forms, Appendix B-1.) In this role, the incumbent serves as the Principal Clerk of the General Assembly, Secretary of the Assembly Council, the Ecumenical and Interfaith Officer for The Presbyterian Church in Canada and with the General Secretary of the Life and Mission Agency and the Chief Financial Officer, a member of the Management Team for the national office.

Accountability

The incumbent is, in matters relating directly to the work of the Assembly, the servant of the General Assembly and responsible to the Assembly for the right discharge of their duties. In respect to the work of the Assembly Council, the incumbent is responsible to the Council and through it to the Assembly, for all matters relating to the Council. As an Assembly appointee, the incumbent retains the right of direct recourse to the Assembly. Performance reviews are the responsibility of the Assembly Council and carried out as determined by its Executive.

Nature and Scope

The Principal Clerk is responsible for:

- serving as Secretary to the Assembly Council;
- facilitating the smooth operation of the General Assembly and the Assembly Council;
- assisting the courts of the church in fulfilling their roles;
- serving as the Ecumenical and Interfaith Officer for The Presbyterian Church in Canada and coordinating the church's ecumenical and interfaith activities;
- serving as a member of the Management Team and sharing overall management responsibility for the national office equally and co-operatively with members of the Management Team;
- representing the church in all legal matters related to The Trustee Board of The Presbyterian Church in Canada;
- representing the church in initiatives supporting relationship with Indigenous peoples;
- serving on various national boards, committees and ecumenical bodies as the position or assignment warrants;
- performing such other tasks as may be assigned by the General Assembly or the Assembly Council.

Tasks

The incumbent has primary responsibility for all of the following but works in a team relationship with the first Deputy Clerk. The day-to-day responsibilities of the General Assembly Office will be shared among the incumbents.

As General Secretary of the General Assembly Office, the incumbent is responsible for:

- ensuring the smooth overall functioning of the General Assembly Office;

- coordinating and giving oversight to General Assembly Office staff, including effective stewardship of human and financial resources;
- supervising the smooth overall functioning of the Archives;
- coordinating and giving oversight to Archives staff, including effective stewardship of human and financial;
- representing, in person or by appointee, The Presbyterian Church in Canada on ecumenical bodies related to Residential Schools and Healing and Reconciliation;
- representing the Church in any emergent meetings and negotiations with the government (for example, related to the legacy of Indian Residential Schools).

As the Principal Clerk, the incumbent is responsible for:

- ensuring the arrangements for and follow-up from meetings of the General Assembly;
- advising the Moderator on proper procedure for debate;
- dealing with all matters relating to the agenda and its preparation;
- advising the General Assembly Committee on Business;
- recording and finalizing of minutes of General Assembly;
- communicating General Assembly decisions appropriately to the church's constituency, so that the courts and Assembly agencies and committees can study and make appropriate responses;
- preserving the records of General Assembly;
- advising the Committee to Advise with the Moderator;
- serving as or coordinating support to the various committees of the General Assembly and its agencies;
- facilitating commissions and special committees established by the General Assembly;
- ensuring the smooth operation of the General Assembly Office, including the provision of administrative support services for Committees of Assembly;
- administering the Benevolence Funds of the church under the authority of the Benevolence Committee of Assembly Council;
- overseeing legal matters relating to the courts and agencies of the church;
- serving as an ex-officio voting member of the Trustee Board;
- participating in or consulting with, crisis management teams dealing with situations involving courts of the Church and/or church workers.

As Secretary of the Assembly Council and its Executive, the incumbent is responsible for:

- ensuring the smooth functioning of meetings of the Council and its Executive in respect to physical arrangements, agenda documentation, recording of minutes, follow-up and advising on procedural matters;
- ensuring the effective implementation of decisions taken by the Assembly and its Council;
- interpreting questions regarding the law and procedure of the church and advising the courts of the church and individual members on matters relating thereto;
- bringing to the attention of Assembly Council any matters they believe appropriate for consideration by the Council in fulfilling its role and objectives;
- cultivating a good relationship with the clerks of presbyteries and synods and between the courts of the church and the agencies and committees of the General Assembly;
- advising the convener on proper procedure for debate;
- dealing with all matters relating to the agenda and its preparation;
- preserving the records of Assembly Council and its Executive;
- overseeing the preparation and monitoring of the expenditure budget of the Assembly, the Assembly Council and the General Assembly Office.

As Ecumenical and Interfaith Officer of the Church the incumbent is responsible for:

- in consultation with the Ecumenical and Interfaith Relations Committee, inviting visitors from other churches and civic leaders to be present at the General Assembly;
- participating in and/or designating participation to ecumenical councils and events.

As a member of the Management Team, the incumbent is responsible for:

- engaging in long-term strategic planning and annual operating planning for the national church office;
- working cooperatively with the Management Team to ensure the smooth overall running of the national office;

- working cooperatively with the Management Team in preparation of draft budgets for the national operating budget;
- serving as a member of boards, committees or agencies as the General Assembly or its Council shall determine;
- a non-voting member of the Human Resources Committee;
- performing other tasks as requested by the Assembly Council.

Qualifications and Personal Characteristics

The incumbent shall possess:

- evidence of a lively and mature Christian faith and a commitment to The Presbyterian Church in Canada including its goals and vision;
- a sensitivity and respect for the dignity and worth of each individual person regardless of ethnicity, race, age, gender, sexual orientation or economic status;
- a vision of both pastoral and prophetic ministries in the Church of the 21st century;
- a demonstrated understanding of the history, ethos, governance, traditions and polity of The Presbyterian Church in Canada;
- a working knowledge of the Book of Forms and experience within the courts of the church;
- a positive disposition toward ecumenical and interfaith co-operation;
- a strong commitment to work effectively and co-operatively within the national office of the church;
- a demonstrated ability to work within a collegial model of administration, consensus building and decision making and to remain resilient even under circumstances of conflict;
- a disposition for and a demonstrated ability to work in a team style of leadership;
- a creative style that shows initiative and active commitment to seek solutions and improvements;
- an ability to be a decisive, involved leader who is organized and efficient;
- a demonstrated ability to manage/oversee multiple tasks simultaneously;
- strong inter-personal skills with a demonstrated knowledge and awareness of human relations issues, including conflict management/resolution skills;
- excellent communication skills – oral and written;
- ability to envision the use and integration of technology for the benefit of the church;
- a member in good standing of The Presbyterian Church in Canada, either ordained or lay.

HONOURING THE CHILDREN FUND

In response to the Moderators' statement regarding the graves of 215 children at the Kamloops Indian Residential School in British Columbia and with the knowledge that many more would likely be found, the Assembly Council established the Honouring the Children Fund and, following consultation with the Finance Committee, approved the transfer of \$1,000,000 into this fund. In addition to this amount, Presbyterians have been donating to the fund and are invited to continue to do so. Information on the fund is available at presbyterian.ca/2021/07/02/honouring-the-children-fund.

ASSEMBLY COUNCIL EXECUTIVE

The Executive of the Assembly Council meets between the meetings of the Assembly Council to assist in setting the agendas and to deal with matters referred to it by the Council. This year the full Council met nine times to complete its work.

The Executive was granted power to issue to approve the revised position for the Associate Secretary, Communications. In addition to this, it granted permission to the Life and Mission Agency to circularize presbyteries for nominations to that position, in view of the announcement of Barb Summers' resignation. The Assembly Council had the opportunity to express sincere appreciation for Barb's work over many years with The Presbyterian Church in Canada and note with gratitude that she will be remaining part-time to manage the *Presbyterian Connection* newspaper.

The Executive recommended the appointment of and monitored the progress of, 12 working groups. The results of their work can be found in the remaining sections of this report, apart from the following items that are reported for information.

A review of policies was conducted to ensure that they reflected inclusive language, following on the recommendations of the Rainbow Communion to the 2021 General Assembly.

The Assembly Council affirmed that it would endeavour to encourage the inclusion of LGBTQI persons on Assembly Council committees. This is a further follow up from the work of the Rainbow Communion.

The 2021 General Assembly asked that committees of the church endeavour to reduce their carbon footprint and avoid the single-use and non-biodegradable plastics where possible. This was affirmed by the Assembly Council.

Various referrals for funding from the 2021 General Assembly were addressed. These included the Honouring the Children Fund, support for the administration of the National Indigenous Ministries Council, funding for special committees named by the 2021 General Assembly and funding for counselling and psychotherapy for those who have experienced harm done by homophobia, hypocrisy, transphobia and heterosexism. Details on this latter fund can be found at: presbyterian.ca/2022/02/08/funding-for-harm-done.

The Rev. Cherie Inksetter and the Rev. Jinsook Khang were named to the Executive during the year to fill vacancies.

ARCHIVES AND RECORDS COMMITTEE

The regular daily work in the Archives and Records office involves: cataloguing, creation of detailed finding aid inventories for our records collections, assisting church/general public researchers via email and in-house, preservation management of the records collections, records management advice for national office staff and other church courts, creation of educational resources for managing church records, updating the Archives website and managing the national office Records Centre.

Membership

The members are: the Rev. Ann Blane, Bobcaygeon, Ontario; the Rev. Dr. Teresa Charlton (convener), Vernon, British Columbia; Ms. Elizabeth Millar, Sackville, New Brunswick; Ms. Marilyn Repchuck, Mount Hope, Ontario; the Rev. Geoff Ross, Brampton, Ontario; the Rev. Stephen Kendall, Principal Clerk (ex-officio), Ms. Kim Arnold, Archivist (ex-officio), Ms. Nicole D'Angela, Assistant Archivist (ex-officio).

Staffing

Nancy Hurn, retired archivist of the Anglican Church, completed her year-long contract with the Archives in November 2021. During the year she worked on the Reference collection, creating an automated index for this material.

The new Assistant Archivist, Nicole D'Angela, began a one-year contract on October 18, 2021. We are very pleased to have her on staff. Nicole comes to us with her Master of Information degree from the University of Toronto. She previously held positions at the Roman Catholic Archdiocese of Toronto Archives, Victoria University (University of Toronto) Archives, the Royal Ontario Museum and worked with information management at the Ontario Teachers' Pension Plan.

Volunteers

We bid farewell to our long-time volunteer, the Rev. Dr. Robert Anderson. He and his wife, the Rev. Priscilla Anderson, relocated to Port Rowan, Ontario. We are grateful to him for years of service to the Archives and extensive indexing work allowing for several periodicals to be more easily accessed.

Records Centre

In mid-October, the Shred-It company shred roughly 100 bankers boxes of paper that no longer served an information purpose and was not deemed archival. This is an annual business practice for us. The Records Centre has not been filling up as quickly as it has in past years because more records are being created in a digital format. During the year we provide general guidance to the staff regarding their use of the Records Centre – as well as issuing boxes and Records Centre transfer forms for them to complete when depositing material. We also store the most recent

financial records for the dissolved congregations. This congregational material is monitored and securely disposed of using a retention schedule guideline.

Accessioning/Backlog

We continue to work on accessing and cataloguing records from dissolved congregations, presbyteries, synods and the national office. Monitoring our shelf space is very important and re-appraisal is one way to ensure we are preserving quality collections. We also keep certain records in digital form – for example copy presbytery minutes and the *Presbyterian Connection* newspaper.

Archives Website

We update the website (presbyterianarchives.ca) to make it as accurate and useful as possible. Most recently, the archivists modified contact information, updated resources and created exhibits featuring archival content.

Social Media

The Archives staff are using Facebook, Instagram and Twitter to promote the collections. Topics of our social media posts reflect current events, special holidays and anniversaries of historic events. The Archives is also using social media to advertise new exhibits.

Step Into Your Archives

Despite the end of the PCPak mailings to congregations, we have decided to continue producing this newsletter. It is available on the Archives website for viewing/downloading and is sent out through PConnect. We expect to create two issues per year. The April 2022 issue features the topic of maintaining digital records.

Use of the Archives

The national office staff make extensive use of our materials – both textual and photographic. The archivists continue to respond to research requests which arrive daily via email and phone. We follow national office guidelines regarding welcoming in-person researchers, by appointment.

Microfilm/Digitizing

We now use a new microfilming/digitizing vendor (MicroImage Technologies Ltd.) because of improved cost and service. An Excel spreadsheet and new microfilm forms have been created to better manage our orders. The congregations that had their records copied this year include: Willowdale, Toronto, Ontario; Knox, Toronto, Ontario; St. Andrew's, Whitby, Ontario; Union, Thornburn, Nova Scotia; Gordon, Burnaby, British Columbia; and Briarwood, Beaconsfield, Quebec. We promote the importance of microfilming/digitizing session minutes and church registers to congregations and will encourage older congregations that have not had any microfilming done to consider this important step.

Web Archiving Program

The Presbyterian Archives has enrolled in the Community Webs/Archive-IT program. This program has a focus on local history. This software and database preserves congregations' websites or social media pages that reflect important historical detail that otherwise might never reach the Archives (historical sketches, photographs, blogs, etc.). Further details and an application/consent form for completion is available on our website for congregations.

Recommendation ASC-003 (adopted, p. 33)

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

Recommendation ASC-004 (adopted, p. 33)

That congregations be urged to review their digital files (e.g.: typed minutes, photos) and apply records management standards to them as they would physical records and frequently back them up to an external hard drive or USB, which should be stored in a secure location.

Recommendation ASC-005 (adopted, p. 33)

That congregations be urged to take part in the Web Archiving Program offered through the Archives to preserve histories, photographs, videos and other valuable material that is posted online to their websites or social media pages.

BENEVOLENCE COMMITTEE

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

Benevolent Funds

There are 11 benevolent funds with a total capital of \$8,085,232. In 2021, there was a 7.4 percent increase in the value of the funds. From the income of these funds, on average 15 persons received monthly support in 2021, totaling about \$88,000. In addition to these gifts and at the request of the Pension and Benefits Board, benevolent funds are supporting eight retired missionaries and two widows of retirees with a pension supplement totaling approximately \$53,000. Other emergency grants were made on a confidential basis to five persons totaling some \$14,360.

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. Sometimes these include the need for the costs of mental health supports. All cases where there may be need may 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 \$2,969,358. This is 6.2 percent higher than the total available capital from the previous year. Approximately \$80,000 of income from these funds was awarded to some 25 candidates for the ministry of Word and Sacraments of The Presbyterian Church in Canada. For the 2022–2023 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 the 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.

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).

All eligible ministers receive a foundational gift of \$800 each year and likewise, all eligible children receive foundational gifts of \$800 each year. The number of recipients fluctuates during the year; however, in the period between October 1, 2021 and December 31, 2021, 18 ministers received gifts with additional gifts distributed for the support of 32 children. In addition, eight 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 gift 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.

CHURCH ARCHITECTURE COMMITTEE

The Committee on Church Architecture 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 The 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 pandemic, there have been very few submissions received by the committee. There was one, however, for a major site renovation that the committee was pleased to review. There were also a few informal enquires to which the convener was able to reply.

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.

During 2021, the Commission executed 86 documents affecting 19 properties and 14 estates. Six properties were sold for a total of \$1.9 million. \$188,779 was distributed to the National Indigenous Ministries Council from the proceeds of dissolved congregations in 2021. Including amounts distributed in previous years, a total of \$725,604 has been distributed to the Indigenous Ministries Fund (administered by the National Indigenous Ministries Council) up to the end of 2021.

Now that the \$2,000,000 allocation has been completed to the Pension Solvency Fund, the proceeds from dissolved congregations are distributed as follows:

- 60 percent to the presbytery for approved mission initiatives
- 10 percent to the Indigenous Ministry Fund
- 30 percent to the New and Renewed Ministries Fund

In the case of amalgamations of congregations, guidelines regarding the disposition of assets are found in the Book of Forms 200.11. The handbook, Policy for the Dissolution or Amalgamation of Congregations, was developed to assist presbyteries as they deal with the dissolution or amalgamation of congregations. This handbook is available from the General Assembly Office or Financial Services.

DESIGN TEAM

The General Assembly Design Team continues to support both the Council and the General Assembly office in fulfilling their responsibilities of facilitating the General Assembly. Each year, the team reviews the feedback from the previous General Assembly and makes recommendations for improvement. They also provide the primary support for the theme and worship at the General Assembly. Currently, the Rev. Dr. Pat Dutcher-Walls serves as convener. The Rev. Hugh Donnelly, the Rev. Jeffrey Murray, the Rev. Dr. Kristine O'Brien, the Rev. Ian Ross-McDonald and staff from the Assembly Office also serve on this group.

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

The Assembly Council is responsible for approving the grants for proposals to the Ewart Endowment for Theological Education.

This year the following grants were approved:

- Knox College – MacKay Resource Centre for resources, cataloguing of resources, equipment and workshops in the amount of \$60,000 (various amounts for each year for five year grant).
- Life and Mission Agency for CY2020, noting this grant may be used for preparation of the next CY event, in the amount of \$60,000.
- Presbyterian College, for Mentoring Groups for Graduates in the amount of \$45,000 (\$15,000 each year for the three year grant).
- Presbyterian College, for Lay Theological Education Program in the amount of \$49,749 (\$16,583 each year for three year grant).

It also approved the grant for the Ewart Professor of Christian Education and Youth Ministry in the amount of \$100,000 for 2021. The amount for 2022 will be recommended following consultation with Knox College regarding the grant for this professorial position.

The funding for grants comes from the annual income generated on the capital fund of the Ewart Endowment for Theological Education.

FINANCE COMMITTEE

HIGHLIGHTS FROM THE 2021 STATEMENT OF FINANCIAL POSITION

Cash – \$5.0 million (2020 – \$3.6 million)

We regularly maintain around \$4 million for liquidity purposes in our bank accounts to meet operating needs.

Loans – \$2.2 million (2020 – \$2.4 million)

Five new loans were issued with a total value of \$298,000, while seven loans were paid off. There are currently 44 loans outstanding. The Lending Fund loans are effectively interest free to congregations if paid out within 12 years.

Investments – \$130.5 million (2020 – \$119.9 million)

The Consolidated Portfolio (CP) posted a return of 11.7 percent. There are 125 participants including congregations, presbyteries and colleges that have invested their funds in the CP with a total market value of \$112.4 million. The year-end asset allocation of the portfolio is 65 percent equity and 35 percent fixed income.

Gift Annuities – \$1.9 million (2020 – \$2.0 million)

We have 108 individual annuity contracts with Presbyterians across Canada. In 2021, five new annuity contracts with a value of \$124,740 were issued. Eight annuitants passed away leaving a remaining aggregate gifts of \$148,997.

Fund Balances – \$137.7 million (2020 – \$128.2 million)

There are three funds that make up the balance: the Operating Fund (\$1.7 million), the Restricted Fund (\$81.8 million) and the Endowment Fund (\$54.2 million). Total distributions from the funds were \$9.5 million, which was \$1.9 million higher than 2020.

STATEMENT OF REVENUES AND EXPENSES FOR OPERATING FUND

Revenue

Total revenue for the year was \$6.9 million, down by \$415,410 when compared to 2020. The main reason was due to \$456,197 reduction in CEWS. Presbyterians Sharing from congregations and individuals was \$54,761 higher than 2020.

Expenditures

Total expenditures of \$7.9 million was \$143,000 lower than 2020 and \$647,000 lower than budget.

Presbyterians Sharing Congregations

In 2021, gifts to Presbyterians Sharing exceeded \$5.36 million. Congregational gifts to Presbyterians Sharing provide the foundation for The Presbyterian Church in Canada's operating budget. Out of 817 congregations:

- 268 (33 percent) congregations gave more.
- 353 (43 percent) congregations gave less (34 of these congregations gave nothing in 2021).
- 146 (18 percent) congregations gave the same.
- 50 (6 percent) congregations gave nothing in 2020 and 2021.

Presbyterians Sharing Individuals

In addition to congregations, gifts from individuals, businesses, foundations groups and Sunday Schools are received to support national and international programs through Presbyterians Sharing. Individuals giving directly to the national office may ask that their gifts to be credited to a congregation. In 2021, \$342,220 came from individuals and groups beyond congregations. This was an increase of 71 percent over 2020. This increase from individuals offset the decrease from congregations so that there was an overall increase in gifts to Presbyterians Sharing in 2021.

Bequests

There was \$1,465,127 received from 24 estates, of which \$444,234 was undesignated and \$294,066 was donated to PWS&D.

Financial Statements 2020

The Finance Committee of the Assembly Council oversees the operating budget as well as the stewardship of restricted funds and endowment funds of the church. The Assembly Council is charged under its mandate to examine and approve the financial statements and then present them for information to the General Assembly.

The Assembly Council reviewed and approved the audited financial statements of The Presbyterian Church in Canada. These can be found in the Assembly Council section of PC-Biz.

Recommendation ASC-006 (adopted, p. 33)

That the audited financial statements for The Presbyterian Church in Canada for the year ended December 31, 2021 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.

Recommendation ASC-007 (adopted, p. 33)

That the audited financial statements for The Presbyterian Church in Canada – Pension Fund for the year ended December 31, 2021 be posted on PC-Biz for information upon final approval by Assembly Council.

2023 BUDGET

The pandemic is still affecting us in many ways. The 2023 budget is under the assumption that people can mostly return to normal gathering and worshipping in churches by January 2023. 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 \$137 million at the end of 2021. Most of this growth was due to appreciation of the market value. While some of these funds are externally restricted (for example, by an estate’s restriction in a will), 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 \$517,183 per year excluding capital gains. 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 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 2021, while a plan was approved to transfer \$1.7 million from the reserve funds only \$1.2 million was required.

In 2023, the revenue estimate for Presbyterians Sharing from congregations is set to decrease by 1.7 percent or \$100,000 compared to the budget of 2022. Revenue from individual donations is set to remain the same at the 2022 level. In order to avoid increasing reserve fund transfers significantly, the expenditure budget will need to be reduced by 0.4 percent or \$36,000. This reduction will be shared proportionately among departments. Grants to colleges are set at 10 percent 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 3.0 percent.

Management will evaluate and possibly revise the 2023 budget in July of 2022 if a reduction in total revenue is sustained for two quarters after year-end.

The Management Team will continue to monitor the various challenges 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.

2023 Budget

	2021	2022	2023
	Actual	Budget	Budget
	\$	\$	\$
Receipts			
Presbyterians Sharing Congregations	5,362,620	6,000,000	5,900,000
Presbyterians Sharing Individuals	342,220	250,000	250,000
Income from Investments	527,403	300,000	300,000
Income from Estates	5,235	10,000	10,000
AMS Contributions	41,469	40,000	40,000
Income from Other Sources	44,357	83,000	83,000
Bequest Revenue	46,321	50,000	30,000
CEWS	485,701	0	0
Total receipts	6,855,326	6,733,000	6,613,000
Expenditures			
General Assembly Office	821,343	1,006,192	1,002,748
Life and Mission Agency	5,097,383	5,452,443	5,433,784
Support Services	1,385,733	1,431,392	1,426,206
Colleges	613,180	544,973	536,262
Total expenditures	7,917,639	8,435,000	8,399,000

College Grants

Grants to colleges are set at 10 percent of the most recently completed year (2021) of Presbyterians Sharing revenue from congregations. The grant for 2023 will therefore be \$536,262.

Inter Fund Transfers

	2021	2022	2023
Transfers from Restricted to Operating	Actual	Budget	Budget
Transfer from Restricted Funds	1,200,000	1,400,000	1,400,000
From Presbyterian Sharing Legacy Fund		300,000	300,000
Total transfers	1,200,000	1,700,000	1,700,000

Recommendation ASC-008 (defeated, p. 34)
 That the 2023 budget be approved.

THREE YEAR FORECAST 2024–2026

The following is one possible “future” scenario. It is not meant to suggest that this will be the recommended “future”. What the following intends to show is that the revenues lined up with a level of expenditures and transfers from restricted funds that are sustainable over a three to five-year period.

	2024	2025	2026
	\$	\$	\$
Presbyterians Sharing Congregations	5,800,000	5,700,000	5,600,000
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	6,540,000	6,440,000	6,340,000
Total All Expenditures	8,240,000	8,140,000	8,040,000
Net expenditures in excess of receipts	(1,700,000)	(1,700,000)	(1,700,000)
Opening balance Operating Fund	1,625,466	1,625,466	1,625,466
Transfer from Restricted Fund	1,700,000	1,700,000	1,700,000
Closing balance Operating Fund	1,625,466	1,625,466	1,625,466

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-009 (adopted, p. 33)
 That the 2024 to 2026 forecast be received for information.

Assembly Council Rec. No. 11, 2019, as amended (A&P 2019, p. 218, 34)

The Finance Committee of Assembly Council received and noted Recommendation No. 11, as amended, from the 2019 General Assembly, which requests that the annual operating budget in 2020 and subsequent years be increased by \$200,000. This was in response to a referred overture from General Assembly 2018 for additional funding for the ministries of National Indigenous Ministries Council (NIMC). This recommendation reminds the church that the walk of reconciliation has no time limit and that the needs and opportunities of ministry with our Indigenous brothers and sisters will be perpetually before the church. In order to emphasize that the work of reconciliation is both of central strategic importance to and a long-term commitment of the denomination, the Assembly Council recommended at that time that the ongoing needs of such Indigenous ministries be incorporated into the budget of Life and Mission Agency rather than relying on unpredictable annual financial contributions resulting from dissolved congregations. The intention of the Council in 2019 was to add an amount of \$200,000 in each annual period to offer sustainable funding and that amount of \$200,000 has been added to the Life and Mission

Agency Committee's budget for the use of NIMC at its discretion. The Finance Committee does not believe the decision by General Assembly creates a binding obligation to increase the annual operating budget above the \$200,000 in each year. It is also noted that amendment did not affect the setting of the budget at \$200,000 that was in the original recommendation but created flexibility in the allocation or the use of the funds and a mandatory review in 2029.

Honouring the Children Fund

Missing children and unmarked burial grounds related to Residential Schools has been of critical importance to the communities affected and, by extension, to the church. The Presbyterian Church in Canada was involved in 11 school sites and burial grounds may be connected with any of them. The church has committed to assisting Indigenous communities in whatever way they wish to address this painful legacy. In November the Assembly Council approved the designation of \$1,000,000 for the Honouring the Children Fund, which included an amount from the 2021 undesignated bequests. That amount is \$47,117.

2021 Undesignated Bequests

In 2021, the church received \$444,234 of undesignated bequests. Based on our established policy, the amounts were distributed as follows:

- First \$250,000 – Presbyterian Sharing Legacy Fund
- Remaining 10 percent to colleges – \$19,423
- 40 percent the Life and Mission Agency Priority Fund – \$77,694
- 50 percent allocated by the Assembly Council – \$97,117

Within the 50 percent allocated by the Assembly Council, \$50,000 was allocated to the Sexuality and Inclusion Fund based on previous decision. The remaining \$47,117 was allocated to the Honouring the Children Fund.

GENDER BASED DISCRIMINATION AND PAY EQUITY

In response to Recommendations PAB-010 and PAB-012, as amended, from the Pension and Benefits Board (A&P 2021, p. 578, 56), the Assembly Council has begun work on collecting data on pay equity across the church. This will involve surveying presbyteries, as requested in the recommendations. A new sub-committee of the Assembly Council has been established to support this survey and work on interpreting the results. This sub-committee will also present to the Council their analysis and recommendations related to gender-based discrimination as appropriate.

OVERTURES REFERRED TO ASSEMBLY COUNCIL

OVERTURE NO. 4, 2020 (A&P 2021 p. 734–35)

Re: Legal implications of Remits

In the overture, which was received prior to the 2021 General Assembly, the following request was made of the 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.

The Assembly Council considered a response to this overture at its January 2021 meeting but it was rejected in favour of a motion asking instead, that:

The Executive be instructed to retain independent counsel with constitutional expertise to address the matters contained in Remits B and C, 2019 and to report back to the May meeting (January 2020).

This was done and through the services of Supreme Advocacy LLP, a detailed (52 page) legal opinion was obtained and considered by the Assembly Council, which in turn, made sure that commissioners had the legal opinion (and a four page executive summary) in time for the 2022 General Assembly. The opinion and summary are available at assembly.presbyterian.ca/#/search/3001208.

This action fulfilled the request of the overture, that a legal opinion based on the exact wording of the remits be made available to commissioners in advance of making a decision on the remits at the General Assembly.

Recommendation ASC-010 (adopted, p. 33)

That Overture No. 4, 2020 be granted through the action of obtaining and publishing a legal opinion based on the wording of the remits in advance of decisions on Remits B and C, 2019.

OVERTURE NO. 41, 2021 (A&P 2021, p. 766)

Re: Liberty of Conscience and indemnity for possible claims

Overture No. 41, 2021 suggests that some ministers, elders and congregations who are opposed to same-sex marriage and the ordination of LGBTQI people may fear being sued if they refuse to celebrate a same-sex marriage or participate in the ordination of an LGBTQI person. To assuage such fear, the overture asks The Presbyterian Church in Canada to guarantee payment of court costs and fines if they are incurred by those exercising liberty of conscience and action on these matters.

Those opposed to same-sex marriage can take comfort from the legal opinions obtained by The Presbyterian Church in Canada. They have consistently stated that ministers have a constitutionally protected right to decide who may be married in accordance with the rites, practices and beliefs of their denomination and their individual convictions.

It should be noted that this overture was written and transmitted to the General Assembly before the most recent legal opinion (assembly.presbyterian.ca/#/search/3001208) provided this same assurance.

It is also worth noting that in all the research that has been conducted on this matter and in consultation with legal counsel, there has never been a case found against anyone for not conducting a same-sex marriage in Canada since same-sex marriage was legalized by the Parliament of Canada in 2005.

A lawsuit against a minister for not participating in an LGBTQI ordination or induction would not likely result in a civil lawsuit because such a scenario would almost certainly be handled within the church. For example, if Minister A engaged a lawyer to sue Minister B for not attending an ordination service based on the liberty of action found in the remit, Minister A's legal counsel would in all likelihood ask if church process had been followed to address the matter since legal counsel and civil courts are reluctant to challenge authorized ecclesiastic proceedings. This principle is affirmed in the legal opinion referred to above. Any church process would lead to the fact that it is in order for Minister B to exercise liberty of conscience and action by not attending the service. In other words, such a situation would be resolved by the church.

It would be imprudent for the church to provide far-reaching indemnity by guaranteeing the payment of court costs and fines for any possible circumstance. If ever a claim were to be made, it would need to be assessed based on the facts of the specific situation. There could be circumstances where the church should and could provide some ad hoc support and others where it would not be possible or advisable to do so.

In the unlikely event that a statement of claim was made against a minister or congregation related to a wedding ordination or induction, the national office would provide all reasonable advice and assistance. Whenever concerns about a specific case arise, people are welcome to consult with the Clerks of Assembly.

The denomination's insurance broker, Marsh Insurance Company, was consulted regarding coverage in the event of a claim for refusing to conduct or host a same-sex marriage. The company indicated that there might be defence costs available under Director's and Officer's liability. However, they are unable to confirm coverage until an actual statement of claim is presented and the allegations reviewed. Congregations are advised to consult with their own insurers.

The law firm, Cassels, has reviewed this statement and confirms that providing the proposed indemnity would not be appropriate in these circumstances.

As people who long to be guided by God's Holy Spirit, we strive to treat everyone, including those with whom we have theological disagreement, with respect, humility and helpfulness. For example, when a minister tells a couple they are unable to solemnize their marriage, the minister could offer to introduce the couple to a minister who can. Or if a member of a presbytery chooses not to attend the ordination or induction of a LGBTQI person, they could simply register their regrets with the presbytery clerk. Treating one another with grace will help mitigate against the likelihood of lawsuits.

The church is encouraged to be patient while we live into new realities. Let us minister together in the spirit of faith, hope and love that we share.

Recommendation ASC-011 (adopted, p. 33)

That Overture No. 41, 2021 re liberty of conscience and indemnity for possible claims be answered in the above terms.

OVERTURE NO. 42, 2021 (A&P 2021, p. 767)

Re: Registry of ministers and congregations re solemnizing same-sex marriages

The 2021 General Assembly approved that 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. At that same General Assembly, Overture No. 42, 2021 was referred to the Assembly Council. The overture asks the church to do three things:

1. Establish a national registry of ministers and congregations that are willing to celebrate same-sex weddings and those that are not.
2. Request presbyteries to maintain the same kind of registry.
3. Prepare guidelines for how a minister who is unwilling to celebrate same-sex weddings would refer a couple to a minister who will conduct same-sex weddings.

The overture, transmitted by the Presbytery of Montreal, notes that it would be pastorally helpful to presbytery clerks to have such a registry so they can provide contact information to same-sex couples seeking to be married in a church. It also maintains that a list of ministers and congregations not willing to celebrate same-sex weddings may be needed to facilitate dealings with the l'état civil of the Quebec Government, which otherwise might find the refusal by some clergy to marry same-sex couples as arbitrary under Quebec practice. It then speculates that such a registry could eliminate the desire some have to create a separate system of presbyteries based on a choice for or against same-sex marriage.

The Council agrees that it would be pastorally supportive to have a registry of congregations and ministers that will welcome and conduct same-sex weddings for the benefit of same-sex couples looking for a church in which they can be married. Therefore, it supports the creation of a registry.

The Council is not convinced, however, that the registry should include the names of congregations and clergy not willing to conduct same-sex weddings. Ministers have the right to say no to any wedding request and for a variety of reasons. Since the church continues to uphold the definition of marriage as a covenant relationship between a man and a woman, a minister may legitimately be guided by that principle when approached by anyone requesting a wedding ceremony. The decision not to conduct a wedding of a same-sex couple should not be characterized as an arbitrary choice by the minister or congregation but one supported by the theology and polity of the denomination and their individual convictions.

Council is of the opinion that it would be redundant for both presbyteries and the national office to maintain registries. A publicly accessible registry maintained by the national office should be sufficient. It is not anticipated that a new office or additional staff would be required to oversee this work. Presbyteries could choose to maintain their own registries if they wished.

Whether the creation of such a registry would eliminate the need some feel for a separate system of presbyteries cannot be predicted with certainty.

There are three scenarios which could warrant a listing in the registry as envisioned by the working group.

1. Minister and session welcome weddings of two adult persons of the same sex. Both the name of the minister and the congregation could be included in the registry.
2. Minister welcomes weddings of two adult persons of the same sex and the session does not. In this case, the minister could conduct weddings of same-sex couples somewhere other than in their own church. The minister's name could be included in the registry and the congregation's name would not. (In this instance, the minister would be required to keep their own marriage register to record weddings they conduct that are not recorded in the congregation's register.)
3. Minister does not welcome weddings of two adult persons of the same-sex and the session does. In this case, the session could permit a minister from another congregation to conduct the wedding in the church. Therefore, the session could ask to have the congregation's name included in the registry whenever it is known that an alternative minister is available. The minister, in this instance, would not have their name recorded in the registry.

The Council believes the submission of information for the directory should be offered on a voluntarily basis by ministers and sessions.

The overture asks for guidelines as to how a minister who is unwilling to celebrate weddings of same-sex couples would refer a couple to a minister who will conduct same-sex weddings. Like any wedding request, this situation would present a pastoral opportunity. The minister can make a connection between the couple and the church, graciously and respectfully explain that they cannot conduct the wedding due to their understanding of marriage and offer to help the couple find a minister who can conduct the service. The national registry might provide the information needed or the minister may know of a nearby colleague who could be approached. When possible, the minister could introduce the couple to the other minister as a further expression of pastoral care. If approved, the registry will be publicly available through The Presbyterian Church in Canada website and presbyteries will be reminded annually by the General Assembly Office to invite ministers and congregations in their bounds to update their listing in the registry.

Recommendation ASC-012 (adopted, p. 34)

That a national registry of ministers and congregations that are willing to celebrate same-sex weddings be created and maintained by the General Assembly Office.

Recommendation ASC-013 (adopted, p. 34)

That the names and contact information of ministers willing to conduct same-sex weddings be recorded in the registry on a voluntary basis.

Recommendation ASC-014 (adopted, p. 34)

That the names and contact information of congregations willing to host same-sex weddings be recorded in the registry on a voluntary basis.

Recommendation ASC-015 (adopted, p. 34)

That the prayer of Overture No. 42, 2021 re registry of ministers and congregations re solemnizing same-sex marriage be granted in the above terms.

OVERTURE NO. 3, 2022 (p. 328–29)

Re: Provide grants for energy efficiency improvements

Overture No. 3, 2022 addresses the tremendously important global issue of climate change and urges the General Assembly to take measures that will help reduce the collective carbon footprint of The Presbyterian Church in Canada.

The Assembly Council is deeply sympathetic to the prayer of this overture. There is a clear and pressing need for a global response to this issue. It is certainly appropriate and important for Presbyterians to encourage active and thoughtful approaches to how we can be effective stewards for God's creation and the church's resources.

The prayer of the overture asks that financial support be drawn from interest earned by the Consolidated Investment Portfolio of The Presbyterian Church in Canada and be distributed to congregations as grants for the purpose of reducing their carbon footprint in the ways described in the table below. If every proposal was fully supported, the total distribution would amount to approximately \$15,835,000.

Purpose	Amount	Number	Total
Improve energy efficiency of church buildings	\$10,000 per congregation	813	\$8,130,000
Improve energy efficiency of manses	\$10,000 per manse	180	\$1,800,000
Buy hybrid/electrical vehicle for ministers in multiple point charges	\$20,000 per multiple point charge	92	\$1,840,000
Building charging stations	\$5,000 per interested congregation	813	\$4,065,000
Total			\$15,835,000

Approximately 115 participants, including congregations, presbyteries and colleges, have invested funds in the portfolio. The interest earned is returned to the investors. While the portfolio is large, a relatively small portion of the income is earned by internally restricted funds that can be used for the church at large. Some of it is already promised for specific ministries. Depending on the interest earned in any given year, there might be \$2 million available for new proposals. Clearly, the request of the overture exceeds the resources available from this source.

It is essential for Presbyterians to do what we can to combat climate change. Exploring dependable websites is one way of discovering how individuals and congregations can make the changes and sacrifices necessary to reduce their carbon footprint in a wide variety of ways.

In February 2019, the Life and Mission Agency’s Justice Ministries sent a letter to all clerks of presbytery inquiring how congregations understand themselves to be responding to environmental issues. Many congregations enthusiastically reported their ongoing efforts toward “greening” their buildings, practices or surroundings. For example:

- replacing old lights or appliances with more energy-efficient ones;
- installing low-flush toilets or solar panels;
- banning Styrofoam cups or bottled water in the building;
- creating educational resources for study and reflection on stewarding the environment;
- creating and supporting community vegetable gardens and donating produce;
- creating and supporting specifically pollinator-friendly or butterfly gardens, to help species that are struggling for food;
- planting trees in nearby greenspaces;
- running community events focused on recycling or on the environment;
- being more carbon-conscious for how official congregational representatives travel.

The Council is of the opinion that a significant and lasting impact on climate change must be initiated by governments at every level within Canada and around the world. It will require their influence to bring about substantial change by committing to new behaviours, priorities and actions, such as reducing or eliminating reliance on fossil fuels. A recommendation adopted by the 2021 General Assembly encouraged Presbyterians 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. (A&P 2021, p. 411, 38) Justice Ministries has sample letters. This is a way for congregations to encourage positive change in this area.

To help finance environmentally-friendly building upgrades, congregations may wish to consider applying for a loan from the Presbyterian Church Building Corporation. These loans, to a maximum of \$1,000,000 with a 15-year term, are available for any kind of building improvement. Please contact the Presbyterian Church Building Corporation for details regarding interest rates and repayment plans.

The Presbyterian Church in Canada Lending Fund provides loans of \$100,000 or less for improvements and has a term of 15 years, although it can be paid down more quickly. It is interest free for the first six years and then interest is payable at a rate of seven percent for the remainder of the loan term, with the provision that if the loan is fully repaid prior to the end of the 12th year, all interest paid by the congregation is returned.

Recommendation ASC-016 (adopted, p. 34)

That the prayer of Overture No. 3, 2022 re provide grants for energy efficiency improvements be answered in the above terms.

OVERTURE NO. 4, 2022 (p. 329)

Re: Guidelines for church staff commutes

Overture No. 4, 2022 asks the General Assembly to develop guidelines that would urge all parish clergy, national church staff and college professors to live within 25 kilometres of their place of work or take public transit as a way of reducing the collective carbon footprint of The Presbyterian Church in Canada.

It is generally accepted that transportation powered by fossil fuels contributes significantly to the warming of the planet. For this reason, the Assembly Council agrees that it is desirable to reduce commuting distances whenever possible.

The Council notes, however, that there may be situations that would make compliance with the prayer of the overture proposal rather difficult. For example, while taking public transportation may be an environmentally superior mode of moving people compared with the automobile, not every community provides this option. Even where public transportation is available, routes and schedules may not always coincide with travel needs. Further, the location of a person's home might be influenced by other considerations such proximity to a spouse's workplace or the needs children. In some instances, affordable accommodation may not be available within 25 kilometres of a workplace.

Recommendation ASC-017 (adopted, p. 34)

That all parish clergy, national church staff and college professors be encouraged to consider travel and its impact on the environment when choosing a place to live.

Recommendation ASC-018 (adopted, p. 33)

That the prayer of Overture No. 4, 2022 re guidelines for church staff commutes be answered in the above terms.

OVERTURE NO. 5, 2022 (p. 329)

Re: Review decision concerning national office relocation

The Presbyterian Church in Canada, through the Assembly Council, is negotiating an agreement with the United Church of Canada, to lease space in a tower to be constructed at 300 Bloor Street West in Toronto. Currently, the anticipated completion date is some time in 2025. The prayer of the Overture No. 5, 2022 suggests that it may be more environmentally friendly to repurpose the existing building at 50 Wynford Drive, Toronto, than to relocate to the new building and asks that the relocation be reviewed in the context of its environmental impact.

The current national office was constructed in the mid-1960s. It has served the church well, however, it is dated and does not meet current environmental efficiencies. Costs to operate and maintain the Wynford building each year are high and likely exceed the cost of the lease. The flat roof is susceptible to leaks, resulting in water damage on occasion. We can be confident the cost of upgrading the Wynford building to achieve today's construction standards would be very high. It is also worth noting that the current building is larger than is needed by today's staff.

Assurances have been given that the offices on Bloor Street will employ a sustainable, environmentally conscious and energy-saving design. The following has also been stated.

- The building is designed and built to conserve more energy and resources than standard code-compliant buildings.
- There is a thermal envelope to minimize unwanted solar gain and heat loss.
- Bird friendly glazing reduces harm to birds.
- Motion sensor-controlled lighting will be used in the common areas and amenity spaces to reduce electricity use.
- LED lighting will be used throughout.
- Disposal and recycling system will be installed on site to reduce waste beyond what can be done currently.
- It is designed to achieve the Toronto Green Standards certification.
- Green roof area reduces heat and manages storm waters.
- The building is on the subway line and more easily accessed from the train station and airport than 50 Wynford.

Generally, environmentalists urge everyone to consume less of everything. Working from the new building is in line with this principle. The sharing of common resources and using space more in line with staff needs would not only reduce the footprint of The Presbyterian Church in Canada but also that of the Anglican and United Churches with whom we would be housed in the building. Of course, the proposed move to the new location is not just about the building. It would also create an ideal environment in which to forge stronger ministry ties with friends in these denominations.

The Assembly Council remains convinced that moving to the new location would not only significantly reduce the church's carbon footprint but free up assets for the mission of the church.

Recommendation ASC-019 (adopted, p. 34)

That the prayer of Overture No. 5, 2022 re review decision concerning national office relocation be answered in the above terms.

OVERTURE NO. 7, 2022 (p. 330)

Re: Presbytery oversight and responsibilities

Overture No. 7, 2022 was referred by the Presbytery of Oak Ridges to the Clerks of Assembly, the Life and Mission Agency and the Assembly Council. The Clerks and the Life and Mission Agency worked with Financial Services on the following response noting that consultation and concurrence has been received by the other bodies.

The overture draws attention to three areas that require communication between the national office of The Presbyterian Church in Canada and sessions and presbyteries:

- setting the Presbyterians Sharing recommended allocation for each congregation – the amount the congregation is asked to provide for Presbyterians Sharing, which is the national fund supporting the budget approved each year by the General Assembly.
- submitting the statistical report forms prepared annually by congregations.
- voting by members of presbyteries to select the individual who will be presented to the next General Assembly as nominee for the role of General Assembly Moderator.

The overture asserts that the way that the national office carries out communication with congregations and presbyteries in these matters has weakened the oversight role of presbyteries. The overture asks 1) that oversight of these activities be returned to the presbyteries and 2) that the national office be required to consult with each presbytery about how best to support the presbytery in its oversight role.

As the overture correctly observes, presbyteries are an essential part of The Presbyterian Church in Canada. Book of Forms 200 reads as follows: "To the presbytery belongs the care and good order of the churches within the bounds."

Oversight by presbyteries is a long-standing part of Presbyterian governance. In fact, the system of church courts, including sessions, synods and the General Assembly, provides the denomination with structure and organization. This framework serves its purpose when it releases resources of time, attention, money and talent to engage in Christ's mission in the world. The role of the national office is to help the church in its work.

This report will examine the areas highlighted in the overture, discussing:

- what it is and what functions it fulfills;
- the procedures for looking after it;
- the role and responsibilities of sessions, presbyteries and the national office;
- any changes needed to preserve the oversight role of presbyteries.

Annual Congregational Statistical Reports

Each year, every congregation is asked to prepare a statistical report containing demographic and financial information about the congregation. The demographic section contains details such as the number of households and the average weekly attendance at worship; the financial section contains details such as the total dollars raised for congregational purposes and the amount raised for mission. The information is compiled to create an official record of The Presbyterian Church in Canada. The numbers are printed annually in the Acts and Proceedings of the General Assembly

and distributed to Presbyterian Church in Canada congregations and to partner churches throughout the world.

Besides contributing to a record of the denomination, the financial information is used to calculate a congregation's "dollar base". The dollar base is used to determine the pension assessment for congregations, which is the amount a congregation is required legally to pay into the denomination's pension fund. The dollar base is also used to calculate the amount which is recommended for each congregation to contribute Presbyterians Sharing. Additionally, many synods and presbyteries use the dollar base to determine synod and presbytery assessments.

Given the different ways the congregational statistical reports are used, it is vital that they be filled out accurately and on time. Early in the new year, the national office communicates with presbyteries and sessions about the procedures for completing the statistical reports. The memo to presbyteries requests that they tell the congregations whether they want to see the data before or after congregations submit it to national office. In the communication sent to sessions, they are told that their data will be reviewed by the presbytery and are instructed to check with their presbytery about whether the presbytery wants to see the data before it is submitted to the national office or whether receiving the email with the submitted data meets the presbytery's needs. Since corrections can be made to submitted data until May 15, both options allow time for the presbytery's review of the congregation's data to result in any necessary changes.

Sessions receive the memo and statistical form by email or, if necessary, by regular mail. Congregations are asked to use the online forms to send their data into the national office, whenever possible. This improves accuracy and significantly reduces the cost of entering the congregation's data into the national database.

Once the congregation has created their online form, it receives a link which allows several people to fill out different sections. For instance, the clerk of session might provide demographic data, while the treasurer, chairperson of a finance and property committee and/or bookkeeper might provide financial details. When congregations are unable to complete the statistical report form online, they submit their information on paper and staff in the national office enter it into the national database. For all congregations, the deadline for submission of information was April 15, 2022.

When the online statistical report form is complete, sessions have two options:

- They can use the "submit" button to forward the completed form to the national office. The session will receive an email containing all the submitted data for their records. At that time, the session is instructed to forward that email to their presbytery clerk (or to the person designated by the presbytery, such as the convener of the presbytery committee that reviews congregational statistical reports for the presbytery).
- They can send the link to their completed form to the presbytery clerk (or designated person); this way, the presbytery can review the congregation's information before it is submitted to the national office. Essentially, the presbytery joins the group of people who have worked on the congregation's data before it is submitted to the national office. After the presbytery has completed its review (and the session has made any corrections as directed by the presbytery), the session uses the "submit" button to send the completed (and possibly revised) form to the national office.

The national office communicates with presbyteries before and after April 15 about the statistical forms that have and have not been submitted. If the presbytery has received a statistical form from a congregation which the national office has not received, the presbytery is asked to forward the information. If the national office has received a statistical report the presbytery has not received, the data is forwarded to the presbytery. If the national office notices any errors in the statistical reports, the changes are reported to the presbytery.

These procedures make provision for several key principles of Presbyterian polity:

- Sessions are instructed to send their information to the presbytery, as mandated in Book of Forms 114.5.
- Sessions are given the means to send their information to the presbytery, either by forwarding the email from the national office containing all the submitted data or by sending the link to the completed form to the presbytery for its review before they hit the "submit" button.

- Presbyteries can review the congregation's statistical data either before submission (with the April 15 deadline) or after submission to the national office. Corrections to the submitted data can be made until May 15.
- Presbyteries can tell their sessions which option the presbytery wants the sessions to choose.

These provisions are a good fit with Presbyterian polity and practice. Moreover, the current procedures for completing and submitting congregational statistical reports hold the potential for improved accuracy, timeliness and cost of data entry. These observations would support continuing the current procedures.

Congregational Allocations for Presbyterians Sharing

Gifts to Presbyterians Sharing are the main source of funds for the mission and ministry we agree to do together through the budget approved each year by the General Assembly. Every congregation is expected to contribute to Presbyterians Sharing and all congregations are encouraged to include Presbyterians Sharing as a line item in their budget.

The General Assembly decides the formula for calculating the Presbyterians Sharing allocation, the amount a congregation is asked to give to General Assembly budget through Presbyterians Sharing. Since 2014, the recommended figure has been 10% or more of the congregation's dollar base. Congregations typically discuss the recommended allocation at their annual meeting, where they can accept the recommended amount – signaling their intention to try to raise that amount for Presbyterians Sharing – or they can choose a different figure. Because presbyteries are aware of local realities, they have discretion to change the allocation recommended for their congregations. However, presbyteries are asked not to make adjustments unless absolutely necessary. As explained in 2013 and 1993, the last two times when the General Assembly reviewed and revised the formula for Presbyterians Sharing allocations, presbyteries are urged to accept the total allocation assigned to them; if a presbytery lowers a recommended allocation for some congregations, they need to balance it off by raising it for others. (A&P 1993, p. 270–71, 52, A&P 2013, p. 211–12, 18)

The national office sends regular correspondence to sessions and presbyteries about the Presbyterians Sharing allocations and contributions of their congregations.

In early November, national staff send presbytery clerks and presbytery stewardship committee conveners the recommended Presbyterians Sharing allocations of the presbytery's congregations for the coming year. The correspondence informs presbyteries that the same figures will be emailed to the sessions in the coming weeks, to ensure that congregations have this information when preparing their budgets. However, the presbytery has the option to ask that the allocations not be sent directly to session. Before an email is sent to congregations, presbyteries are asked again to confirm whether they do not want the recommended allocations as prepared, to be sent to their congregations. Last year, two presbyteries chose not to have the Presbyterians Sharing allocation figures sent directly from the national office to sessions.

The November correspondence to presbyteries also reminds presbyteries that they are to decide whether they prefer that:

1. sessions report the congregation's accepted Presbyterians Sharing allocation to the presbytery and that the presbytery will submit the accepted allocation figures to the national office; or
2. sessions report their accepted allocation figures directly to the national office, which will then share that number with the presbytery.

Presbyteries choose the option that work best in their context.

Each month, Presbyterians Sharing reports are sent from the national office to presbytery clerks and to the presbytery's designated representative. For each congregation in the presbytery, these reports include the recommended allocation, the allocation that the congregation has accepted and the amount the congregation has sent in to-date and the total they gave last year. For any congregation whose presbytery revised their recommended Presbyterians Sharing allocation, the revised figure appears in the monthly report, provided the presbytery has sent this information to the national office. Presbyteries can use these reports to oversee the progress of their congregations in meeting the amount the congregation accepted.

Every quarter, congregation remittance reports for each congregation are sent from the national office to the congregations. These reports include the recommended Presbyterians Sharing allocation, the figure accepted by the congregation and the amount of money that the congregation has given to that point. Again, provided the presbytery has informed the national office of any recommended Presbyterians Sharing allocations revised by the presbytery, these figures appear in the remittance reports.

These procedures make provision for several key principles of Presbyterian polity:

- Presbyteries can choose to review the recommended Presbyterians Sharing allocation figures before they are sent to sessions and can adjust the amounts recommended for particular congregations to suit local realities, while at the same time maintaining the total allocation for the presbytery.
- Presbyteries can choose to review the Presbyterians Sharing allocations accepted by congregations before these figures are sent to the national office.
- Presbyteries can monitor the accepted allocations and contributions their congregations are making to Presbyterians Sharing through the monthly reports sent to presbyteries from the national office to help equip presbyteries.
- Sessions are responsible for all decisions relating to stewardship, including how and when the financial needs of the church at all levels are presented to the congregation (Book of Forms 113.6). Sessions are required to ensure that the congregation is made aware of its Presbyterians Sharing recommended allocation and that the presbytery is informed of the congregation's response to that allocation (Book of Forms 113.6.1). The communication pathways currently used support the session in fulfilling these responsibilities:
- The session learns of the recommended Presbyterians Sharing allocation (with possible presbytery revisions to this figure), either directly from the national office or from the presbytery. The session can convey this information to the congregation.
 - The Presbyterians Sharing allocation accepted by the congregation is communicated to the presbytery, either directly by the session or in the monthly reports that the national office sends to the presbytery.
 - The congregational remittance reports prepared quarterly by the national office give the session an easy tool for regular monitoring of the congregation's progress in meeting its accepted Presbyterians Sharing goal.

These provisions are a good fit with Presbyterian polity and practice. Moreover, the procedures answer a need identified by many congregational treasurers who contact the national office directly trying to find out their Presbyterians Sharing allocation figures at budget-preparation time. Furthermore, when presbyteries ask that their sessions communicate directly with the national office about recommended and accepted Presbyterians Sharing allocations, the presbytery's administrative workload is lessened. These observations would support continuing the current communication pathways between sessions, presbyteries and the national office about Presbyterians Sharing allocations and contributions.

Presbytery Oversight Role

The Clerks of Assembly agree wholeheartedly that presbyteries ought to be empowered in their role of oversight of matters affecting congregations. They also expect that presbyteries, and their clerks in particular, would value consultation on this. Every other year (prior to pandemic restrictions), the Clerks of Assembly have facilitated a Clerks' Consultation where clerks of presbyteries and synods from across the church come together to share fellowship, building community and supporting one another in their important work. The Clerks of Assembly believe the issue of empowering presbyteries generally and the specific items in this overture, would benefit from shared discussion and discernment at the next gathering and will ensure that it is placed on the agenda.

Ballots for Moderator

With respect to the suggestion in the overture that Moderator ballots are no longer being distributed or collected by presbyteries, the Clerks of Assembly point out that this has not been the case. The 2020 General Assembly granted permission to experiment for one year with electronic voting for the Moderator. This did not take place because there would have been only one name on the ballot.

Presbyteries would continue to have a fundamental role in an electronic election for the Moderator. Each presbytery would still oversee the submission of presbyter information and confirm the ‘ballots’ of each member voting. No one would be able to vote without the oversight of the presbytery. Once an electronic election has taken place, feedback from presbyteries will be sought regarding the benefits and concerns that arise.

Concluding Remarks

This report has examined the current procedures: 1) for completing and submitting congregational statistical reports; 2) for communications between sessions, presbyteries and the national office about Presbyterians Sharing allocations and contributions; and 3) ballots for Moderator of the General Assembly. In each case, the procedures have been shown to correspond well with Presbyterian polity and practice. Furthermore, by making good use of email communication and online forms that are relied upon increasingly in everyday life, the procedures offer efficiencies of accuracy, timeliness and reduced workloads for the presbyteries. These observations would support continued use of the current procedures. Therefore, the following recommendation is presented.

Recommendation ASC-020 (adopted, p. 33)

That the prayer of Overture No. 7, 2022 re presbytery oversight and responsibilities be answered in the above terms.

OVERTURES RELATED TO ALTERNATE GOVERNANCE AND CONGREGATIONS WISHING TO LEAVE THE DENOMINATION

DEPARTURES/ALTERNATE GOVERNANCE WORKING GROUP

The 2018 General Assembly referred the 2018 Clerks of Assembly report re congregations wishing to consider leaving the denomination to the Assembly Council. This 2018 report and the 2016 Clerks of Assembly report were both made in response to a series of overtures, in brief, requesting that congregations be able to leave with church property (described as “Gracious Dismissal” in the overtures) if the denomination approves (prayer of most overtures) or fails to approve (in the case of a few overtures) a redefinition of marriage to include same sex couples or the ordination of leaders who are in a same sex marriage.

The 2018 Clerks report expanded on the 2016 Clerks report to describe The Presbyterian Church in Canada polity, the difficulty of amending the Act to Incorporate the Trustee Board of The Presbyterian Church in Canada (1939) (“Trustee Board Act”) and a call to unity within the denomination. The 2016 Clerks report had concluded that there was not a process to permit the request that congregations be able to leave with church property due to both the polity of the denomination and the statutory restrictions set out in the Trustee Board Act. The response in the 2016 Clerks report was adopted by the 2016 General Assembly.

ASSEMBLY COUNCIL ACTIONS PRIOR TO THE 2021 GENERAL ASSEMBLY

In November 2018, the Assembly Council received a briefing from the Clerks about the 2018 Clerks report in anticipation of a report and recommendations of the Special Committee of Former Moderators at the 2019 General Assembly. The special committee was asked “to propose a way ahead that allows the mission and ministry of The Presbyterian Church in Canada to continue”, taking into consideration the sexuality overtures and the related reports from the various committees and agencies of the church, in parallel with the ongoing work of the Rainbow Communion. The Assembly Council wished to give space for that report of the former Moderators to occur before the church was asked to look again at the matter of congregations that may wish to leave the denomination with church property. The Assembly Council recommended to the 2019 General Assembly that a report on the matter of congregations leaving with church property be given to the 2020 General Assembly. This recommendation was adopted by the 2019 General Assembly.

In March 2019, the Assembly Council established a working group (“Gracious Dismissal Committee”) so as to be ready to begin consideration of the contemplated referral after the 2019 General Assembly so that some work might be ready for discussion at the November 2019 meeting of the Council. A progress report (no recommendations considered) of the Gracious Dismissal Committee was received and discussed at the November 2019 meeting. In 2020 when the Gracious Dismissal Committee advised that their work was completed and with the report circulated in

advance to members of Assembly Council, the Council decided to not receive the report until at least after the General Assembly where a determination on Remits B and C, 2019 was made.

The Assembly Council's decision to wait until determination of the remits was adopted by the 2021 General Assembly: "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." (A&P 2021, p. 54) The Assembly Council notes that Remits B (marriage) and C (ordination) were approved by the General Assembly (A&P 2021, p. 27–28) under the Barrier Act and that a policy was added to the Book of Forms (Book of Forms Appendix L).

Appendix 5 (see p. 92–93) contains a summarized chronology of overtures and petitions received and certain key recommendations or reports made to the General Assembly in the period from 2015 to 2021.

ASSEMBLY COUNCIL ACTIONS AFTER THE 2021 GENERAL ASSEMBLY

Establishment of the Departures/Alternate Governance working group

The Assembly Council established a working group in October 2021 with a mandate to: a) review the 2018 Clerks of Assembly report, b) review related overtures, c) review the final report of the Gracious Dismissal Committee (dated June 19, 2021), d) consult, as necessary, with the Trustee Board and the Pension and Benefits Board, e) consider additional emerging tasks and f) prepare a response for the 2022 General Assembly through the Assembly Council. In developing the response, the working group committed to consideration of their ordination vows, what we value as a denomination and relevant requirements of the Book of Forms.

The Assembly Council named the following individuals to the working group: Ms. Brenda Butler, the Rev. Henry Heung Ryeol Han, Mr. Peter Kinch (convener), the Rev. Jeff Murray, Ms. Barb Sargent, Ms. Linda Shaw, the Rev. Dr. John-Peter Smit, plus the Clerks of Assembly. The Rev. Henry Heung Ryeol Han resigned from the working group in March 2022 due to other commitments.

The working group had ten meetings between October 2021 and April 2022.

Development of the Assembly Council recommendations to General Assembly

The Assembly Council engaged with the working group by listening, discussing and deciding.

The Council received and discussed status reports from the working group at the November 2021 and March 2022 meetings. At the November 2021 meeting, in response to an emerging issue, the Assembly Council members discussed and provided perspectives for alternate governance when allocated to small groups of about five persons each. This was done so that the working group could gain a better understanding of the motives of the overtures requesting changes to court structures and their implications.

The working group's proposals were presented to the Assembly Council for discussion purposes on April 27, 2022 and for decision on May 4, 2022.

The following proposed approach for voluntary withdrawal of congregations from The Presbyterian Church in Canada is provided in response to the outcome of Remits B and C, 2019 and the prayers of the overtures. The approach should not be used as a precedent for any other purpose. It is made on a one-time basis, is considered exceptional and time-limited.

VOLUNTARY WITHDRAWAL FROM THE PRESBYTERIAN CHURCH IN CANADA

The following proposed approach for voluntary withdrawal of congregations from The Presbyterian Church in Canada integrates the 2018 Clerks report, the Gracious Dismissal Committee report and the Policy for Amalgamation and Dissolution of Congregations of the church. The policy has been introduced into the approach because it may be helpful to guide sessions, presbyteries, members of a congregation and the Commission on Assets for congregations that may wish to leave the denomination.

The origin of this proposal for voluntary withdrawal from The Presbyterian Church in Canada before the Assembly Council is the referral of the 2018 Clerks report. The working group affirms the polity described in the 2018 Clerks report.

Proposed approach for voluntary withdrawal of congregations from The Presbyterian Church in Canada

The proposed approach for voluntary withdrawal of congregations from The Presbyterian Church in Canada prescribes a) the determination of the value of church property that may be distributed upon withdrawal and b) the related procedures to fully effect voluntary withdrawal, including distribution of church property.

Determination of the value of church property that may be distributed upon withdrawal

By law, all church property and assets transfer to the Trustee Board when a congregation within The Presbyterian Church in Canada ceases to exist. In that event, the property and other assets are consolidated and ensuing expenses are deducted from them. The resulting net balance is distributed in accordance with a formula approved by General Assembly, currently: 10 percent to the Indigenous Ministry Fund; 60 percent to presbytery for approved mission initiatives; and 30 percent for new and renewing ministries.

Under the proposed approach and prior to the distributions in the preceding paragraph, the asset distribution policy for voluntary withdrawal from the Presbyterian Church in Canada shall be 50 percent of the net assets becoming available as support to the new fellowship outside The Presbyterian Church in Canada. This portion includes the value of church property and other net assets of the congregation leaving the denomination as determined when related procedures have been completed to fully effect a withdrawal of a congregation on a voluntary basis.

The Trustee Board, the Commission on Assets and the Treasurer require direction from General Assembly for the 50 percent distribution of assets to the new fellowship outside of The Presbyterian Church in Canada in the preceding paragraph to be able to satisfy their fiduciary duties. Based on a discussion with two representatives designated by the Trustee Board, they expressed that the proposal conceptually was responsive to concerns they had previously offered when consulted.

Procedures to effect voluntary withdrawal from The Presbyterian Church in Canada

To formally initiate procedures for voluntary withdrawal from The Presbyterian Church in Canada, a session provides written notification to presbytery, no earlier than November 1, 2022 and no later than May 31, 2023, on behalf of the members of a congregation who may wish to depart due to the outcome of Remits B and C, 2019. See Appendix 2 (p. 88) for illustrative timelines of the procedures.

1. Any session contemplating a recommendation for voluntary withdrawal should report this possibility to the presbytery and seek presbytery assistance as a presbytery's primary purpose is to care for and oversee the congregations and ministers within its bounds.
2. The presbytery should appoint a committee to help the session and the members of the congregation discern the mind of Christ on this important matter. The committee, session and congregation should explore options. The committee will then make recommendations to the presbytery at a duly called meeting concerning the written notification of voluntary withdrawal made by the session.
3. Before presbytery's final decision regarding a session's written notification for voluntary withdrawal, the presbytery must cite the affected congregation seeking voluntary withdrawal to appear before the presbytery by chosen representatives to provide an opportunity for them to speak to session's recommendation.
4. If the decision of presbytery is that session's request for voluntary withdrawal is in order, then the session and presbytery shall establish protocols for managing together the subsequent procedures for voluntary withdrawal, including written materials enabling a decision by members of a congregation and organization of two congregational meetings at least six months apart to vote by ballot on the session's recommendation for withdrawal. A vote is to take place at both meetings to confirm the congregation's decision. See Appendix 3 (p. 88–89) for the contents of an illustrative congregation information package.

5. If the outcome at each of the congregational meetings demonstrates sufficient support for voluntary withdrawal, the presbytery's committee guides the congregation through the remaining procedures for voluntary withdrawal including financial withdrawal matters, issuance of membership certificates and relationship(s) with the minister(s).
6. The clerk of presbytery will notify the Commission on Assets about the voluntary withdrawal decision of the members of the congregation through the Chief Financial Officer.
7. The new fellowship outside of The Presbyterian Church in Canada, at its own expense, shall incorporate a legal entity for the purposes of receiving the stipulated portion of church property and other net assets from The Presbyterian Church in Canada and shall register the entity as a charity with the Canada Revenue Agency.
8. The session shall prepare as at the date of voluntary withdrawal, under presbytery's oversight, the prescribed Statement of Residual Assets and Distributable Assets and supporting documentation. Presbytery shall file this Statement of Residual Assets and Distributable Assets with the Commission on Assets through the Chief Financial Officer. See Appendix 4 (p. 89–92) for an illustrative statement.
9. Once the preceding procedures have been completed, the church property and other net assets of the departing congregation are transferred to the Trustee Board.
10. The distribution of the stipulated portion of the net assets based on the Statement of Residual Assets and Distributable Assets of the congregation departing from The Presbyterian Church in Canada may be conveyed to the new fellowship outside of The Presbyterian Church in Canada provided the Commission on Assets is satisfied that all liabilities and obligations have been settled and legal requirements and documents in connection with the conveyance have been completed or executed.
11. The presbytery prepares a mission plan for its portion of the proceeds realized from the voluntary withdrawal.

GENERAL TERMS: PROCEDURES FOR VOLUNTARY WITHDRAWAL FROM THE PRESBYTERIAN CHURCH IN CANADA

Good faith

Session, presbytery, The Presbyterian Church in Canada, the congregation that is departing and the new fellowship and its officers outside of The Presbyterian Church in Canada will undertake such other actions and execute such other documents as may be necessary or prudent to implement voluntary withdrawal acting in good faith.

Sufficient support of votes

Procedure 5 refers to votes with "sufficient support". The Assembly Council believes that it is important that the support of a decision to leave the denomination be very high. For the purposes of measuring support for voluntary withdrawal, the Assembly Council believes an indication of substantial support for a congregation vote would be 1) 80 percent of members in attendance at a congregational meeting and 2) 67 percent of all members on the roll of the congregation when written notification was made to presbytery for withdrawal on a voluntary basis. The Assembly Council also believes that this level of support is relevant for votes by session. If members of a congregation approve session's recommendation but with less than the 80 percent/67 percent voting threshold, session should consider if there is sufficient support for a viable new fellowship outside of The Presbyterian Church in Canada. Likewise, the presbytery should consider the percentage of the vote to determine if a congregation can proceed from congregation vote one to congregation vote two. Or if the voluntary withdrawal process should be stopped and exploration given to members of the congregation not in favour of withdrawal continuing within The Presbyterian Church in Canada with the existing church property and other net assets.

Notification

The church leadership of the new fellowship shall publish a statement publicly announcing the decision to withdraw from The Presbyterian Church in Canada no later than the date of voluntary withdrawal. Further, after publication of this statement, the new fellowship discontinues representing any association with The Presbyterian Church of Canada.

Pension Plan

The Assembly Council concurs with the view of the Gracious Dismissal Committee concerning the assets of the pension plan: “The Committee should note that despite examining the matter at some length, it concluded that it would not be prudent to make complex and radical changes to the pension plan to retain as members those ministers and other professional church workers who may leave the denomination. Those persons will receive benefits as and when they qualify for payment (earned up to the date of when they leave the denomination) and may join as a member all sorts of pension plans that are available to the general population (or just contribute more robustly to their existing RRSPs). To overhaul the entire pension plan with its attendant risks for an uncertain number of persons who may not need such a pension plan is unwarranted, in the view of the committee.”

Companion resource for procedures

The companion resource in Appendix 1 provides further illustration of the contemplated activities associated with the foregoing procedures for voluntary withdrawal.

Advantage of proposed approach

Proceeding this way has the advantage of not having to resort to a longer decision-making timeframe such as the Barrier Act process, consultation with the church or amendments to federal and provincial legislation that would necessarily be required to create a dismissal process.

Recommendation ASC-021 (divided, amended in part, and adopted, p. 36)

That the proposed approach for congregations wishing to depart from The Presbyterian Church in Canada on a voluntary withdrawal basis and retain a stipulated portion of assets be approved, including determination of the value of church property that may be distributed upon withdrawal and related procedures to effect voluntary withdrawal from The Presbyterian Church in Canada.

APPENDICES RE VOLUNTARY WITHDRAWAL

APPENDIX 1

Companion Resource to Procedures for Voluntary Withdrawal from The Presbyterian Church in Canada

The italicized text is intended to be a resource for implementation of the procedures for voluntary withdrawal to promote consistency and to illustrate concepts of the procedures. **Text in bold in procedures 1 to 11** aligns in many respects with the responsibilities in the Policy for Amalgamation and Dissolution.

1. **Any session or congregation contemplating voluntary withdrawal should report this possibility to the presbytery and seek presbytery assistance** as a presbytery’s primary purpose is to care for and oversee the congregations and ministers within its bounds.
 - 1.1 *No earlier than 1 November 2022 and no later than 31 May 2023, a written notification of session’s recommendation to seek voluntary withdrawal of the congregation shall be filed with the clerk of presbytery.*
 - 1.2 *When session is contemplating a recommendation of voluntary withdrawal it should be satisfied among its session membership that (i) the session and congregation membership believe that its mission could be enhanced if it were to withdraw from The Presbyterian Church in Canada, (ii) it can no longer function effectively in its present relationship within The Presbyterian Church in Canada and its courts, (iii) there is a sufficient level of support for voluntary withdrawal, and (iv) the viability of a new Christian fellowship is achievable outside of The Presbyterian Church in Canada, after fulfilling obligations related to voluntary withdrawal asset distribution provisions contained in the Statement of Residual Assets and Distributable Assets.*
 - 1.3 *In furtherance of Christ’s mission, the session and congregation are encouraged to continue support of Presbyterians Sharing and other missions (to which they have already made financial commitments and are committed financially) until withdrawal is substantively completed and are also encouraged to give sufficient notice before severing relationships.*

- 1.4 *A session should consider the necessity and timing of updating the roll as voluntary withdrawal includes two congregation meetings to consider and vote on session's recommendation to withdraw.*
- 1.5 *Voluntary withdrawal is restricted to the outcome of Remits B and C, 2019.*
- 2. The presbytery should appoint a committee to help the session and the members of the congregation discern the mind of Christ on this important matter. The committee, session and congregation should explore options. The committee will then make recommendations to the presbytery at a duly called meeting concerning the written notification seeking voluntary withdrawal filed by the session.**
- 2.1 *When exploring options, consideration is provided to understanding the motives and the process that session and the congregation has taken to come to the request to withdraw, assessing the degree of support for the request and to determining if there is a way for the petitioners to remain a part of The Presbyterian Church in Canada.*
- 2.2 *Discernment should consider the ability of the petitioners to continue as a viable new Christian fellowship outside of The Presbyterian Church in Canada after application of the asset distribution provisions.*
- 2.3 *The presbytery shall notify the Trustee Board as soon as possible through the Chief Financial Officer about the potential withdrawal.*
- 2.4 *Voluntary withdrawal stops if the motives are not related to the outcome of Remits B and C, 2019.*
- 3. Before presbytery's final decision regarding session's written notification seeking voluntary withdrawal, the presbytery must cite the affected congregation to appear before the presbytery by chosen representatives in order to provide an opportunity for them to speak to session's recommendation.**
- 3.1 *Presbytery should adopt a recommendation that the session's petition is in order for voluntary withdrawal, if applicable.*
- 4. If the decision of presbytery is that session's request for voluntary withdrawal is in order then session and presbytery shall establish protocols for managing together the subsequent procedures, including written materials enabling a decision by members of a congregation and organization of two congregational meetings at least six months apart to vote on session's recommendation for withdrawal. A vote is to take place at both meetings to reflect the congregation's decision. See Appendix 3 for the contents of an illustrative Congregation Information Package.**
- 4.1 *To provide impartial leadership for the congregation, Presbytery will appoint an interim moderator and consider if deemed necessary non-voting assessor elders, or an assessor session, A Presbytery may wish to request assistance from a Synod if necessary.*
- 4.2 *Session shall prepare a statement of the net assets of the congregation, including all real and personal property and any liabilities. Trust funds are included in this statement. Instructions for the preparation of this statement in accordance with generally accepted accounting principles in Canada shall be prepared by the Commission on Assets.*
- 4.3 *Session shall prepare a Proforma Statement of Residual Assets and Distributable Assets. This statement includes (i) net assets of the congregation at a date not more than 120 days prior to the date of a first congregational meeting, (ii) an appraisal adjustment between the book value of real property of the congregation in the foregoing net assets and its estimated fair market value (iii) any and all (a) pension and health benefits obligations to forecasted date of disaffiliation, and (b) potential employment liabilities related to the voluntary withdrawal decision that are the sole obligation of the congregation, including but not limited to severance for professional church workers who choose to remain within the denomination. Instructions for the preparation of this statement shall be prepared by the Commission on Assets. See Appendix 4 for an example of this statement.*

- 4.4. *A first congregational meeting will be duly called with written materials (e.g., a congregation information package) circulated to all members of the congregation at least 30 days but not more than 60 days before the scheduled meeting date, such materials to provide a fulsome explanation of the proposed change in relationship with The Presbyterian Church in Canada and the consequences of voluntary withdrawal from the denomination for the congregation, its members and adherents, its minister(s) and other professional church workers. The written materials must be reviewed and approved beforehand by session and by the interim moderator and will include the material prepared by the Commission on Assets of The Presbyterian Church in Canada for inclusion generally by congregations considering session's recommendation for voluntary withdrawal (e.g., congregation information package).*
- 4.5. *The interim moderator will moderate the first congregational meeting. Members on the roll of the congregation as at the time of session's written notification seeking withdrawal filed with the presbytery (procedure 1.1) may participate in the vote. A vote by ballot shall be used to approve or not approve session's recommendation for voluntary withdrawal. If sufficient support is achieved, then this first vote shall be considered a "First Positive Vote". Voluntary withdrawal procedures stop if sufficient support is not the outcome.*
- 4.6. *If there is a First Positive Vote, the congregation will again hold a congregational meeting six to nine months after the First Positive Vote occurred, repeating procedures 4.1 to 4.5. If the outcome of the second vote by ballot achieves sufficient support for voluntary withdrawal, then the congregation will be considered a departing fellowship.*
- 4.7. *The congregation must engage an independent auditor to render an opinion on the statement in procedure 4.2. The opinion shall be distributed with the written materials no later than those prepared and distributed for the second congregational vote. Session may choose to engage an auditor earlier in the process.*
- 4.8. *A congregation is responsible for the fees of those professionals engaged in connection with session's recommendation for voluntary withdrawal, including an auditor, and if required an appraiser and others.*
5. **If the outcome at each of the congregational meetings demonstrates sufficient support for voluntary withdrawal, the presbytery's committee guides the congregation through the remaining procedures for voluntary withdrawal including:** financial matters, issuance of membership certificates, and relationships with minister(s).
- 5.1 *See discussion in General Terms for "sufficient support".*
- 5.2 *Every member of the congregation will be issued a membership certificate (to the extent permitted by the Book of Forms) by the session to facilitate the member's leaving of the congregation as it is constituted within The Presbyterian Church in Canada for either another congregation within The Presbyterian Church in Canada or the new fellowship or another Christian congregation.*
- 5.3 *A minister of the congregation that wishes to leave the denomination must request a letter of standing from the Presbytery, thereby leaving the jurisdiction of the denomination.*
- 5.4 *Session negotiates a severance package with any minister wishing to remain a minister within The Presbyterian Church in Canada and with church employees leaving the congregation.*
6. **The clerk of presbytery will notify the Commission on Assets about the voluntary withdrawal decision of the members of the congregation through the Chief Financial Officer.**
7. The new fellowship outside of The Presbyterian Church in Canada, at its own expense, shall incorporate a new legal entity for the purposes of receiving the stipulated portion of church property and other net assets from The Presbyterian Church in Canada and shall register the entity as a charity with the Canada Revenue Agency.

8. The session shall prepare as at the date of voluntary withdrawal, under presbytery's oversight, the prescribed Statement of Residual Assets and Distributable Assets and supporting documentation. The presbytery shall file this Statement of Residual Assets and Distributable Assets with the Commission on Assets through the Chief Financial Officer. See Appendix 4 for an illustrative statement.
- 8.1 The date of voluntary withdrawal shall be a date as at or close to the date of the second congregational vote.*
9. **Once the preceding procedures have been completed, the church property and other net assets of the departing congregation are transferred to the Trustee Board.**
10. The distribution of the stipulated portion of the net assets based on the Statement of Residual Assets and Distributable Assets of the congregation departing from The Presbyterian Church in Canada may be conveyed to the new fellowship outside of The Presbyterian Church in Canada provided the Commission on Assets is satisfied that all liabilities and obligations have been settled and legal requirements and documents in connection with the conveyance have been completed and executed.
- 10.1 There is a Statement of Residual Assets and Distributable Assets as at the date of voluntary withdrawal date agreed upon among the session of the congregation, presbytery, and Commission on Assets.*
- 10.2 The mandatory financial obligations to The Presbyterian Church in Canada have been settled and reflected in the Statement of Residual Assets and Distributable Assets.*
- 10.3 The new fellowship outside of The Presbyterian Church has incorporated or organized a legal entity for the purposes of receiving the approved portion of distributable assets.*
- 10.4 The new fellowship is registered with the Canada Revenue Agency as a charitable organization.*
- 10.5 The new fellowship has entered into legal agreements to effect conveyance of the stipulated portion of real and personal property of the congregation.*
- 10.6 The Treasurer is satisfied that all liabilities of the congregation undertaking voluntary withdrawal have been satisfactorily addressed and that neither the Trustee Board nor the denomination generally will have any liabilities due to voluntary withdrawal of the congregation.*
- 10.7 Recognizing that there may be a transition period when the new fellowship commences activities and all of the conditions precedent are completed, The Presbyterian Church in Canada may enter into arrangements to facilitate new fellowship activities and that any obligations arising from these transition arrangements have been fully settled.*
11. **The presbytery prepares a mission plan for its portion of the proceeds realized from the voluntary withdrawal.**

General Terms: Procedures for voluntary withdrawal from The Presbyterian Church in Canada

Good faith

Session, presbytery, The Presbyterian Church in Canada, the congregation that is departing, and the new fellowship and its officers outside of The Presbyterian Church in Canada will undertake such other actions and execute such other documents as may be necessary or prudent to implement voluntary withdrawal.

Sufficient support of votes

Procedure 5 refers to votes with "sufficient support". The Assembly Council believes that it is important that the support of a decision to leave the denomination be very high. For the purposes of measuring support for voluntary withdrawal, the Assembly Council believes an indication of substantial support for a congregational vote would be: a) 80 percent of members in attendance at a congregational meeting and b) 67 percent of all members on the roll of the congregation when written notification was made to presbytery for withdrawal on a voluntary basis. The Assembly Council also believes that this level of support is relevant for votes by session. If members of a congregation approve session's recommendation but with less than the 80 percent/67 percent

voting threshold, session should consider if there is sufficient support for a viable new fellowship outside of The Presbyterian Church in Canada. Likewise, the presbytery should consider the percentage of the vote to determine if a congregation can proceed from congregation vote one to congregation vote two. Or if the voluntary withdrawal process should be stopped and exploration given to members of the congregation not in favour of withdrawal continuing within The Presbyterian Church in Canada with the existing church property and other net assets.

Notification

The church leadership of the new fellowship shall publish a statement publicly announcing the decision to withdraw from The Presbyterian Church in Canada no later than the date of voluntary withdrawal. Further, after publication of this statement, the new fellowship discontinues representing any association with The Presbyterian Church of Canada.

Pension Plan

The Assembly Council concurs with the view of the Gracious Dismissal Committee concerning the assets of the pension plan: “The committee should note that despite examining the matter at some length, it concluded that it would not be prudent to make complex and radical changes to the pension plan to retain as members those ministers and other professional church workers who may leave the denomination. Those persons will receive benefits as and when they qualify for payment (earned up to the date of when they leave the denomination) and may join as a member all sorts of pension plans that are available to the general population (or just contribute more robustly to their existing RRSPs). To overhaul the entire pension plan with its attendant risks for an uncertain number of persons who may not need such a pension plan is unwarranted, in the view of the Committee.”

APPENDIX 2 Illustrative Timelines

Timelines and procedures associated with voluntary withdrawal are available from the General Assembly Office.

APPENDIX 3 Illustrative Contents of a Congregation Information Package

Procedure 4 for voluntary withdrawal requires written materials to be prepared by session, approved by presbytery and distributed to members in advance of a congregation meeting to vote on leaving The Presbyterian Church in Canada. The contemplated contents of a congregation information package are set out below.

1. Purpose and basis of preparation:
 - a) Summary of voluntary withdrawal decision of the 2022 General Assembly.
 - b) Timeframe and process to complete voluntary withdrawal.
 - c) Local context – Anticipated congregation votes, mission, financial elements.
 - d) Approach and procedures adopted by session for withdrawal.
 - e) Substantial vote support associated with a withdrawal decision.
2. Reconfiguration of relationships [current, reconfigured]:
 - a) Within community & for mission.
 - b) Membership in The Presbyterian Church in Canada [pension plan, growth, church capacity, etc.].
 - c) Ministers.
 - d) Presbytery/Synod.
 - e) Church employees.
 - f) Actions to foster reconfigured relationships.
3. Steps taken to develop awareness of members of congregation to enable decision about withdrawal:
 - a) Remits B and C, 2019, basis of their development, Barrier Act, liberty of conscience, respect.
 - b) Why voluntary withdrawal is sought by session.
 - c) Process to form consensus among members of congregation before a vote.

- d) Sources of additional information.
 - e) Ability of members to pose questions and obtain responses, and share.
4. Achieving voluntary withdrawal:
- a) Session recommendation, including process of discernment & reason for voluntary withdrawal, why remaining within The Presbyterian Church in Canada hinders mission, options explored, vision for future fellowship.
 - b) Presbytery oversight.
 - c) Two congregational votes by ballot [What happens at each vote, and after].
5. Approval/disapproval outcome:
- a) Minority choices for those that do not want to leave The Presbyterian Church in Canada [Continue as The Presbyterian Church in Canada congregation (if viable) or transfer to another congregation of The Presbyterian Church in Canada or to another fellowship; also ministers].
 - b) Membership certificates.
 - c) Resolution of relationship with Ministers and church employees.
6. Financial matters:
- a) Determination of residual assets: Measurement at market value, settlement of obligations to The Presbyterian Church in Canada and others, Trustee Board Act, consideration of donor wishes.
 - b) Final reconciliation and settlement.
 - c) Distribution of stipulated determined net assets reflecting decision of the 2022 General Assembly.
7. Legal Matters:
- a) New fellowship forms new legal entity, register with CRA.
 - b) Dissolve congregation if it does not continue.
8. Common FAQs
- What is The Presbyterian Church in Canada?
 - What is congregation's history within The Presbyterian Church in Canada?
 - What is the General Assembly?
 - What is the presbytery?
 - What is the synod?
 - What is the session?
 - Who are the Trustees?
 - What is within the authority of the members of the congregation?
 - Has session decided to disaffiliate from The Presbyterian Church in Canada? (*no, it is a voluntary withdrawal*)
 - Has session decided to form a new fellowship within another denomination?
 - What will change for the congregation?
 - Isn't the decision for voluntary withdrawal a foregone conclusion? (*No, discernment is a process to consider a course of action. The decision rests with the members of the congregation*)
 - Options for staying with The Presbyterian Church in Canada.

APPENDIX 4
Determination of the Value of Church Assets
That May be Distributed Upon Withdrawal

Two examples of the statement of residual assets and distributable assets in connection with a voluntary withdrawal are provided to illustrate the concepts for determining the value of church assets that may be distributed to a new fellowship provided all other procedures for voluntary withdrawal have been completed. Prior to the voluntary withdrawal date, a predicted or pro-forma statement of residual assets and distributable assets is provided to members of a congregation when voting on withdrawal. A final statement is provided to the Commission on Assets to determine the stipulated portion that may be transferred to a new fellowship once all other voluntary withdrawal procedures are completed.

Residual assets are net asset amounts after market value adjustments and deduction of obligations and assessments.

Distributable assets are items available for transfer to a new fellowship based on the stipulated portion and those that will be retained by The Presbyterian Church in Canada. This approach provides a new fellowship with flexibility to discern their church’s mission and those assets to support mission subject to financial capacity to support capital assets such as a church building.

Total fund balances from the audited financial statements for a church is the first amount to determine the stipulated portion of the value of assets that may ultimately be distributed upon withdrawal. The total fund balances shall include amounts for the general operating fund for day-to-day operations of the church, endowment funds, internally restricted funds, and externally (donor) restricted funds. Generally, all of these funds will be included in the residual assets to be split on a 50/50 basis as proposed to, and approved by, General Assembly. There may be certain circumstances where a fund balance is not split based on the external arrangements for them such as third-party administration agreements. These circumstances will be considered for each situation based on the underlying facts and through discussion with the Commission on Assets.

Example 1 is for a church that has cash and investments in its general fund and trust funds that are available to retain the appraised value of the church property and to receive other net cash assets, while fully funding the amounts due to and retained by The Presbyterian Church in Canada.

Example 2 is for a church where the market value of its church building compared to its cash and investment balances are insufficient for the new fellowship to receive the church property based on the approach for voluntary withdrawal. Due to the insufficiency, Example 2 assumes the Trustee Board will sell the property and the actual net cash proceeds will be used in the determination of distributable assets. Not reflected in the example is the possibility of additional funds that could be contributed as an offset to settle the insufficiency if members of the new fellowship wish to retain the building.

Example 1: Statement of Residual Assets and Distributable Assets

Residual Assets

Financial statement items to determine cash/near cash balance

FS.1	Net fund balances at voluntary withdrawal date (includes trust/ endowment funds)	4,821,556
FS.2	Less: book value of church property	536,481
FS.3	Net fund balances excluding church property (<i>FS.1 less FS.2</i>)	4,285,075
FS.4	Less: restricted funds managed post withdrawal by PCC as related to a PCC agency	45,000
FS.5	Subtotal (cash/near cash balance)	4,240,075

Assessments and donation commitments, pro-rata to completion of withdrawal

AD.1	Pension and health benefits	2,000
AD.2	Presbytery/synod	10,000
AD.3	Presbyterians Sharing and other donation commitments	2,000
AD.4	Subtotal (assessments and donation commitments)	14,000

Withdrawal costs fully incurred by departing fellowship (not absorbed by PCC)

WC.1	Severance (ministers and church employees)	25,000
WC.2	Professional advisors (auditor, appraiser and others)	25,000
WC.3	Subtotal (withdrawal costs)	50,000

Market value adjustments

MV.1	Church property, appraisal value	1,250,000
MV.2	Investments (<i>for significant changes</i>)	5,025
MV.3	Subtotal (market value adjustments)	1,255,025

Determination of residual assets

RA.1	Residual Assets (<i>sum of FS.5 and MV.3, less sum of, AD.4 and WC.3</i>)	5,431,100
RA.2	Stipulated portion of residual assets re: new fellowship, at 50% of	2,715,550
RA.1		

Distributable assets

Sufficiency of cash assets for new fellowship to retain church buildings under distribution formula

DA.1	Available cash/near cash (<i>FS.5 less sum of AD.4 and WC.3</i>)	4,176,075
DA.2	Funding sufficiency / (insufficiency) (<i>DA.1 less RA.2</i>)	1,460,525

If positive, sufficient cash/near cash assets for new fellowship to retain church buildings

Settle residual assets with new fellowship

DA.3	Church building, appraised value (<i>assumes new fellowship retains church buildings</i>)	1,250,000
DA.4	Other cash/near cash assets (<i>from cash/near cash: DA.1</i>)	1,465,550
DA.5	Distribution to new fellowship (<i>stipulated portion: RA.2</i>)	2,715,550

This statement must be prepared on a pro-form basis for distribution at each congregation meeting when voting occurs. A final statement is prepared for the determination of the actual residual balance to be distributed to the new fellowship assuming all other related procedures have been completed.

Example 2: Statement of Residual Assets and Distributable Assets

Residual Assets

Financial statement items to determine cash/near cash balance

FS.1	Net fund balances at voluntary withdrawal date (includes trust/endowment funds)	300,000
FS.2	Less: book value of church property	50,000
FS.3	Net fund balances excluding church property (<i>FS.1 less FS.2</i>)	250,000
FS.4	Less: restricted funds managed post withdrawal by PCC as related to a PCC agency	5,000
FS.5	Subtotal (cash/near cash balance)	245,000

Assessments and donation commitments, pro-rata to completion of withdrawal

AD.1	Pension and health benefits	1,000
AD.2	Presbytery/synod	1,000
AD.3	Presbyterians Sharing and other donation commitments	1,000
AD.4	Subtotal (assessments and donation commitments)	3,000

Withdrawal costs fully incurred by departing fellowship (not absorbed by PCC)

WC.1	Severance (ministers and church employees)	15,000
WC.2	Professional advisors (auditor, appraiser, and others)	15,000
WC.3	Subtotal (withdrawal costs)	30,000

Market value adjustments

MV.1	Church property, appraisal value	600,000
MV.2	Investments	nil
MV.3	Subtotal (market value adjustments)	600,000

Determination of residual assets

RA.1	Residual Assets (<i>sum of FS.5 and MV.3, less sum of, AD.4 and WC.3</i>)	812,000
RA.2	Stipulated portion of residual assets re: new fellowship, at 50% of RA.1	406,000

Distributable assets

Sufficiency of cash assets for new fellowship to retain church buildings under distribution formula

DA.1	Available cash/near cash (<i>FS.5 less sum of AD.4 and WC.3</i>)	212,000
DA.2	Funding sufficiency / (insufficiency) (<i>DA.1 less RA.2</i>)	(194,000)

If positive, sufficient cash/near cash assets for new fellowship to retain church buildings

Settle residual assets with new fellowship

DA.3	Available cash/near cash (<i>FS.5 less sum of AD.4 and WC.3</i>)	212,000
DA.4	Disposal of church property at appraised value (<i>a final settlement will use realized proceeds if they vary from appraisal value</i>)	600,000
DA.5	Funding sources available, in cash	812,000
DA.6	Distribution to new fellowship, in cash (<i>stipulated portion: RA.2</i>)	406,000

In this example, the total residual assets of the departing fellowship are \$812,000. Based on the proposed approach for voluntary withdrawal this balance is divided equally between the new fellowship and The Presbyterian Church in Canada. The estimated value of the church property is \$600,000 and it exceeds by \$194,000 the stipulated portion for the new fellowship of \$406,000. Therefore, the example assumes that the church building is sold and then used to fund the distribution to the new fellowship. This difference of \$194,000 if raised by example from members of the congregation by way of a mortgage, community partners, or contributions could enable the new fellowship to retain the ownership of the building by making an equalization payment.

This statement must be prepared on a pro-form basis for distribution at each congregation meeting when voting occurs for voluntary withdrawal. A final statement is prepared for the determination of the actual residual balance to be distributed to the new fellowship assuming all other related procedures have been completed.

* In this example the insufficiency of \$194,000 described in the note beside **Settlement to PCC** represents the assessed value of the church building (\$600,000) minus the 50% portion of assets available to the new fellowship (\$406,000) This amount, if raised by members of the congregation by way of a mortgage or contributions could enable the new fellowship to retain ownership of the building.

**APPENDIX 5
Chronology**

2015 General Assembly

The General Assembly received one overture (Overture No. 37, A&P 2015, p. 610) to develop a process for a congregation for leaving the denomination, several for full inclusion in church life of all persons regardless of sexual orientation and gender identity, and a number for affirmation of the church’s statement on human sexuality (1994). Overture No. 37, 2015 was referred for response to the Clerks of Assembly in consultation with the Trustee Board, the Assembly Council, and the Pension and Benefits Board, (A&P 2015, p. 249, 17). Briefly, the prayer of these overtures was to permit congregations to leave the denomination with church property if the denomination either: a) approves either a redefinition of marriage to include same sex couples or the ordination of those leaders who are in a same sex marriage (in the case of the large majority of those overtures or b) disapproves such redefinition and ordination (in the case of a few overtures). A term “gracious dismissal” was used in many of the overtures.

2016 General Assembly

The General Assembly received three overtures seeking a policy for congregations for leaving the denomination. The Clerks of Assembly provided a response to The General Assembly describing church polity and identified a way to permit congregations leaving the denomination to purchase church property. This was adopted (A&P 2016, p. 23). Other overtures were received on the matter of human sexuality before the church. Life and Mission Agency and Committee on Church Doctrine provided reports on the matter of human sexuality.

2017 General Assembly

The General Assembly received further overtures. The General Assembly adopted a motion to establish a special committee re overtures and petitions re congregations considering leaving the denomination with a view to identify and summarize common concerns and to suggest a comprehensive approach for further study, and to report back to the General Assembly. A report was provided at the General Assembly. It affirmed that the denomination does not have a process for a congregation to leave and it included this paragraph: “It is clear to the Special Committee that significant consultation with and input from the Clerks of Assembly, the Assembly Council, the Committee on Church Doctrine, the Committee on Church History, the Pension and Benefits

Board, and the Trustee Board would be required in seeking to formulate any policy concerning gracious dismissal, and effecting any such policy or practice would require consultation with presbyteries involved in congregational oversight.” It also observed, “It is the observation of the special committee that the multiplicity of overtures clearly points to the existence of not only deep concerns over a doctrinal issue but also monumental implications for the unity of The Presbyterian Church in Canada. We need to pursue issues of doctrine, and equally issues of living together within the broader family which is the church. A comprehensive approach for further study must hold these two commitments in dynamic relationship with each other.”

2018 General Assembly

The General Assembly received the 2018 Clerks report, now referred to Assembly Council. The report included reference to their 2016 Clerks report, the 2017 special committee, a consultation processing arising from the 2017 special committee, and proposed “A Way Forward”.

The General Assembly received and considered various reports concerning sexuality. The General Assembly established a Special Committee of Former Moderators “to propose a way ahead that allows the mission and ministry of The Presbyterian Church in Canada to continue”, taking into consideration the sexuality overtures and the related reports from the various committees and agencies of the church, in parallel with the ongoing work of the Rainbow Communion.”

2019 General Assembly

The General Assembly received and considered the report of the Special Committee of Former Moderators that included four possible pathways as the way ahead. The 2019 General Assembly adopted Pathway B – Full Inclusion. When creating remits for voting under the Barrier Act the 2019 General Assembly adopted a recommendation to replace Full Inclusion with Remit B and Remit C and that congregations, sessions, ruling and teaching elders be granted liberty of conscience and action as contained therein on marriage and ordination. The remits were approved and were remitted to presbyteries under the Barrier Act.

2021 General Assembly

For the remits sent down under the Barrier Act by the 2019 General Assembly a report was received of the replies from the presbyteries for Remit B, 2019 and Remit C, 2019 of approved or disapproved.

The 2019 General Assembly approved Remits B and C, 2019 and they were added to the Book of Forms.

The General Assembly approved the decision of the Assembly Council to provide a response to the 2018 Clerks report at a future General Assembly committing to a report at the General Assembly 2022.

Prior to the General Assembly, a number of overtures were transmitted with a prayer to receive the Gracious Dismissal Committee report that had been completed by the committee but not received by the council. The General Assembly did not agree to deal with the Gracious Dismissal Committee report since the Assembly Council had not considered it yet and it would have been out of order to do so.

ALTERNATE GOVERNANCE

Overtures requesting alternate forms of governance

After the first vote at the 2019 General Assembly on Remits B and C, 2019, overtures and petitions that generally request reorganization of the church courts by creating autonomous theologically based synods within The Presbyterian Church of Canada or a complete restructuring of the denomination into legally organized separate entities were made to the General Assembly commencing after June 2019. Several cited “Pathway C – One Denomination – Three Streams”, presented in the 2019 report of the Special Committee of Former Moderators, as an example for their overtures. One overture identified protection from civil liability of congregations and their leadership for following their vows assuming the remits were approved.

Why has a change been requested?

In brief, the overtures and petitions express concern about changes in doctrine, in particular Remits B and C, 2019. By consequence, the overtures propose a course of action for 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 The Presbyterian Church in Canada in a manner which reflects the same character, identity, ethos and core teachings that are the way of The Presbyterian Church in Canada during the formation and adoption of subordinate standards.

Seeking the Mind of Christ

God gathers us from our scattered and individual lives into the church becoming members of the Body of Christ. While our faith is personal, it is not private and so we are called collectively as the Body of Christ to worship, to fellowship, to study and to serve using our various spiritual gifts to build up and edify the church. Our church is rooted in the Presbyterian tradition, which shapes and identifies us but does not limit us. The one Body of Christ is a shared faith. Each congregation is a representative of that body.

Discerning the Mind of Christ

When presented with the matters described in the overtures, leaders of The Presbyterian Church in Canada are called to seek the mind of Christ, together. We are called to do this as the church and not individually, to best discern the mind of Christ, in prayer, respectful dialogue and reflection on God's word. This means we seek the will of Jesus Christ, the Head of our church, in humility, patience, love and peace rather than being dominated by personal wants and preferences.

When Christians gather holding strong convictions about our faith and the church, it is understandable that there will be diversity of opinion and practice. The resulting dynamic tension creates dissonance and that is normal in a healthy organization. This dissonance has advantages for a Christian community because it means that diverse voices and perspectives can be heard and expressed for matters of theology and doctrine as we discern the mind of Christ together.

A vivid recent example of diversity, dissonance and listening occurred at the 2019 General Assembly when the Assembly received the report of the Special Committee of Former Moderators and approved Pathway B – Full Inclusion in the fifth sederunt in the afternoon of June 4, 2019. During the 10th sederunt held on June 6, 2019, commissioners approved Remits B and C to be sent to the presbyteries under the Barrier Act. These remits were a modification to Pathway B – Full Inclusion, as designed by the special committee, by introducing liberty of conscience and action for both remits. Now policy, these remits do not compel ministers and congregations to embrace same-sex marriage or the ordination of LGBTQI individuals.

This example shows the benefits of being together, seeking the Mind of Christ, as one body. Had theologically-based autonomous courts existed this outcome may not have occurred.

Jesus Christ – King and Head of the Church

The Presbyterian Church in Canada in its subordinate standards recognizes Jesus Christ as “the only king and head of the Church” and all courts are answerable to Christ for their decisions and actions. The General Assembly is understood to be the “highest” court and to have final authority in matters of organization, ministry, doctrine and discipline.

The church is made up of many members but is one body. Paul in 1 Corinthians celebrates the diversity of members that make up the one body, indicating that a church where all members are alike would be deficient – “if the whole body were hearing, where would the sense of small be?” – and the church greatly depends on the diversity of members – we cannot say to another member “I have no need of you”. In the body of Jesus, those of differing backgrounds come together, bearing witness that, in the unity of Christ, all are free to find their unique identity. This is the richness that God intended and is the body where Christians can gather to discover the riches of Christian spirituality and faith without fear.

We believe that the tradition of the church is to be respected and listened to, since it represents the conversations from many times and places. We believe that God the Holy Spirit continues to lead and guide the church. As believers, we may experience a new insight from the Lord, which must be respected but which also may be tested. The test is to the spirit of the word rather than the letter of the law. It is our common experience as believers that God's word may be spoken afresh into situations of our lives.

We believe that, while God accepts and loves all of us as who we are, we are all in constant need of reforming ourselves closer to the image of Christ.

Denominations and congregations

Denominations are historical and sociological realities. Denominations are ways for congregations sharing a common heritage – perhaps ethnic, perhaps theological, perhaps both – to work together in common mission projects. Within The Presbyterian Church in Canada there has historically been a broad spectrum of beliefs within the denomination and each congregation has had certain freedoms locally. The denomination’s usefulness grows out of the way congregations can pool resources and work together in peace and harmony to accomplish a shared vision of Christ’s mind or calling. This was reinforced in the 2016 Clerks report to the General Assembly: “Congregations are not independent bodies within our church. They are part of The Presbyterian Church in Canada which is governed by the Book of Forms and the Presbyterian system of church government.” This system of church government is conciliar; that is we are governed by courts rather than a hierarchy of individual bishops. Decisions are made in the courts of the church – sessions, presbyteries, synods and the General Assembly. We are necessarily connected by a system of study, discussion and vote on matters of policy and doctrine as Presbyterians.

The pursuit of unity, not uniformity, across a denomination like The Presbyterian Church in Canada is the quest for a proper balance between commonality and contextualization. Some practices reflect the essential identity of The Presbyterian Church in Canada and need to be shared in all congregations. Yet, not all congregations are identical within our church. They exist in particular places and minister to particular groups of people. This requires a certain amount of freedom to contextualize worship and service in those situations.

Formation of remits and changes to marriage and ordination policy

Changes in doctrine for marriage and ordination required multiple votes under the Barrier Act: 1) by the 2019 General Assembly, 2) by the presbyteries and 3) by the 2021 General Assembly. Part of law from the Church of Scotland and dating from 1697, the Barrier Act compels the General Assembly to consult with the wider church. It is designed to prevent rash decisions on profound changes to the longer-term detriment of the church.

The ultimate change in policy in 2021 occurred after a usual process of discernment through the church and over multiple Assemblies.

Safety

Concern has been expressed about the safety of certain individuals and for the beliefs they hold now due to changes to policy for marriage and ordination approved by the General Assembly.

The remits provide “liberty of conscience and action” on marriage and ordinations, which means that individual ministers, congregations and members are free to adhere to the definition of marriage as a covenant relationship between a man and a woman and to decline participation in the ordination of LGBTQI ministers or ruling elders in accordance with their established practices existing prior to 2021 General Assembly. Book of Forms 11 (attendance of members in a court) was amended by the 2021 General Assembly to formally recognize the exception for liberty of conscience and action for ordination.

Sufficient remedies for discipline exist should a member of a court try to force their beliefs on another member of the court.

Legal matters associated with Remit B and Remit C

Prior to the 2021 General Assembly, a 52 page legal opinion was obtained for legal matters associated with Remits B and C, 2019 and possible mitigating measures. This opinion is available in PC-Biz or on The Presbyterian Church in Canada website.

Practical considerations

Pathway C from the report of the former moderators proposed:

- The creation of three distinct streams within the one denomination while still sharing common commitments. Three distinct streams seem likely: Traditional, Accommodating and Affirming.

While the streams would be distinct on some matters, they would share other things in common across the multiple streams.

- Each stream would define its theological position on the marriage of LGBTQI persons and the ordination of married LGBTQI persons.
- Each stream would have distinct ordination requirements but all would be ordained within The Presbyterian Church in Canada.
- The streams would share some programs in common such as PWS&D and Pension and Benefits Board.
- The General Assembly would continue to provide oversight on matters the streams held in common.

Choosing to adopt distinct streams prolongs risk of further division and uncertainty at a time when we believe that sufficient accommodation has been made for liberty of conscience in a denomination that historically has held broad expressions of our faith. Offering a period of stability without upheaval is appealing.

At the 2019 General Assembly there appeared to be a lack of support for Pathway C because Pathway B – Full Inclusion was initially supported over Pathway C (and the two other pathways) by commissioners. Then, when an amendment was proposed to replace Pathway B with Pathway C the amendment to the motion was defeated. Finally, when the remits (with liberty of conscient and action) were voted on by the Assembly as a modification to Pathway B an amendment proposing a modified version of Pathway C, “that The Presbyterian Church in Canada has two streams that hold parallel definitions of marriage” (A&P 2019, p. 50), was also defeated.

Implementing district streams would be complicated especially for a denomination of the size of The Presbyterian Church in Canada.

We believe the time has come for healing, including from hurt and anger experienced by some, and to move forward with spirit-led mission. Our prayer is that leaders find ways to function effectively in current structures with consensus building and not view matters as insurmountable.

Responses to overtures

Recommendation ASC-022 (adopted, p. 36)

That Overture Nos. 9, 10, 11, 2020; 1, 10, 12, 16, 17, 18, 20, 21, 22, 23, 24, 25, 29, 31, 33, 38, 46, 48, 50, 51, 75, 90, 2021 dealing with alternate governing bodies be answered in terms of the above report.

Recommendation ASC-023 (adopted, p. 37)

That Overture Nos. 2, 6, 10, 11, 12, 14, 15, 17, 18, 20, 22, 23, 24, 25, 26, 27, 28 and 29, 2017; 9, 19, 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; 8, 10, 2022 dealing with congregations seeking to leave The Presbyterian Church in Canada with church property be answered in terms of the above report.

OTHER BUSINESS OF THE ASSEMBLY COUNCIL

MINIMUM STIPEND 2023

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)

The minimum stipend percentage increase for 2023 will be set according to the 2007 policy and reported to the church in June 2021 when available (see p. 98–99).

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 and the Healing and Reconciliation program of the Life and Mission Agency. To this end a committee on Healing and Reconciliation has been appointed by the Assembly Council to keep the Council itself up to date on these ministries.

In March of 2022 the Council welcomed Allyson Carr and Katharine Sisk, from Justice Ministries, to present and update on the Calls to Action and the Healing and Reconciliation program. Yvonne Bearbull, director of the Kenora Fellowship will be invited to the November 2022 Assembly Council meeting to offer reflections on her ministry.

The 2019 General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples as a framework for our own work of reconciliation. This continues to be important and challenging work for the church.

Recommendation ASC-024 (adopted, p. 33)

That the resources of the Life and Mission Agency and Justice Ministries regarding the work of Healing and Reconciliation be commended to the wider church for education.

These resources can be obtained directly from the Justice Ministries department and online at presbyterian.ca/healing.

CONVENING THE 2022 GENERAL ASSEMBLY

In November, the Assembly Council adopted a motion that would invite the Moderator to convene an in-person General Assembly subject to confirmation (by January 15, 2022) by Wilfrid Laurier University that they would be able to host, given the shifting pandemic restrictions. A special meeting of the Assembly Council was held in January when it became apparent that an in-person Assembly could not be assured. At that meeting, a wide variety of views were shared and in the end the Council agreed to invite the Moderator to convene the General Assembly in an online format similar to 2021. A recommendation to homologate (approve in retrospect) this decision will be included in the report of the Business Committee, thereby giving commissioners the responsibility to authorize the arrangements for the 2022 General Assembly.

KNOX COLLEGE

In response to requests from the Board of Governors of Knox College, the Assembly Council considered two matters.

The first was the approval of the position description for the Principal and the granting of permission to circularize presbyteries in view of the retirement of the Rev. Dr. John Vissers as Principal.

The second was a request to approve a Letter of Intent between Knox College, The Presbyterian Church in Canada and the University of Toronto that facilitates the sale of the Knox College properties and a long term (40 year) lease of the academic wing so that Knox College can continue to provide theological education in their current location. In keeping with the terms of the original granting of the land, the proceeds from the sale of the property must be used for theological education within The Presbyterian Church in Canada, a mission that Knox College gladly pursues with dedication and faithfulness.

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. Particular thanks is noted for those members whose terms expire with this General Assembly: Ms. Sandra Cameron Evans, the Rev. Cherie Inksetter, Ms. Vivian Ketchum, Mr. Peter Kinch, the Rev. Dr. Daniel Scott, the Rev. Dr. John-Peter Smit, Ms. Cindy Stephenson, Ms. Carol Stymiest. Special thanks is extended to Ms. Sandra Cameron Evans for service as convener since 2018.

The resignations of Mr. David Campbell, Dr. David Jennings and the Rev. Geoffrey Jay and were received and accepted, with thanks for their service to the church.

Sandra Cameron Evans
Convener

Stephen Kendall
Secretary

THE PRESBYTERIAN CHURCH IN CANADA**2023 MINIMUM STIPEND AND ALLOWANCE SCHEDULE**

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

Categories: (see Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
Basic Stipend 2022: (see Notes 2 & 3) the increment has been adjusted and COLA of 5.1% has been applied to the minimum stipend grid (see Note 1)	40,068	37,746	35,431
Basic Stipend 2023: (see Notes 2 & 3)	42,111	39,671	37,238
Increment: (see Note 4)	963	887	805

MINIMUM STIPEND

Starting Stipend 2023	42,111	39,671	37,238
After 1st increment	43,074	40,558	38,043
After 2nd increment	44,037	41,445	38,848
After 3rd increment	45,000	42,332	39,653
After 4th increment	45,963	43,219	40,458
After 5th increment	46,926	44,106	41,263
After 6th increment	47,889	44,993	42,068
After 7th increment	48,852	45,880	42,873
After 8th increment	49,815	46,767	43,678

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) \$31,162 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: \$190 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) \$79,680 per annum effective January 1, 2023.
Effective January 1, 2023 the members contribution level is 7.5% 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, 2021

RECEIPTS	2021	2022	2023
	Actual	Budget	Defeated
	\$	\$	Budget
			\$
Presbyterians Sharing	5,362,620	6,000,000	5,900,000
Individual Presbyterians Sharing	342,220	250,000	250,000
Income from Investments	527,403	300,000	300,000
Income from Estates	5,235	10,000	10,000
AMS Contributions	41,469	40,000	40,000
Income from Other Sources	44,357	83,000	83,000
Bequest Revenue	46,321	50,000	30,000
CEWS	485,701	0	0
Total Receipts	6,855,326	6,733,000	6,613,000
GENERAL ASSEMBLY/ASSEMBLY COUNCIL			
General Assembly	170,676	292,728	271,760
Assembly Council/Committees	61,310	51,103	61,103
Assembly Council/Secretary's Office	588,284	646,483	654,007
Archives	1,073	15,878	15,878
Total General Assembly/Assembly Council	821,343	1,006,192	1,002,748
LIFE AND MISSION AGENCY			
Program Support and Administration	2,255,652	2,012,118	
Ministry and Church Vocations	17,364	90,328	
Stewardship and Planned Giving	49,333	135,891	
Justice Ministries	51,122	80,531	
Regional Resourcing	330,835	488,000	
International Ministries	755,213	911,916	
Communications	81,160	82,485	
Canadian Ministries	1,356,703	1,494,051	
Indigenous Ministries	200,000	200,000	
Total Life and Mission Agency	5,097,383	5,452,443	5,433,784
SUPPORT SERVICES			
Administration	818,072	850,500	860,703
Building Maintenance	326,756	319,392	319,392
Missionary Residence	(8,704)	0	0
Financial Services	187,487	180,000	174,111
Printing and Distribution	62,123	82,000	72,000
Sub-Total	1,385,734	1,431,392	1,426,206
Approved by GA – Colleges	613,180	544,973	536,262
Total Support Services	1,998,914	1,976,365	1,962,468
TOTAL NET EXPENDITURES	7,917,639	8,435,000	8,399,000
NET EXPENDITURES IN EXCESS OF RECEIPTS	(1,062,313)	(1,702,000)	(1,786,000)
Opening Balance Operating Fund	1,535,653	1,713,466	1,711,466
Net Transfer from Restricted Fund	1,240,126	1,700,000	1,700,000
Closing Balance Operating Fund	1,713,466	1,711,466	1,625,466
Breakdown of Transfers from Restricted to Operating			
Transfer from Restricted Fund	40,126	1,400,000	1,400,000
Transfer from Presbyterians Sharing Legacy Fund	1,200,000	300,000	300,000
	1,240,126	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

2023 College Grant Distribution	Knox College	Presbyterian College	St. Andrew's Hall
	66%	22%	12%
	353,933	117,978	64,351

THE PRESBYTERIAN CHURCH IN CANADA
Forecast of Receipts & Expenditures
For the period 2024 to 2026

RECEIPTS	2024	2025	2026
	\$	\$	\$
Presbyterians Sharing	5,800,000	5,700,000	5,600,000
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	6,540,000	6,440,000	6,340,000
TOTAL ALL EXPENDITURES	8,240,000	8,140,000	8,040,000
NET EXPENDITURES IN EXCESS OF RECEIPTS	(1,700,000)	(1,700,000)	(1,700,000)
Opening Balance Operating Fund	1,625,466	1,625,466	1,625,466
Transfer from Restricted Fund	1,700,000	1,700,000	1,700,000
Closing Balance Operating Fund	1,625,466	1,625,466	1,625,466
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, 2021

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, 2021

	Operating Fund	Restricted Funds	Endowment Funds	2021 Total	2020 Total
	\$	\$	\$	\$	\$
Assets					
Current assets					
Cash	311,557	2,536,659	2,106,392	4,954,608	3,593,312
Accounts receivable	1,689,477	1,465,094	6,831	3,161,402	3,796,994
Prepaid expenses and sundry assets	28,518		2,224	30,742	29,289
Loans/mortgages receivable – current		423,112		423,112	217,084
Executive staff mortgages receivable current		11,725		11,725	7,257
	2,029,552	4,436,590	2,115,447	8,581,589	7,643,936

Investments	79,137,659	51,371,553	130,509,212	119,949,743
Loans/mortgages receivable	1,764,735		1,764,735	2,171,875
Executive staff mortgages receivable	577,431		577,431	589,144
Capital assets	408,758	926,000	1,334,758	1,403,371
Properties held for congregational use	1,635,630		1,635,630	1,786,346
Other assets		16,135	16,135	12,582
	83,524,213	52,313,688	135,837,901	125,913,061
	2,029,552	87,960,803	54,429,135	144,419,490
Liabilities and Fund Balances				
Current liabilities				
Accounts payable and accruals	316,086	4,217,287	234,573	4,767,946
Gift annuities payable – current		146,865		146,865
	316,086	4,364,152	234,573	4,914,811
		1,778,814		1,778,814
	316,086	6,142,966	234,576	6,693,625
	1,713,466	81,817,837	54,194,562	137,725,865
	2,029,552	87,960,803	54,429,135	144,419,490

**The Presbyterian Church in Canada
Statement of Revenues and Expenses and Changes in Fund Balances
For the year ended December 31, 2021**

	Operating Fund	Restricted Funds	Endowment Funds	2021 Total	2020 Total
	\$	\$	\$	\$	\$
Revenues					
Contributions					
Presbyterians Sharing – congregations	5,362,620			5,362,620	5,449,736
Presbyterians Sharing – individuals	342,220			342,220	200,343
Contributions re work of L&M Agency					
Women’s Missionary Society					35,000
Atlantic Mission Society	41,469			41,469	38,939
Presbyterian World Service & Development		1,907,337		1,907,337	2,399,588
Donations, bequests and gifts	51,556	2,663,132	415,192	3,129,880	3,183,148
Proceeds from dissolved congregations		1,912,628		1,912,628	2,934,059
	5,797,865	6,483,097	415,192	12,696,154	14,240,813
Other revenues					
Income from investments	527,403	9,919,192	3,077,202	13,523,797	16,182,419
Government grants (CEWS)	485,701	-		485,701	941,898
Income from other sources	44,357	2,692	260,576	307,625	491,235
	6,855,326	16,404,981	3,752,970	27,013,277	31,856,365
Expenses					
Operating agencies					
General Assembly and its Council	821,343			821,343	727,336
Life & Mission Agency	5,097,382			5,097,382	5,389,073
Support Services	1,385,734			1,385,734	1,311,459
	7,304,459			7,304,459	7,427,868
Distributions and other					
Fund distributions		8,928,535	561,559	9,490,094	7,593,464
Grants to colleges	613,180			613,180	633,007
Amortization of capital assets		53,968	64,963	118,931	149,026
	7,917,639	8,982,503	626,522	17,526,664	15,803,365
Excess (deficiency) of revenues over expenses for the year	(1,062,313)	7,422,478	3,126,448	9,486,613	16,053,000
Balance – Beginning of year	1,535,653	75,663,581	51,040,018	128,239,252	112,186,252
Interfund transfers					
Transfer pre-approved for operational use	1,240,126	(1,268,222)	28,096		
Balance – End of year	1,713,466	81,817,837	54,194,562	137,725,865	128,239,252

The Presbyterian Church in Canada – J.B. Maclean Bequest Fund
Statement of Financial Position as at December 31, 2021 (Draft - February 21, 2022)

	Operating Fund	Board Restricted Funds	McTavish Fund	2021 Total	2020 Total
	\$	\$	\$	\$	\$
Assets					
Current					
Cash and investment certificates	170,372	188,770	20,428	379,570	363,119
Accounts receivable	10,870			10,870	10,661
Inventory	3,139			3,139	1,366
Prepaid expenses and deposits	2,224			2,224	3,331
Due from Operating Fund	-	87,461		87,461	87,461
	<u>186,605</u>	<u>276,231</u>	<u>20,428</u>	<u>483,264</u>	<u>465,938</u>
Portfolio Investments	2,731,884			2,731,884	2,553,818
Property and Equipment	926,000			926,000	940,648
	<u>3,844,489</u>	<u>276,231</u>	<u>20,428</u>	<u>4,141,148</u>	<u>3,960,404</u>
Liabilities					
Current					
Accounts payable and accrued liabilities	38,151			38,151	36,159
Deferred revenue	113,684			113,684	80,248
Promissory note payable	50,000			50,000	50,000
Obligation owing to other funds	87,461			87,461	87,461
Bank loan payable	44,444			44,444	60,000
	<u>333,740</u>			<u>333,740</u>	<u>313,868</u>
Fund balances	3,510,749	276,231	20,428	3,807,408	3,646,536
	<u>3,844,489</u>	<u>276,231</u>	<u>20,428</u>	<u>4,141,148</u>	<u>3,960,404</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, 2021 (Draft – February 21, 2022)

	Operating Fund	Board Restricted Funds	McTavish Fund	2021 Total	2020 Total
	\$	\$	\$	\$	\$
Revenues					
Revenue from Conference Centre	224,595			224,595	266,886
Investment income		143,617		143,617	117,581
Unrealized portfolio gains (losses)	147,733			147,733	245,523
Other revenues	226,381	119,329		345,710	142,592
	<u>598,709</u>	<u>262,946</u>		<u>861,655</u>	<u>772,582</u>
Expenditures					
Operating expenses	485,535			485,535	528,873
Other	149,957	328		150,285	96,343
	<u>635,492</u>	<u>328</u>		<u>635,820</u>	<u>625,216</u>
Excess (deficiency) of revenues over expenditures	(36,783)	262,618		225,835	147,366
Amortization/capitalization	64,963			64,963	87,510
Excess (deficiency) of revenues over expenditures	(101,746)	262,618		160,872	59,856
Inter-fund transfers	216,561	(216,561)			
Fund balance, beginning of year	3,395,934	230,174	20,428	3,646,536	3,586,680
Fund balance, end of year	<u>3,510,749</u>	<u>276,231</u>	<u>20,428</u>	<u>3,807,408</u>	<u>3,645,536</u>

**The Presbyterian Church in Canada – Pension Fund
Statement of Net Assets Available for Plan Benefits
As at December 31, 2021**

	2021	2020
	\$	\$
Assets		
Cash	5,962,757	7,160,340
Investments	344,525,299	313,391,784
Contributions and other receivables	1,129,994	525,668
Accrued interest and dividends receivable	190,726	184,252
	<u>351,808,776</u>	<u>321,262,044</u>
Liabilities		
Accounts payable and accrued liabilities	288,784	282,585
Net Assets Available for Plan Benefits	<u><u>351,519,992</u></u>	<u><u>320,979,459</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, 2021**

	2021	2020
	\$	\$
Increase in Assets		
Contributions		
Employer – annual normal costs	1,821,319	1,939,438
Employer – special payments	5,043,029	4,727,658
Plan members	3,414,974	3,636,447
Interest and dividend income	8,446,312	9,382,902
Net realized and unrealized gains on investments	6,263,771	395,999
Change in unrealized gains on investments	26,245,567	14,881,084
Other income	26,346	15,530
	<u>51,261,318</u>	<u>34,979,058</u>
Decrease in Assets		
Benefit payments to retirees	14,856,628	14,509,113
Termination refunds	3,551,094	2,256,297
Administrative expenses	2,313,063	2,591,230
	<u>20,720,785</u>	<u>19,356,640</u>
Increase in net assets available for plan benefits during the year	30,540,533	15,622,418
Net assets available for plan benefits – Beginning of year	<u>320,979,459</u>	<u>305,357,041</u>
Net assets available for plan benefits – End of year	<u><u>351,519,992</u></u>	<u><u>320,979,459</u></u>

**Colleges
Knox, Presbyterian and St. Andrew's Hall
As at December 31, 2021**

	Knox*	Presbyterian	St. Andrew's	2021	2020
	College	College	Hall	Total	Total
	\$	\$	\$	\$	\$
Assets					
Current assets	1,120,970	473,753	4,161,747	5,756,470	5,236,669
Loans receivable	-	20,315	55,000	75,315	86,265
Investments	26,625,522	3,217,069	19,034,544	48,877,135	44,348,080
Capital assets	3,963,680	904,490	6,825,728	11,693,898	12,411,431
Total assets	<u>31,710,172</u>	<u>4,615,627</u>	<u>30,077,019</u>	<u>66,402,818</u>	<u>62,082,445</u>
Liabilities and Funds/Surplus Balances					
Liabilities	3,906,750	269,014	6,221,830	10,397,594	10,497,734
Funds/surplus balances	27,803,422	4,346,613	23,855,189	56,005,224	51,584,711
Total liabilities and fund/surplus balances	<u>31,710,172</u>	<u>4,615,627</u>	<u>30,077,019</u>	<u>66,402,818</u>	<u>62,082,445</u>
Excess of revenues over expenditures for the year	(200,365)	662,579	1,466,810	1,929,024	1,478,479

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, 2021**

	2021	2020
	\$	\$
Assets		
Cash	161,288	97,553
Accounts receivable	997	654
Investments	1,053,170	983,437
	1,215,455	1,081,644
Liabilities and Fund Balances		
Accounts payable and accrued liabilities	30,482	30,130
Deferred revenue	-	10,887
	30,482	41,017
Trust Funds	1,184,973	1,040,627
	1,215,455	1,081,644

**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, 2021**

	2021	2020
	\$	\$
Revenues		
Synodical givings	116,923	135,695
Legacies received – unrestricted	8,715	7,666
Glad Tidings subscriptions		20
Individual gifts	4,087	6,392
Canadian periodical grant	10,887	
Haiti	(31,245)	1,238
India	6,028	(18,639)
Ref. Montreal	3,606	1,010
Kenora Fellowship Centre	(5,810)	(9,924)
Interest and other	367	1,669
Canada Emergency Wage Subsidy	45,891	44,304
	159,449	169,421
Expenditures		
Life and Mission Agency	-	35,000
Salaries and benefits	153,825	222,788
Administration	15,587	24,673
Glad Tidings expenses		3,376
Council meeting	2,088	1,242
Grants	150	2,150
	171,650	289,229
Excess (deficiency) of revenue over expenditures for the year	(12,201)	(119,808)
Transfer from Internally Restricted and Endowment Fund	12,201	119,808

ATLANTIC MISSION SOCIETY

To the Venerable, the 147th 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 Atlantic Mission Society provides financial support to Presbyterians Sharing and PWS&D projects from the general Society level and from 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 the Assembly Council, the Life and Mission Agency Committee, the International Affairs Committee and PWS&D Committee. Members also work with and support financially one synod and two presbytery camps.

The Atlantic Mission Society 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 2021 was held using Zoom.

At the annual meeting it was decided to divest approximately \$60,000 of invested shares and the proceeds be designated to the following recipients in equal share: Presbyterians Sharing; PWS&D; Canadian Ministries; International Ministries and the Priorities for Mission Fund.

Although COVID-19 restricted the holding of many auxiliary and presbyterial meetings, the work of the Atlantic Mission Society continued. We are grateful to the members who continued with their offerings to support the mission work of the Atlantic Mission Society. There was a reduction in offerings since auxiliaries did not meet on a regular basis because of COVID 19. 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 and is now available electronically.

There is much to celebrate in the Atlantic Mission Society, both at the local and general society level. However, as with many groups, the 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 giving 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 Atlantic Synod 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 empowers. 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 Atlantic Mission Society auxiliaries develop Lenten, Advent or other seasonal challenges to support the Canadian Foodgrains 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 147th 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 General Assembly proposed by the Committee on Business during the first sederunt. As a way of expediting the

committee's work so its report can be included with the others in PC-Biz for the consideration of commissioners, it met by teleconference prior to the 2022 General Assembly.

Book of Forms 308 describes the responsibilities of this committee. Briefly, it receives documents transmitted to the General 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 six unREFERRED Overtures and three petitions. The committee recommends that four of the Overtures and one of the petitions be answered by decisions taken at this Assembly on reports from other church bodies that address the same subjects; one Overture and two petitions be referred; and one be answered by this Assembly. The committee proposes that all nine recommendations be adopted by the consent of the Assembly.

OVERTURE NO. 11, 2022 (p. 333)

Re: Report re gracious dismissal

It is the prayer of Overture No. 22, 2022 that the 2022 General Assembly consider the recommendations of the Assembly Council sub-committee regarding a process for congregations to negotiate terms for leaving the denomination with assets. Since the Assembly Council report is expected to include a response to Overtures addressing the question of congregational departure (see ASC-023, Assembly Council, p. 80–96, 37), the committee makes the following recommendation.

Recommendation BOV-001 (adopted, p. 18)

That the prayer of Overture No. 11, 2022 re report re gracious dismissal be answered by the decision taken by the 2022 General Assembly on the Assembly Council recommendations regarding congregational departure.

OVERTURE NO. 12, 2022 (p. 333–34)

Re: Expanding benefits for mental health support

It is the prayer of Overture No. 12, 2022 that the mental health of leadership within The Presbyterian Church in Canada be prioritized by expanding benefits to a minimum of \$2,500 per year and by expanding practitioners to include, at a minimum: psychotherapists, counsellors and spiritual advisors. The Pension and Benefits Board report addresses referred Overture No. 9, 2022 re expanding benefits for mental health (see PAB-005, Pension and Benefits Board, p. 272–73, 45), therefore the committee makes the following recommendation.

Recommendation BOV-002 (adopted, p. 18)

That the prayer of Overture No. 12, 2022 re expanding benefits for mental health support be answered by the Pension and Benefit Board report to the 2022 General Assembly on mental health support.

OVERTURE NO. 13, 2022 (p. 334–35)

Re: Liberty of conscience and financial support for possible legal costs

It is the prayer of Overture No. 13, 2022 that the General Assembly commit to providing full financial support for all legal costs incurred by a minister or a session arising from their exercising of liberty of conscience and action with respect to the definition of marriage and rules for ordination. The Assembly Council has prepared a response to Overture No. 41, 2021 re liberty of conscience and indemnity for possible claims (see ASC-011, Assembly Council, p. 72, 33), therefore the committee proposes the following recommendation.

Recommendation BOV-003 (adopted, p. 18)

That the prayer of Overture No. 13, 2022 re liberty of conscience and financial support for possible legal costs be answered by the decision taken by the 2022 General Assembly on the Assembly Council recommendation regarding liberty of conscience and financial support for possible legal costs.

OVERTURE NO. 14, 2022 (p. 335)

Re: Expanding benefits for mental health support

It is the prayer of Overture No. 14, 2022 that the mental health of leadership within The Presbyterian Church in Canada be prioritized by expanding benefits to a minimum of \$2,500 per year and by expanding practitioners to include, at a minimum: psychotherapists, counsellors and spiritual advisors. The Pension and Benefits Board report addresses Overture No. 9, 2022 re

expanding benefits for mental health (see PAB-005, Pension and Benefits Board, p. 272–74, 45), therefore the committee makes the following recommendation.

Recommendation BOV-004 (adopted, p. 18)

That the prayer of Overture No. 14, 2022 re expanding benefits for mental health support be answered by the Pension and Benefit Board report to the 2022 General Assembly on mental health support.

OVERTURE NO. 15, 2022 (p. 335–36)

Re: Repatriation of the Manitou/Iniskim Stone

It is the prayer of Overture No. 15, 2022 that the General Assembly adopt a resolution of support for efforts to repatriate the Manitou/Iniskim Stone and to share that resolution with member churches, ecumenical partners and the Manitou/Iniskim Repatriation Organizing Team as a way of helping to help create awareness and encourage the return of the Manitou/Iniskim Stone.

Recommendation BOV-005 (adopted, p. 18)

That the prayer of Overture No. 15, 2022 re repatriation of the Manitou/Iniskim Stone be referred to the Life and Mission Agency, in consultation with the National Indigenous Ministries Council.

OVERTURE NO. 16, 2022 (p. 336–37)

Re: Review of 2021 General Assembly

It is the prayer of Overture No. 16, 2022 that the General Assembly appoint an independent committee to review the actions of the Assembly Council leading up to the 2021 General Assembly and to conduct a survey of commissioners regarding their experience and to report to the 2023 General Assembly. Since all the decisions of the Assembly Council regarding the 2021 General Assembly were ratified by the General Assembly itself and since the commissioners were already invited to complete a detailed evaluation of that Assembly that helped to influence the design of the 2022 General Assembly, the committee proposes the following recommendation.

Recommendation BOV-006 (adopted, p. 18)

That since the prayer of the overture has already been addressed by the church, that Overture No. 16, 2022 re review of the 2021 General Assembly be answered in terms of the above analysis.

PETITION NO. 1, 2022 (p. 338)

Re: Permission to withdraw from the denomination

This petition, submitted by the session of Galilee Church, asks the General Assembly to allow the congregation to withdraw from The Presbyterian Church in Canada without forfeiture of assets (see ASC-023, Assembly Council, p. 96).

Recommendation BOV-007 (adopted, p. 18)

That Petition No. 1, 2022 re permission to withdraw from the denomination be answered by the decision taken by the 2022 General Assembly on the Assembly Council recommendations regarding congregational departure.

PETITION NO. 2, 2022 (p. 338–39)

Re: Request for compassionate help and understanding

This petition from the Presbytery of Western Han-Ca and expressed as submitted in conjunction with the Presbytery of Eastern Han-Ca, states that the passing of Remits B and C, 2019 by the 2021 General Assembly has caused these two presbyteries to face their most challenging crisis since their creation. It expresses the hope that The Presbyterian Church in Canada will continue to show great understanding of their struggles and offer help. Since the Assembly Council has a prophetic role within its terms of reference to dream about the future of the church and seek to be a leading edge of what the church might be in the future and to call the church to account when in need of critique, the committee believes the Assembly Council is an appropriate body to receive and consider this overture.

Recommendation BOV-008 (referred, p. 32)

That Petition No. 2, 2022 re request for compassionate help and understanding be granted and referred to the Assembly Council for exploration.

PETITION NO. 3, 2022 (p. 339–40)

Re: Request for compassionate help and understanding

This petition from the Presbytery of Eastern Han-Ca, and expressed as submitted in conjunction with the Presbytery of Western Han-Ca, states that the passing of Remits B and C, 2019 by the 2021 General Assembly has caused these two presbyteries to face their most challenging crisis since their creation. It expresses the hope that The Presbyterian Church in Canada will continue to show great understanding of their struggles and offer help. Since the Assembly Council has a prophetic role within its terms of reference to dream about the future of the church and seek to be a leading edge of what the church might be in the future and to call the church to account when in need of critique, the committee believes the Assembly Council is an appropriate body to receive and consider this overture.

Recommendation BOV-009 (referred, p. 32)

That Petition No. 3, 2022 re request for compassionate help and understanding be granted and referred to the Assembly Council for exploration.

Charles Greaves
Convener

COMMITTEE ON BUSINESS

To the Venerable, the 147th General Assembly:

The Business Committee presents the following report and recommendations to facilitate the running of the 2022 General Assembly. The PC-Biz platform facilitates both the real-time aspects of the Assembly (voting, amendments, moving and seconding recommendations and requesting to speak) and functions as a repository for all the reports, recommendations and resources for the Assembly. The PC-Biz web address for the General Assembly is assembly.presbyterian.ca. Commissioners and young adult and student representatives will start their Zoom meeting to view each sederunt through this website.

ONLINE GENERAL ASSEMBLY

In January, the Assembly Council agreed to ask the Moderator of the 2021 General Assembly to convene an online Assembly from June 5–8, 2022. At that time, the province of Ontario was in a lockdown due to the ongoing pandemic and so the Council determined that an in-person General Assembly could not, with confidence, be held this year.

AUTHORIZED TO MAKE DECISIONS

The PC-Biz platform was introduced and used by the 2021 General Assembly. To authorize its use for voting and the recording of all decisions the following recommendation is made. Many of the key role and production volunteers and staff from last year will continue to support to this Assembly. Commissioners and other participants in the Assembly will be trained throughout May to conduct the business of the Assembly using this technology.

Recommendation BUS-001 (adopted, p. 14)

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. Since it is important for all commissioners to be able to focus on the business of the Assembly, commissioners are asked to refrain from displaying messages on their Zoom screen or background.

Recommendation BUS-002 (adopted, p. 14)

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-003 (adopted, p. 14)

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

A speaking time limit helps 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 available for discussion and decision-making. The order of speakers will be the prerogative of the Moderator.

Recommendation BUS-004 (adopted as amended, p. 14)

That commissioners and responding conveners be permitted to speak for a maximum of two minutes each time they are recognized by the Moderator.

SEDERUNTS

The Assembly's first sederunt will be held immediately following opening worship on Sunday, June 5. 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-005 (adopted, p. 14)

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

All reports, supporting documents and information are on PC-Biz (assembly.presbyterian.ca).

The provisional agenda for the 2022 General has been prepared within the schedule of June 5–8, 2022. Outlined in this section, the sederunts, the order of presenting reports and orders of the day are shown.

Sederunts and Agenda

The provisional agenda is outlined below in the following sections: sederunts with orders of the day indicated and order of presenting the reports. (Note that all times are Eastern Standard Time):

Sunday, June 5, 2022

2:00 pm Assembly Opening Worship

Sederunt 1

Territorial Acknowledgement

Constitution of Assembly

Commissioner Orientation

Roll of Assembly, Students and Young Adult Representatives

Election and Installation of Moderator

A Service of Commissioning

Committee to Advise with the Moderator

Committee on Business (including setting the agenda for the Assembly)

Committee to Nominate Standing Committees (Introduction)

Closing worship

- 4:30 pm Adjourment
- Monday, June 6, 2022
 - 12 noon Sederunt 2
 - Worship
 - Business (see below)
 - 1:30 pm Stated Hour
 - 2:30 pm Adjourment
 - 4:00 pm Sederunt 3
 - Worship
 - Business (see below)
 - Moderator of the 2021 General Assembly: The Rev. Daniel D. Scott
 - 6:30 pm Adjourment
- Tuesday, June 7, 2022
 - 12 noon Sederunt 4
 - Worship
 - Business (see below)
 - 1:30 pm Stated hour: Guest: Geoffrey Cameron (Director, Office of Public Affairs, Bahai Community of Canada)
 - 2:00 pm Worship (Confession to LGBTQI People)
 - 2:30 pm Adjourment
 - 4:00 pm Sederunt 5
 - Worship
 - Business (see below)
 - 6:30 pm Worship and Adjourment
- Wednesday, June 8, 2022
 - 12 noon Sederunt 6
 - Worship
 - Business (see below)
 - 1:30 pm Stated hour: Guest: The Rev. Michael Blair (General Secretary, United Church of Canada)
 - 2:30 pm Worship and Adjourment
 - 4:00 pm Sederunt 7
 - Worship
 - Business (see below)
 - Young Adult Representatives
 - Commission re Matters Left Uncared for or Omitted
 - Adoption of Minutes
 - Completion of Business
 - 6:30 pm Closing Worship and Adjourment

Business Agenda

The agenda for the periods of business will focus on moving through the recommendations in each of the reports presented to the General Assembly, subject to amendment or 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)
- Special Committee re Confession to LGBTQI People (SCC)
- National Indigenous Ministries Council (NIM)
- 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 re Petitions 1 and 2, 2021 (SCP)
Assembly Council (ASC)
Clerks of Assembly (CLK)
Church Doctrine Committee (CDC)
Committee to Examine Records (CER)
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
Committee on Business
Special Committees of 2022 General Assembly
Moderator nominates special committees
Committee to Confer with the Moderator (Terms of Reference)

Recommendation BUS-006 (adopted, p. 15)

That the agenda listed above be approved, subject to changes proposed in further reports of the Committee on Business.

RECEIVE AND CONSIDER REPORTS

The recommendation below 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. 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-007 (adopted, p. 14)

That the reports of standing and special committees listed in PC-Biz be received and considered.

There are reports submitted to the General Assembly that do not have recommendations and these include: Atlantic Mission Society, Maclean Estate Committee, Presbyterian Church Building Corporation, Trustee Board, St. Andrew's Hall Board, Presbyterian College Board, Women's Missionary Society. An introductory video will be shown at the Assembly and at that time there will be a recommendation to adopt these reports.

There are two reports submitted for information to this Assembly: Nominations (from presbyteries for Moderator and various positions) and the Special Committee re Appeal No. 1, 2021.

Recommendation BUS-008 (adopted, p. 14)

That the reports of Nominations and Special Committee re Appeal No. 1, 2021 be adopted.

CONSENT RECOMMENDATION

A consent recommendation is intended to be used for recommendations that are expected not to require discussion by the court in order to allow more time for subjects that do require further prayerful deliberation. Some committees will propose that two or more of the report's recommendations be adopted by consent. At that moment, any commissioner may ask for one (or more) of the recommendations to be removed from the consent agenda in order for it to be discussed and voted on in the usual manner. This is done by proposing an amendment (using Submit Motion in PC-Biz) to the consent recommendation as presented. It is also permitted to simply request to speak to the recommendation and ask that an item be removed. The request to remove such a recommendation is not to be debated.

DISSENT

Dissents to any recommendation, (Book of Forms 295) may be submitted by email to the Committee on Business through Terrie-Lee Hamilton at thamilton@presbyterian.ca. Commissioners are to use the dissent forms available for download on PC-Biz in the Resources section (be sure to indicate the PC-Biz recommendation number). Insofar as possible, dissents must be forwarded close to the time that the decision is made and no later than the end of that day. Reasons for dissent will be accepted up to ten days from the date the decision is made. Those who wish to have reasons for their dissent to appear in the Assembly minutes must ensure their reasons do not exceed 250 words.

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 as amended, p. 15)

That the preparation and sending of Loyal Addresses be left in the hands of the Moderator.

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. Commissioners also need to present their amendments at the appropriate time by seeking recognition in SessionSync on PC-Biz.

Recommendation BUS-010 (adopted, p. 14)

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 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 committees of this Assembly are recommended by the Committee on Business.

In light of the schedule of the on-line General Assembly, the Committee on Business and the Committee on Bills and Overtures met by video conference and the Committee to Examine Records met in person in late April and early May to prepare their reports to the Assembly.

Recommendation BUS-011 (adopted, p. 14)

That the committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: Mr. Charles Greaves

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

Commissioners who are clerks of presbytery or synod: the Rev. Dr. Teresa Charlton, the Rev. Sean Foster, the Rev. Dr. P.A. Sandy McDonald, the Rev. John Paeng, the Rev. Barbara Piloow, the Rev. Joyce Yanishevski

Committee on Business

Convener: Mr. John I.F. Barrett

Members: the Rev. Marianne Emig Carr, Ms. Linda Mackinnon, the Rev. Richard Watson

Committee to Confer with the Moderator and Terms of Reference

Convener: the Rev. Dr. Daniel Scott

A Clerk of the General Assembly

Members: the Rev. Matthew Brough, the Rev. Jinsook Khang, the Rev. P.A. Sandy McDonald, Mr. Robert Munnik, the Rev. Dr. Mona Scrivens, Ms. Bonnie Street

Committee to Examine Records

Members: Ms. Ann Forsyth, Ms. Candy Grant, the Rev. Grant Visser

LEAVE TO SIT

Recommendation BUS-012 (adopted, p. 14)

That the Committee to Nominate Standing Committees, the Assembly Council and the Committee on Education and Reception (Life and Mission Agency Committee) 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-013 (adopted, p. 14)

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

Young adult representatives are named by presbyteries and 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. In 2021, the Assembly also agreed that Young Adult Representatives be granted permission to move and second motions on the floor of the Assembly. The PC-Biz platform has been programmed to facilitate this change.

This year, the young adult representatives will be invited to advise the court on the recommendations they select. The advisory vote will be announced prior to the commissioners entering their 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, 2022

This year, there are 10 referred overtures that have been forwarded to standing committees and six unreferred overtures before the Bills and Overtures Committee, which will recommend to the Assembly actions for them.

The texts of the overtures are found among the reports of the Assembly in PC-Biz as:

Referred Overtures – 2022 (OVR) (see p. 328–32)

Unreferred Overtures – 2022 (OVU) (see p. 333–37)

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.

PETITIONS, REFERENCES, CORRECTIVE CASES AND APPEALS

This year three petitions were received and forwarded to the Committee on Bills and Overtures. The text of the petitions can be found among the reports to the Assembly at Petitions (PET).

At the time of preparing this report, there are no references, corrective cases or appeals for this Assembly.

NOTICES OF MOTION

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Pension Plan be reconsidered (Pension and Benefits Board, Recommendation PAB-004, p. 272, 45).

John I.F. Barrett
Convener

COMMITTEE ON CHURCH DOCTRINE

To the Venerable, the 147th General Assembly:

The Committee on Church Doctrine met twice online in order to carry on their work on behalf of the church. The work of the committee is continuing on various topics. We are not ready to bring final versions of many of these subjects as yet. This is partly due to the many responses we received from the church at large. To honour and incorporate many helpful suggestions, the committee decided to continue the work rather than bringing documents requiring more work to this General Assembly.

We are thankful for the many pertinent and important suggestions we received for the study guide for *Living in God's Mission Today*. From a few responses, it became clear that its length and the way the content is presented are not suitable for smaller sized congregations without resources, both human and material. With continual decline of membership as well as corresponding resources, mission is critical for each and every congregation. From the feedback, it is quite clear that the current format of the study is good for those who are able to take the time and effort but not good for those in small congregations without time and resources. To help those smaller congregations, the committee is investigating numerous ways to bring the study for *Living in God's Mission Today* alive, helping everyone to participate in God's mission regardless of congregational size and abilities. One possibility is to have an online version of the study guide that can be accessed easily. Another possibility is to work on presenting a shorter version of this study guide. It is our hope that we will bring a meaningful recommendation to the 2023 General Assembly.

On “Updating Preambles to Ordination Vows” as well as “Inductions for Elders”, both ruling and teaching, as well as diaconal ministers, the committee thanks many thoughtful responses. Here again, the discussion within the committee ended on the need to have the current versions, especially the liturgical ones, improved with outside help, if they are to last and be useful for some time.

On the change of the title of “Physician Assisted Suicide”, the overwhelming responses suggested that the entire title be changed. The committee will bring its recommendation to the 2023 General Assembly.

Two other documents, “Unity and Diversity” and “Church and State”, are continuing. The committee felt that these papers are not ready for presentation to the Assembly at this time.

RECOMMENDATIONS RCL-002, RCL-011 AND RCL-014 (A&P 2021, p. 618, 661, 664)

Introduction

Among the many important actions of the 2017 General Assembly, one was the creation of what became the Rainbow Communion. The Life and Mission Agency and the Committee on Church Doctrine jointly proposed the creation of this special committee. At a time when there were significant disagreements on questions of human sexuality, all could agree that there was a need to listen and respond to the pain of those hurt by homophobia within the church. Then, as now, the Committee on Church Doctrine supports the work of the Rainbow Communion, believing that

reconciliation remains an empty word without listening to the stories of wrong and without repentance and transformation throughout the church.

The report that follows here should be understood in this context. Although the Committee on Church Doctrine has included those with differing points of view, we have understood there was and is a need for The Presbyterian Church in Canada to hear of the harm that it has caused. This includes the harm that the Committee on Church Doctrine has caused.

Those who entrusted their stories to The Presbyterian Church in Canada, through the Rainbow Communion, have spoken clearly of that harm and also of the need for action in response. Some of that action includes the ways that we speak and, at an even deeper level, the ways that we understand ourselves as gendered beings. In the section titled “Metanoia”, the Rainbow Communion called upon The Presbyterian Church in Canada to consider our language. The Committee on Church Doctrine hears this and recognizes that our particular responsibility within the church is for the language of doctrine. Knowing that we touch again on difficult and sensitive questions, we offer the following as we begin and continue to respond to the call for metanoia.

The Rainbow Communion brought its final report to the 2021 General Assembly. We attend to two of its recommendations in this response. The relevant recommendations are as follows:

That The Presbyterian Church in Canada affirm that all people, whatever their sexual orientation or gender identity, are equally beloved by God. (Rec. RCL-002)

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. (Rec. RCL-011)

In an important and fundamental sense, we affirm these recommendations. The witness of scripture and our subordinate standards is that God’s love in Jesus Christ extends to all people without exception. Jesus invites and commands those who follow as disciples to express and embody the love of God for all. In order for this love to come to full expression, we know that our policies, procedures, practices and language must express it.

It is important to note that these recommendations have important theological assumptions built into them – assumptions about gender that require careful consideration and further reflection. We offer this brief report, then, to begin a longer and more involved conversation attending to these questions about gender and do so in a spirit of dialogue for the edification of The Presbyterian Church in Canada.

Background

Over the past seven years, The Presbyterian Church in Canada has been engaged in theological and pastoral reflection and discernment in relation to questions of human sexuality and identity. This reflection and discernment has led to a change in the doctrine and polity of the church in relation to marriage. As of 2021, the church allows that faithful Christians may hold one of two definitions of marriage – either as a covenant relationship between a man and a woman or as a covenant relationship between two persons. This process of discernment has also led to a change in doctrine in relation to ordination; congregations and presbyteries may now call and ordain as ministers and elect and ordain as ruling elders LGBTQI persons (married or single).

In reflecting on the process of discernment that has unfolded, we note that most of the church’s discussion and reflection has focused on the definition of marriage – whether marriage could be inclusive of same-sex relationships. In 2017, three major studies were presented to the General Assembly, all on the question of marriage. Two of these studies, reaching quite different conclusions, came from the Committee on Church Doctrine. A third study came from the Life and Mission Agency. The General Assembly sent the studies of the Committee on Church Doctrine to the wider church for study and report and the Committee on Church Doctrine received extensive feedback. In 2018, a special committee was established, in response to a divided report from the Committee on Church Doctrine, to help the church formulate and follow a faithful path forward. That process paved the way for adoption of the doctrinal changes noted above.

In 2017 the Life and Mission Agency Committee also presented a short, six page report to the General Assembly entitled “The Church and People Who Are Transgender or Intersex”. That

report described its own content as follows: “[I]t discusses definitions of transgender, intersex and related terminology and offers reflections from conversations with transgender Presbyterians and members of their families”. It did so in the awareness that “The Presbyterian Church in Canada has never considered or made a statement regarding transgender or intersex people”. The following, related recommendation of the Life and Mission Agency was adopted by the General Assembly that year:

That congregations, ministers, chaplains, elders and youth leaders be encouraged to study “The Church and People who are Transgender or Intersex”. (Rec. No. 5; A&P 2017, p. 379)

While the report was intended to provide pastoral guidance and was mainly descriptive in nature, it also offered substantive definitions of gender and related concepts. The church was encouraged to study the report, but no process was established for significant discussion or for reporting back on the definitions offered and of related theological questions.

Also in 2017, the Committee on Church Doctrine submitted the following in its report to General Assembly, (A&P 2017, p. 542):

One aspect of these conversations that has not received as much attention, at least by the committee but must be considered is questions arising from transgendered [sic] identity. The church has done a great deal of thinking about same-sex relationships but has done very little thinking about our sense of gender identity and how it relates to our faith. There are resources, many within the academic community, that can help in answering these questions but the Committee on Church Doctrine believes that it is time for the church itself to address these questions itself.

The committee proposed a timeline to take up this conversation in 2020 but the outcome of that and subsequent General Assemblies has delayed us in continuing this conversation in earnest.

In this report we highlight the question of gender, broadly speaking, and do not attend specifically to the experience and identity of transgender persons, though we recognize there is meaningful overlap between these areas of reflection. Explorations of one’s own sense of gender includes all people and particularly those whose sense of their gender may depart from traditional categories and we must listen carefully to all experiences and perspectives. We affirm the principle, “nothing about us, without us” and do not believe answers to these questions will come without the entire church faithfully seeking wisdom and truth in a spirit of love. As a church we must pay attention to personal experiences and stories, as well as engaging in theological and scriptural reflection, as we go through the process of discernment.

Among the variety of questions that might be asked about gender and which the church has not explored or commented on, are the following:

- What is the relationship between biological sex and gender? Is there a relationship between these? How might this relationship be variously construed? What are the theological and cultural implications of positing distance between biological sex and gender? Of positing an equivalency between biological sex and gender? What are the implications of entirely severing or maintaining the link between them?
- What is a man? What is a woman? Are we able to say what these are? Who has the right to define these? Are there theological or pastoral implications if we have hesitations or not, about defining these?
- What are the historic, cultural, religious and philosophical developments that have given rise to contemporary understandings of gender and how do these developments contribute to or depart from or relate to a faithful theological anthropology?

There have been previous reports to the General Assembly that have provided contemporary definitions of gender and related concepts and there have been meaningful theological and cultural assumptions built into these reports. The church has not entered into a full discussion of these theological and cultural questions and has not reached any shared conclusions in relation to them.

Doctrinal Change

The report and recommendations of the Rainbow Communion adopted by the General Assembly 2021 expressed a particular account of gender – an account not uncommon in contemporary society. It may also be that by adopting Remit C, 2019 on the ordination of LGBTQI people, The

Presbyterian Church in Canada has also approved an official position that allows for this understanding of gender in the church¹:

- That it is possible for a person to identify with or have a gender other than that which they were assigned at birth.
- That gender is on a spectrum and not limited to man/woman.
- That sex and gender are not always or essentially correlated to each other.
- That whether one is a man or woman (or other gender) is determined by one's internal experience and whether one senses they are a man or woman.

The subordinate standards of The Presbyterian Church in Canada seem to affirm a different view of gender – specifically, one in which there is a correlation between sex and gender and where these are understood in binary terms. This is expressed in Living Faith which, in its paragraph on Creation, sets up a parallel between sex and gender: (noting that section 2.2.2 of Living Faith is a broad statement about the human creation and not a narrow statement about marriage):

We have been made male and female
for our mutual help, comfort and joy.
Our creation as sexual beings
is God's loving purpose for us.
We are dependent on each other and
as men and women, need one another in all of life.

There is an evident parallel established here between male and female (biological sex) and man and woman (gender). Living Faith thus assumes a binary account of gender and an account of gender that is linked to biological sex. Many accounts of gender held today contest this correlation. While there is a diversity of opinions on questions of gender in the church today, our adherence to subordinate standards means taking seriously the account of gender embedded there.

Policies, Procedures, Practices and Language

In light of the above, there is an evident need for clarity and clarification in the church on questions related to gender. This becomes more apparent when we consider the second recommendation of the Rainbow Communion (adopted by the General Assembly) mentioned at the outset of this report. Namely, “that 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.”

One of the key challenges for the implementation of this recommendation lies in the fact that the church does not have an articulated, shared understanding of gender beyond what is already expressed in our subordinate standards. Neither do we have therefore, a clear or shared understanding of what types of policies, procedures, practices and language should be conceived as inclusive.

In contemporary society, there are new questions arising, almost daily, about what constitutes full inclusion. Unfortunately, the church has no shared basis from which to answer such questions, among which are the following:

1. Is it discriminatory for a congregation to have only men's and women's washrooms? Is it a requirement of inclusion that a camp provide all-gender or gender-neutral bathroom?
2. Is it discriminatory for a minister to speak generally in a sermon about “women giving birth” since we know that (transgender) men can give birth?
3. Are references, in sermons, meetings or classrooms to “male and female” inherently discriminatory, since these suggest a binary account of both sex and gender?
4. Is it permissible to raise questions about how medical transitioning is portrayed for elementary school children? Or is it inherently transphobic and exclusionary to even ask questions about how transitioning is portrayed?
5. Is it contrary to inclusion to have male or female only spaces and meetings?

It is not up to the Committee on Church Doctrine to answer these questions, of course. But careful attention to theological anthropology, as this relates to gender, will help the church to know what inclusion means and how our language and community practices can express love and inclusion. In the absence of a shared understanding, the questions of full inclusion cannot be answered fully.

This also introduces significant uncertainty about whether bodies of the church are fulfilling the recommendations of the General Assembly and how the disciplinary processes of the church might unfold in situations where they are perceived as not doing so.

Freedom of Conscience?

A further complication should be highlighted here – namely, the freedom of conscience that has been affirmed and established by The Presbyterian Church in Canada through its the recent changes to its doctrine and polity. On the question of gender and transgender persons, for example, Remit C, 2019 both allows that LGBTQI persons may be ordained as ruling and teaching elders and also allows for freedom of conscience and action in relation to such ordinations.

Here we note, however, that the second recommendation of the Rainbow Communion, adopted by the General Assembly, does not acknowledge this freedom of conscience and action. Rather, the recommendation requires that the courts (sessions, presbyteries, synods) and other bodies of the church, without exception, update policies and language toward full inclusion by June 2022. We can only assume that “full inclusion” that was intended by the Rainbow Communion entails the adoption of practices and language that acknowledge (as clarified above) that gender is on a spectrum, that one’s gender may not correspond to one’s sex, that sex and gender do not necessarily correspond to each other and that a person’s gender is based on their sense of who they are.

Among other things, this recommendation requires, for example, that each session, as a court of the church, adopt practices and language that correspond to this account of full inclusion. No exception is provided for sessions where a majority holds a view of gender that may be contrary to that assumed by the idea of full inclusion. We do not believe it is unfaithful on our part to suggest that some inconsistency and confusion has been introduced into the church by, on the one hand, the church’s affirmation of freedom of conscience (now written into church law) and, on the other hand, the absence of such freedom expressed in the 2021 General Assembly’s adoption of the Rainbow Communion’s Recommendation RCL-011.

Conclusion

Careful consideration of the two recommendations of the General Assembly that are referenced at the outset of this report make clear that the church has been left with a set of overlapping questions; and an important lack of clarity. As follows:

1. The church has not fully and intentionally explored questions of gender or adopted any theological teaching or framework on gender and there are fundamental questions that remain unanswered.
2. While the recommendations of the Rainbow Communion imply the commonly held, contemporary views of gender, this seems at odds with our subordinate standards, which offer a binary account of sex and gender.
3. There are complex decisions to be taken about what constitutes full inclusion from the point of view of our theology and religious belief. In the absence of a carefully defined understanding of gender we cannot answer or address these by way of any shared standard.
4. Recent doctrinal changes grant freedom of conscience and action on full inclusion yet the General Assembly has adopted a recommendation requiring that courts (sessions, presbyteries, synods), colleges, camps and agencies adopt policies, procedures and practices, including the language used, that express full inclusion (by June of this year).

As a result of the above, it is the view of the Committee on Church Doctrine that careful time and attention should be given to the development of a faithful and coherent understanding of gender and of what constitutes discrimination versus full inclusion. The Rainbow Communion itself provided a model of how The Presbyterian Church in Canada might go about doing its work with care and attention. We recommend therefore, that the General Assembly invite the committee to commence this work, with humility and care, and to report back to a future General Assembly.

Endnote

¹ That we suggest “it may be”. This is because there are different possible understandings of what the church has done by adopting Remit C, 2019. This remit could imply that the church has created space, within the church, for the common, contemporary view of gender. It could also be

interpreted as indicating that the church has moved to a more inclusive practice without reaching any theological conclusions about gender. The latter seems more likely since the church did not meaningful study or discuss these questions but was focused on same-sex relationships. However, the latter also may lead the church into hypocrisy, where there are multiple understandings of gender at work but no way to pastorally and theologically discern the one we hold in common.

Recommendation CDC-001 (amended and adopted, p. 38)

That the Committee on Church Doctrine commence work on a theological framework on gender, with humility and care, and report back to a future Assembly.

APPRECIATION TO MEMBERS

The committee expresses thanks to the Rev. Jeremy Bellsmith, the Rev. Bradford Blaikie, Ms. Catharine Cook, the Rev. Peggy Kipfer and the Rev. Helen Smith for completing their terms in serving as regular members and Mr. Ron Bassingthwaite for serving his term as a corresponding member. Their contributions to the work of the committee are very well appreciated by all. We note with special thanks that Mr. Ron Bassingthwaite is the last corresponding member of the committee. As approved by the General Assembly, the committee will no longer have corresponding members in its ranks.

Wally Hong
Convener

Helen Smith
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 147th General Assembly:

The Clerks of Assembly serve within the scope of the strategic plan of The Presbyterian Church in Canada. 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, provide governance resources and host a biennial Clerks' Consultation.

GENERAL ASSEMBLY 2022

Following each General Assembly, commissioners and other participants, are invited to submit evaluations of their Assembly experience. Praise, criticism and everything in between provide valuable feedback to the Clerks of Assembly and the General Assembly Design Team to take into consideration as they plan future gatherings. The 2021 Assembly, being the first online, required procedural adjustments to adapt to this format while maintaining the principles of our polity. We trust the 2022 online experience will benefit from what was learned in 2021. For example, the writers of reports have been asked to keep their reports reasonably concise and to strive to limit the number of recommendations. Consent recommendations will be used to help streamline the work where possible. As always, the underlying principle will be to hold an Assembly in which commissioners are enabled to discern the mind of Christ together and make wise decisions that will further God's mission. May the extravagant love of God, the profound grace of our Saviour and the inspirational communion of the Holy Spirit bless this Assembly.

OVERTURES

OVERTURE NO. 11, 2020 (A&P 2021, p. 739)

Re: Establishing new courts and structures

OVERTURE NO. 1, 2021 (A&P 2021, p. 739)

Re: Establishing a partner denomination

OVERTURE NO. 12, 2021 (A&P 2021, p. 746)

Re: Restructuring the denomination along two theological lines

OVERTURE NO. 16, 2021 (A&P 2021, p. 748)

Re: Presbyteries formed according to theological ideals

OVERTURE NO. 17, 2021 (A&P 2021, p. 748)

Re: Establishing a theologically autonomous presbytery

OVERTURE NO. 18, 2021 (A&P 2021, p. 749)

Re: Presbyteries formed according to shared biblical commitment

The overtures listed above ask the General Assembly to establish a court system whose bounds are formed on the basis of theology. They were referred to the Clerks of Assembly in 2021. Since many of the overtures were predicated on the adoption of Remits B and C, 2019, regarding two parallel definitions of marriage and permission for LGBTQI persons, married or single, to be ordained as ministers and elders, the Clerks were permitted to respond after a decision had been made on those remits.

The remits were adopted by the 2021 General Assembly. The text of the remits can be found in Appendix L of the Book of Forms.

When the remits were written, it was with the intent that they would be acceptable to the full theological spectrum of the denomination. The Clerks of Assembly continue to hope that the freedom of conscience and action imbedded in them will give all ministers and congregations sufficient latitude within their ministries to enable everyone to remain within The Presbyterian Church in Canada fold. For example, no one is compelled to conduct a same-sex marriage or participate in an ordination of an LGBTQI person.

The Presbyterian Church in Canada is a connectional church. We are linked by covenants and we depend on each other, across a broad spectrum, to hear God's voice. Dividing the church into separate like-minded entities will diminish our experience, conversations and discernment. Further, there are a great many implications about how such bodies would relate to each other that would need to be taken into consideration before these overtures can be answered.

Recognizing that similar overtures are before the Assembly Council (see p. 93–96) and not wishing to present overlapping proposals, the Clerks of Assembly make the following recommendation.

Recommendation CLK-001 (adopted, p. 37)

That the prayer of Overture No. 11, 2020 and those of Overture Nos. 1, 12, 16, 17, 18, 2021 be answered by the decision taken by the General Assembly on the Assembly Council recommendations regarding alternative governing bodies.

OVERTURE NO. 19, 2021 (A&P 2021, p. 749, 316–17, 54)

Re: Assembly Council sub-committee report re gracious dismissal

Overture No. 19, 2021 asked that a report of a sub-committee of the Assembly Council regarding congregations being permitted to leave the denomination with assets be received by the General Assembly before the vote on Remits B and C, 2019 took place. Those remits proposed the adoption of two parallel definitions of marriage and permission for LGBTQI persons, married or single, to be ordained as ministers and elders.

When the 2021 General Assembly met, the sub-committee's report had not yet been received by the Assembly Council. It was determined that it would have been out of order for this report to be considered by the General Assembly before the Council had dealt with it. The Clerks of Assembly were granted permission, by the 2021 General Assembly, to respond to the overture after a decision was made on Remits B and C, 2019.

The Assembly Council has subsequently devoted significant time and thought to this report and it is expected a recommendation regarding the matters raised in it will be placed before the 2022 Assembly. Recognizing that similar overtures are before the Assembly Council and not wishing to present multiple responses to the same issue, the Clerks of Assembly make the following recommendation. See Assembly Council, p. 80–96, 37.

Recommendation CLK-002 (adopted, p. 37)

That the prayer of Overture No. 19, 2021 re the Assembly Council sub-committee report re gracious dismissal be answered by the decision taken by the General Assembly on the Assembly Council recommendations regarding congregational departures.

OVERTURE NO. 10, 2022 (p. 331–32)

Re: Request for gracious dismissal

An overture from Toronto Korean Church was referred to the Clerks of Assembly in consultation with the Assembly Council and the Trustee Board of The Presbyterian Church in Canada. It is the prayer of the overture that the congregation be permitted to leave the denomination with property and assets.

The Assembly Council is dealing with overtures that make similar requests. Through one of its working groups, it has consulted with the Trustee Board and the Clerks of Assembly. The Clerks are recommending that overtures dealing with this subject and referred only to the Clerks be answered by the Assembly's response the Assembly Council report. This is so the General Assembly can avoid dealing with multiple responses to the same issue. Therefore, the Clerks make the following recommendation. See Assembly Council, p. 80–96, 37.

Recommendation CLK-003 (adopted, p. 37)

That the prayer of Overture No. 10, 2022 re request for gracious dismissal be answered by the decision taken by the General Assembly on the Assembly Council recommendations regarding congregational departures.

OVERTURE NO. 40, 2021 (A&P 2021, p. 766, 248–49, 51)

Re: Amending Book of Forms 48 re immediate vote

Overture No. 40, 2021 recommends an amendment to Book of Forms 48. This section is found in the Procedures and Rules of Debate portion of the legislation and describes how a motion to take an immediate vote is managed during church court deliberations.

48. A motion to take an immediate vote is put without debate. If carried in the affirmative, the amendment or amendments pending are put to the court without further discussion; then, if no further amendments are offered, the main motion is voted on and the subject is disposed of. If the motion is lost, the debate continues, just as if no such motion had been made.

A member of a court who believes the motion under consideration has been sufficiently discussed, may move that an immediate vote be taken. If it is seconded, the court is immediately asked to vote yes or no to that motion. There is no discussion on a motion for an immediate vote. If the majority opposes the immediate vote, discussion of the original motion may continue. If the majority votes in favour of the immediate vote, then the original motion is voted on without further discussion.

It is the last scenario that sparked the overture. The overture expresses concern that if a motion to take an immediate vote is adopted, then all conversation on the original motion ceases and the vote proceeds without delay. That is, of course, the point of an immediate vote. Nevertheless, the concern of the overture is that, if all conversation ceases, members of the court may be asked to vote on a subject before they completely understand it or have had a chance to speak to it. For this reason, the overture wants to set the bar higher to adopt a motion for an immediate vote by requiring a two-thirds majority to adopt it instead of a simple majority.

When used properly, the motion for an immediate vote can serve the important purpose of bringing debate to an end and move the business along. This can represent good stewardship of the court's time. When it seems the conversation has run its course, it may be appropriate to propose an immediate vote. The motion to take an immediate vote must pass through two gates before it is adopted. 1) It needs to be seconded. If there is no seconder, then it is clear everyone else at the meeting prefers the conversation to continue. 2) It needs the support of the majority. If less than half the people are willing to support the motion, that indicates the court feels more conversation is needed. That meets the standard test of most recommendations.

If the suggested change were made to this legislation, the motion for an immediate vote would require 66 percent of those voting to be adopted. If that were the case, as few as 33 percent of the people could determine this aspect of the debate. This seems an unnecessary threshold for this decision.

In a similar vein, the overture claims that the motion for immediate vote silences minority voices. However, prior to the call for an immediate vote, people on any side of the issue may be heard on any matter being debated.

It is also important to remember that the Moderator, in their role of maintaining the good order of a meeting, may exercise discretion regarding any motion to take an immediate vote. If the Moderator thinks the motion for an immediate vote is being misused, for example, that someone in the court appears to be trying to cut off conversation prematurely, the Moderator can exercise discretion in not allowing the motion to be made. The Moderator might say something like, "I suggest we hold off on an immediate vote until we have heard from a few more speakers". The

protection related to this discretion is that such an action of the Moderator can be challenged by the court, meaning that the Moderator's ruling could be overturned and the immediate vote taken.

Trusting that most of the time members of a court will use the motion for an immediate vote judiciously and remembering that the Moderator has a responsibility to conduct meetings in a fair and orderly manner which may require a sensible limit to be placed on the use of that motion, there is no convincing need to amend this legislation.

Recommendation CLK-004 (adopted, p. 37)

That the prayer of Overture No. 40, 2021 re amending Book of Forms 48 re immediate vote be answered by the above statement.

OVERTURE NO. 76, 2021 (A&P 2021 p. 791)

Re: Ensuring open and fair discernment at the General Assembly

In Overture No. 76, 2021, the Presbytery of Algoma and North Bay notes that the 2021 General Assembly is the first online Assembly and will have before it substantive issues for the life of the church. Given this, they ask that the Assembly itself be prepared to end proceedings, if necessary, in order to assure that the usual discussion and voting process of our polity can be guaranteed. While it is moot now in relation to the 2021 General Assembly, the Clerks of Assembly affirm that a motion to adjourn is always in order, was available to the 2021 General Assembly and will be available to future Assemblies. The Clerks of Assembly also note that the 2021 General Assembly affirmed both the online format and the process for decision making as part of its deliberations.

Recommendation CLK-005 (adopted, p. 37)

That the prayer of Overture No. 76, 2021 re ensuring open and fair discernment at the General Assembly be granted.

OVERTURE NO. 2, 2022 (p. 328)

Re: Session oversight of adherents

The authors of Overture No. 2, 2022 ask for new legislation in the Book of Forms that will clarify the nature of the oversight a session has for the adherents of a congregation, especially with regards to the application of discipline.

The overture also raises the unfortunate possibility of adherents, who are not subject to the usual discipline of the church, engaging in behaviour detrimental to the good order of the congregation. In such situations the authors of the overture are rightly looking for the means to assist congregations in addressing the detrimental behaviour for the good to the church.

In 1989 the General Assembly defined adherents as “those who associate themselves with a congregation through participation or support without making a formal membership commitment”. (A&P 1989, p. 262)

The fact that adherents are not expected to make any formal membership commitment is key to understanding their place in the disciplinary structures of the church. A member can be cited and required to participate in a disciplinary process with the understanding that if the member is found guilty by the due process of the church, the possibility of censure, including removing them from membership, exists. Members also have standing to appeal decisions related to them to a higher court. A similar provision is made for office bearers who might not be members. A treasurer or convener of the Board of Managers who is not a member would be examples and could, through a disciplinary process, be removed from their respective offices.

The Clerks of Assembly have maintained that the situation is different for someone who does not hold office and is not a member and therefore, has not made public profession of faith nor affirmed the responsibilities of discipleship:

In making public profession of their faith, they desire to affirm their baptism and to claim the rights and responsibility associate with membership of the congregation of _____. (Book of Common Worship, p. 137)

Book of Forms 139–155 describe the rights and responsibilities that apply to professing members of a congregation.

The framers of the overture are correct in stating that adherents play a significant role in the life and ministry of congregations. In some cases, there can be as many adherents as members active in a congregation. For this reason, there are several policies of the church that apply equally to members and adherents. The Policy on Sexual Abuse and Sexual Harassment, Leading with Care, the Policy of Racial Harassment and the recently adopted Policy and Procedures for Addressing Harassment in the Church (A&P 2021, p. 515–19) are examples of this.

The latter policy is germane to the request in the overture. It provides a process for dealing with behaviours that disrupt the wellbeing of the community. It can be difficult in the church to confront and address inappropriate behaviour. Presbyteries and congregations are encouraged to become familiar with the above policies that deal with a wide range of issues that can arise in the life of a community. The Clerks of Assembly and the office of Ministry and Church Vocations are ready to advise on the application of these policies and, upon request, will offer educational webinars or seminars locally.

Including adherents in the disciplinary processes of the church is likely to be inadequate in addressing a situation in which a person is not legally accountable to either the court or the process. Changes in legislation to provide for this would likely involve changing the definition of an adherent in order to provide new and perhaps unwelcome, level of accountability. And resorting to the disciplinary procedures of the church is rarely a practical means for addressing conflicts in the church. Strong pastoral oversight, a culture of safety, respect and a commitment to the wellbeing of the whole community, sometimes with the aid of the various policies already available to courts of the church, should provide sufficient resources to address the prayer of the overture.

Recommendation CLK-006 (adopted, p. 37)

That the prayer of Overture No. 2, 2022 re session oversight of adherents be answered in terms of the above report.

OVERTURE NO. 8, 2019 (A&P 2019, p. 513, 239, 17, A&P 2021, p. 302–04, 22)

Re: Right to dissent

When a church court adopts a motion, those who are opposed to 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 of the meeting. They may also ask that their reasons for their dissent to be included in the minutes. Normally, a request for reasons to be included only happens when the approval of a motion creates a conflict of conscience or belief that a person feels compelled to declare. 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 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.

In their report to the 2021 General Assembly, the Clerks noted an inconsistency between the way dissent is described in Book of Forms 8.1 and 91, where dissent is defined.

In its current form, 8.1 grants permission for a session to meet while a General Assembly is being held. That part of the legislation is not contested. However, the section then states that if a member of a session misses a session meeting due to being an Assembly commissioner, then the member is later permitted to dissent from session decisions made in their absence. In other words, they may dissent from a decision they neither heard discussed nor voted on. This is inconsistent with the fundamental principle stated in 91, that a member of a court can only dissent from an action taken when the member has participated in the vote.

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 together when seeking God's will. Opinions brought to a meeting can be changed by discussion. If a member of a court is not present for the discussion that leads to a vote, they are not exposed to the 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.

For this reason, the Clerks of Assembly proposed that 8.1 be amended to remove all reference to dissent. Here is the proposed amendment that was sent to sessions and presbyteries for consideration and comment by the 2021 General Assembly.

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 381, 382) from any decision taken during his/her absence while attending the Assembly.~~

The Clerks received feedback from 11 presbyteries and 12 sessions. Nine presbyteries and nine of the sessions (78 percent) concurred with the proposal. One presbytery that opposed to the recommendation believes this as an attempt to eliminate dissent as an option and notes that even those not present at a meeting may, at a later time, offer a wise opinion on the subject debated in their absence. To answer briefly, the amendment is not designed to eliminate dissent but to ensure that it is not offered in isolation. Any member of a court may, with good cause, comment on past decisions whether they were present or not. Another presbytery felt the current legislation is justified for those times that a member of session is fulfilling their commission to a General Assembly, thereby losing any opportunity to dissent. The Clerks maintain that the principle of dissent is based on exposure to discussion which could influence a person's position and needs to be honoured.

The Clerks are thankful for the comments received. This matter was placed before the church for the first time in 2018 (A&P 2018, p. 256–58) in response to a request to the 2017 Assembly. Given the fact that it has now been before the church for five years and has receive considerable support, the Clerks of Assembly suggest that instead of taking yet another year through the Barrier Act, sufficient study has now taken place for this Assembly to conclude the matter. On the support of those comments, the following recommendation is proposed.

Recommendation CLK-007 (amended and defeated, p. 37)

That the follow amendment to Book of Forms 8.1, regarding dissent, be approved and that this be the answer to the prayer of Overture No. 8, 2019.

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 381, 382) from any decision taken during his/her absence while attending the Assembly.~~

OTHER REFERRALS

RECOMMENDATION CLK-015 (A&P 2021, p. 318, 54)

Re: Book of Forms 176.1 – amendment

The Clerks of Assembly proposed to the 2021 General Assembly, that Book of Forms 176.1 be amended by deleting the words “and not as a complement to some other vocational pursuit” as shown below.

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:

Ministers called to part-time ministry may very well be simultaneously called to another form work. There is no compelling reason why such a situation should raise questions about their commitment to the ministry of Word and Sacraments. To try to determine which vocation is primary and which is secondary, seems an unnecessary distinction.

Before they are called and ordained to the ministry of Word and Sacraments, ministers must receive the confirmation of a session, the certification of a presbytery, a seminary, a guidance conference and a psychological examination body. Their sense of call must also be confirmed by a congregation that discerns that the individual ought to be their minister and by the presbytery that sustains the call. It is hoped favourably completing this journey of discernment serves as a clear indication that, whether full-time or half-time, the call has been taken seriously and should not be characterized as a “complement to some other vocational pursuit”. Furthermore, 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.

The 13 presbyteries and 11 sessions that replied to the referral expressed unanimous support for the amendment. One of the comments stated, “We feel confident the screening process for a ministerial call should be relied upon to give an informed impression of the commitment and intention a minister holds for a position of church ministry”. Another wrote, “The reality of ministry today is changing and holding multiple jobs is common”.

This could be forwarded to presbyteries under the Barrier Act, however, because the recommendation is quite simple and is unquestioned by the 24 replies, the Clerks of Assembly believe the decision does not require presbyteries to devote further time to it. Therefore, the Clerks make the following recommendation.

Recommendation CLK-008 (adopted, p. 37)

That the follow amendment to Book of Forms 176.1 be approved.

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:

GUIDELINES RE ORDINATION AND MARRIAGE

At the request of the 2019 General Assembly, the Clerks of Assembly prepared guidelines intended to ensure that calls to LGBTQI ministers and the election of LGBTQI elders are facilitated in presbyteries and congregations. (A&P 2019, p. 48; A&P 2021 p. 306–08)

Presbyteries and congregations were invited to comment on these guidelines in anticipation of possible amendments to them. Eight sessions and seven presbyteries and one individual offered comments, for which the Clerks of Assembly are grateful. Of these, most (79 percent) indicated that they were satisfied with the guidelines as they were and believed they would be helpful. Others expressed thoughts for the consideration of the Clerks.

In their 2021 report to the Assembly, the Clerks raised several issues that might be needed in future versions of the guidelines but that were not directly related to the original request. These included the following:

1. **Should the guidelines also apply to those who wish to absent themselves from an ordination of someone NOT in favour of same-sex marriage?** The Clerks previously commented that they hoped such guidance would not be necessary and they continue to hold that view.
2. **Guidance for search committees regarding appropriate questions** to explore how a candidate and a session or congregation would navigate their respective views on same-sex marriage. The Clerks of Assembly have received a small number of enquiries in this area and have been able to offer suggestions on a case-by-case basis. They have encouraged search committees to be open with candidates about what, if any, policy on marriage has been established by a session and suggested that candidates could offer their perspective on the policy and how it might fit with their own perspectives.
3. **Guidance for sessions in preparing marriage policies** that make clear whether same-sex marriages would or would not be considered as part of the congregation’s ministry. Soon after the General Assembly, the Clerks took steps to prepare such guidance and they are referred to in the revised guidelines.
4. **The Clerks of Assembly have reviewed legal opinions** obtained by the church’s counsel regarding same-sex marriage and the remits. The church has been advised to establish a policy that ministers who do not wish to conduct same-sex marriages respectfully refer such couples to another minister who would be willing to consider conducting such a marriage. The Clerks of Assembly believe this is an appropriate pastoral response and would come naturally to ministers. A recommendation to that effect is included with the revised guidelines.

Guidelines Regarding Book of Forms Appendix L, Ordination and Marriage 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 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. Some of these tasks are carried out by ministers of Word and Sacraments and ruling elders for building up the body of Christ.

These guidelines seek to assist the church to be a 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.

The Calling, Election and Ordination of LGBTQI Persons

With the decision of the 2021 General Assembly to approve Remit C, 2019, LGBTQI persons, married or single, may be called and ordained as ministers or elected and ordained as elders.

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 ministry and eldership should not be asked 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. This is a reminder of the approach our church has taken for decades.

LGBTQI persons must be free from an uncomfortable or even untenable silence about this important aspect of their lives. In the same way that non-LGBTQI persons have been able to speak comfortably of their family situation, LGBTQI persons must be free to talk about their relationship without fear of discrimination or alienation within the church.

The facilitation of calls and elections must still be within the context of our usual discernment processes. These guidelines, therefore, do not make special provisions for certain people but seek to ensure equality of consideration.

Equality of Consideration and Liberty of Conscience and Action

Equality of consideration means that a presbytery or a session would ask the same interview questions of all candidates regardless of the person's sexual orientation or gender identity.

Sexual orientation or identity itself has never been a barrier to office in our church (A&P 2003, p. 545, 40). If a candidate freely chooses to disclose that they are LGBTQI, married or single, it should make no difference in our process.

Since the adoption of Remit B, 2019 (see below) permits the acceptance of two parallel definitions of marriage, members of courts have liberty of conscience to believe that marriage is between a man and a woman or between two adults.

Since the adoption of Remit C, 2019 permits the ordination of LGBTQI persons (married or single), such a person should be welcomed and feel welcomed by the courts of the church.

Exercising Liberty of Conscience and Action

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. Limits to these liberties are stipulated in the remits and described below.

How does a member of a church court exercise liberty of conscience and action regarding the potential call, 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 a situation where a candidate has chosen not to disclose their sexual orientation or gender identity. Under no circumstances it is appropriate to enquire or pry into that part of a person’s life (See Calling a Minister – Human Rights considerations).

Liturgical and Pastoral Considerations

The presbytery is responsible for the conduct of worship at an ordination or induction of ministers of Word and Sacraments 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 valid throughout the church.

Remit B, 2019 – Definition of Marriage

Remit B, 2019 was approved by the 2021 General Assembly, thereby permitting (but not requiring) ministers to conduct same-sex marriages:

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.

Session Decisions and Definitions of Marriage

A resource to help sessions develop a wedding policy that makes clear which definition of marriage the minister and congregation, along with a sample wedding policy, is available from the General Assembly Office and at presbyterian.ca/2021/11/01/session-decisions-definition-marriage.

The advice offered in the above document follows legal advice obtained by the church regarding the fact that The Presbyterian Church in Canada now permits a dual definition of marriage. This legal advice recommended that the church ensure that a same-sex couple requesting marriage, who come to a minister holding the view that marriage is between a man and a woman, be treated with respect and referred to another minister who is willing to consider conducting their wedding. Any member of The Presbyterian Church in Canada who desires a same-sex marriage, should be

accommodated because the church now permits such weddings. The accommodation, in the case of a congregation or minister that hold the definition of marriage is one man and one woman, is to offer such a referral. If a congregation typically hosts weddings of non-members, then, while there is no obligation to conduct same-sex weddings, these couples should also be accommodated by a referral.

The experience to date of the Clerks of Assembly is that referring a same-sex couple to another minister or church comes very naturally to our ministers and in the cases we are aware of, the couples were grateful for the generous referral and understood the policy of the minister and/or congregation not to conduct same-sex weddings.

Therefore, the following recommendations are made:

Recommendation CLK-009 (adopted, p. 37)

That it is the policy of The Presbyterian Church in Canada that ministers and congregations are free to set wedding policies that follow either of the accepted definitions of marriage (Book of Forms Appendix L).

Recommendation CLK-010 (adopted, p. 37)

That it is the policy of The Presbyterian Church in Canada that in the case of a same-sex couple requesting marriage by a minister or congregation that does not host same-sex weddings, the couple shall be referred to a minister or congregation willing to consider conducting the wedding.

Recommendation CLK-011 (adopted, p. 38)

That the above revised guidelines to facilitate calls and election of LGBTQI candidates and considerations regarding marriage be commended to sessions, congregations and presbyteries.

RECOMMENDATION RCL-011 (A&P 2021, p. 661, 54)

Re: Gender specific language

The 2021 General Assembly adopted a recommendation made by the Special Committee re LGBTQI Listening (Rainbow Communion) that asked the courts of the church, agencies, colleges and camps to review and update their policies, procedures and practices, including the language used to ensure they reflect the full inclusion of all people.

The Clerks of Assembly are pleased to report that they reviewed the Book of Forms, the Policy for the Amalgamation or Dissolution of Congregations and the Guide for Congregations Considering Membership within The Presbyterian Church in Canada, to remove gender specific language. The changes to the Book of Forms do not affect the polity other than to make the language more inclusive of all people. Therefore, there is no need for the Barrier Act to be applied to this exercise.

ONLINE VOTING FOR GENERAL ASSEMBLY MODERATOR

The Clerks of Assembly and the Committee to Advise the Moderator were authorized by the 2021 General Assembly to facilitate online voting for the Moderator nominee of the 2022 General Assembly. Since only one candidate was nominated, no vote was required.

Tests have been conducted on a system called “electionbuddy”. This platform will generate and send ballots to a preauthorized list of individuals and allow them to vote over a specified period. The results would be tallied using the preferential system The Presbyterian Church in Canada has used for many years.

Each presbytery clerk would submit a certified list of members and their email addresses, then the platform would create a unique ballot link with a random, secret access key for each voter. 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.

While there is a small cost for the service, it would be much less than the cost of printing and postage needed for paper ballots. Presbytery clerks would not need to handle paper ballots either by post or at presbytery meetings. Alternative arrangements could be made for presbyters unable to vote online.

The election would produce a nominee for Moderator to be placed before the General Assembly where the final election would take place as usual. The Committee to Advise with the Moderator would assess the process and use feedback from the church to help guide future elections.

The Clerks of Assembly remain keen to try this voting procedure and therefore make the following recommendation.

Recommendation CLK-012 (adopted, p. 37)

That the Clerks of Assembly and the Committee to Advise with the Moderator be authorized to facilitate online voting for the nominee for Moderator of the 2023 General Assembly.

SEXUALITY OVERTURES

Several overtures related to aspects of sexuality have been received and considered by the General Assembly since 2015 and remain incomplete. They remain incomplete because no Assembly has yet adopted a final closing recommendation for them. One way or another, they are all answered by the adoption of Remits B and C, 2019 that address two parallel definitions of marriage and the ordination of LGBTQI persons. Therefore, the Clerks make the following recommendation.

Recommendation CLK-013 (adopted, p. 37)

That Overture Nos. 4, 5, 6, 7, 8, 10, 11, 12, 14, 15, 16, 18, 19, 21, 23, 24, 26, 29, 30, 31, 32, 33, 35, 2015; 13, 15, 21, 2016 and 19, 2017 re full inclusion of all persons in the church, affirming the 1994 Statement on Human Sexuality, encouraging study and dialogue on sexuality, freedom of conscience and actions re human sexuality be answered in terms of the adoption of Remits B and C, 2019 (Definition of Marriage and Ordination of LGBTQI Persons).

CONSULTATIONS WITH OTHER CHURCH BODIES

As directed by the General Assembly and by request, the Clerks of Assembly consulted with the following church bodies throughout the year.

- Assembly Council Working Groups
 - Alternative governing bodies and gracious dismissal
 - Liberty of conscience and indemnity for possible claims
 - Registry of ministers and congregations re solemnizing same-sex marriage
- General Assembly Special Committees
 - Confession to LGBTQI persons
 - Petition Nos. 1 and 2, 2021 – confession to ethnic contingent of denomination
- Life and Mission Agency
 - Guidelines/policies to resolved disputes related to inclusion
- Ministry and Church Vocation – Education and Reception
 - Book of Forms 176.1.6 – Institutional Chaplain appointment

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. This provides an opportunity for clerks to forge valuable connections while discussing church polity. The event is hosted by the General Assembly Office with the support and participation of other national office staff. Each presbytery or synod pays a registration fee while the balance is underwritten by Presbyterians Sharing. The consultation has been held in a variety of configurations for decades. Judging by the enthusiastic attendance, it continues to serve a need. Unfortunately, due to COVID-19 restrictions, the consultation that was to take place in 2020 has been postponed until April 2023.

PRINCIPAL CLERK RETIREMENT

After faithfully and diligently serving The Presbyterian Church in Canada in the office of Principal Clerk, as Secretary for the Assembly Council, Ecumenical and Interfaith Officer and on the national office Management Team for 24 years, the Rev. Stephen Kendall will retire shortly after this General Assembly. During his term in office, Stephen Kendall enjoyed collaborating with Deputy Clerks, the Rev. Dr. Tony Plomp, Ms. Barbara McLean and the Rev. Don Muir along with General Assembly Office Senior Administrator, Ms. Terrie-Lee Hamilton and the other members of the national office staff. The denomination has been enriched by the breadth of his theology,

his understanding of polity and its place in the life of the church and his tireless devotion to the Residential Schools Settlement Agreement process. He will be greatly missed.

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The commission, made up of the Clerks of Assembly and the Moderator of the 2021 General Assembly (A&P 2021, p. 57) 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 147th General Assembly:

“The ecumenical vision seeks to draw together a commitment to the unity and renewal of the church and a commitment to the reconciliation of God’s world...As part of the church universal, we strive to listen to and learn from one another, to break down the barriers which divide people and to promote justice and peace in the whole human family and the integrity of all creation.” (A&P 1997, p. 291) These words from the 123rd General Assembly can be similarly applied to our interfaith relations where we seek to break down barriers and promote justice and peace with people who do not identify as Christian.

The Ecumenical and Interfaith Relations Committee facilitates national and international ecumenical and interfaith relationships of the denomination and is accountable to the General Assembly of The Presbyterian Church in Canada. The committee also consults with other committees, the Principal Clerk who is the Ecumenical Officer, and the Moderator of the General Assembly to participate in advocacy work through our partnerships.

RECOGNITION OF RETIRING MEMBERS

We want to thank Dr. Rick Allen for his six years of service on this committee providing wonderful insights from his years serving the church throughout the world.

We also want to thank the Rev. Stephen Kendall. As The Presbyterian Church in Canada’s Ecumenical and Interfaith Officer, Stephen has made consistent and important contributions to the work of the church. Most significant of these has been the constructive ecumenical and interfaith relationships he has nurtured on behalf of our church within Canada and globally. In February 2022, he was an invited panelist on the Ecumenical Panel on Synodality as the Roman Catholic Church prepares for its Synod of Bishops in Rome in October 2023. As a panelist, he shared the wisdom and spiritual discernment of presbyterian church courts and its concerns. We will miss the wisdom of his experience and his generous spirit.

ECUMENICAL SHARED MINISTRIES

Ecumenical shared ministries can be wonderful ways to sustain and nurture a vibrant Christian witness in many communities. “An ecumenical shared ministry is people worshipping and serving God in a unified way while still maintaining their denominational identity and connections. It is any combination of denominations sharing a program, mission, ministry or building.” (Ecumenical Shared Ministries Handbook) The committee encourages congregations to nurture ecumenical partnerships for social enterprise and social ministries in their communities. More information can be found in the Ecumenical Shared Ministries Handbook through Canadian Ministries of the Life and Mission Agency or on the denomination’s website.

Recommendation EIR-001 (adopted, p. 19)

That sessions and presbyteries consider ecumenical partnerships and consult the Ecumenical Shared Ministries Handbook when planning social enterprises and the life and witness of congregations.

WEEK OF PRAYER FOR CHRISTIAN UNITY

The theme of the 2022 Week of Prayer for Christian Unity was “We saw the star in the east and we came to worship him”. The materials for daily Bible study and public worship were prepared by the Middle East Council of Churches (MECC). Additional preparation was finalized by the Week of Prayer for Christian Unity working group of the Canadian Council of Churches. A

powerful reflection on the text of Matthew 2:1–12 by the Rev. Dr Rima Nasrallah of the MECC is available at weekofprayer.ca/2022-wpcu-resources.

Throughout Canada, congregations joined with their neighbours in public worship, both big and small, and Bible studies. Churches in Vernon, British Columbia provide a beautiful example of how churches can worship together even during a pandemic. Thanks to the Rev. Dr. Teresa Charlton for providing the recording of this worship service in Vernon youtu.be/dgLGxb9K5xQ. We encourage all congregations to participate in the 2023 Week of Prayer for Christian Unity. The service can be as simple or as elaborate as you wish. Beyond the worship service there are daily devotionals and Bible studies. This week of prayer allows us to pray together with our siblings in Christ throughout the world and to learn from their Christian witness.

Recommendation EIR-002 (adopted, p. 19)

That sessions be encouraged to plan a Week of Prayer Bible study during the year based on the 2022 Week of Prayer for Christian Unity materials.

Recommendation EIR-003 (adopted, p. 19)

That sessions be encouraged to plan a 2023 Week of Prayer for Christian Unity event with neighbouring churches in January of 2023.

KOREA PEACE APPEAL

In early December, the Canadian Council of Churches arranged a videoconference call with members of the National Council of Churches in Korea (NCCK). Three members of our church attended this call including the Moderator of the 2021 General Assembly. The NCCK is pursuing a Korea Peace Appeal seeking 100 million signatures by July 2023. These signatures will be presented to the United Nations and to involved national governments. The objectives of the appeal are to:

1. end the Korean war and establish a peace agreement;
2. create a Korean Peninsula and a world without nuclear weapons;
3. resolve conflict in a peaceful way instead of sanctions and pressure;
4. break the vicious cycle of the arms race.

Individual congregations are encouraged to investigate this campaign and see how they can participate. The United Church of Canada has offered their resources to all Canadian churches that wish to participate, united-church.ca/social-action/act-now/korea-peace-appeal. You may also visit the campaign site at endthekoreanwar.net.

Recommendation EIR-004 (adopted, p. 19)

That sessions study the materials from the National Council of Churches in Korea's Korea Peace Appeal.

A COMMON WORD

A Common Word, acommonword.ca, is a resource for engaging in conversation and dialogue between Christian and Muslim groups. The committee has reviewed this document over several years and has found it helpful. In 2022, we invited the Rev. Daniel Cho to share insights from his work with the National Muslim Christian Liaison Committee. He indicated that our interfaith and ecumenical conversations are not only intellectual exercises but that when we bring our whole heart and if we believe God calls us to live out our calling, we can work to sow seeds of peace and justice for all in Canadian society. We encourage congregations and presbyteries to review the materials in A Common Word as they prepare or continue to engage conversations and work with Muslim groups in Canada.

Recommendation EIR-005 (adopted, p. 19)

That sessions review A Common Word materials as they reach out to their Muslim neighbours.

REFUGEES AND INTERNALLY DISPLACED PERSONS

According to the United Nations High Commissioner for Refugees (UNHCR), by the end of 2020 there were more than 82 million forcibly displaced people in the world, double the number in 2010. Of these 82 million people, 34 million are refugees and 48 million are internally displaced persons. Causes of forcible displacement include conflict, persecution, violence, human rights

violations and climate/natural events. In 2020, 3.2 million internally displaced persons were able to return to their homes and 250,000 refugees were able to return home. Globally only 34,400 refugees were resettled in third countries in 2020. This means that more than 78 million internally displaced persons and refugees remain displaced with little to no hope of return or resettlement. The COVID-19 pandemic and inequitable access to vaccines and adequate medical care added more complicating factors.

In the fall of 2021, the committee consulted with the Life and Mission Agency regarding care and advocacy for the tens of millions of people globally who will spend most or all their lives displaced from their homes. The committee felt that perhaps its most effective tool beyond education is advocacy with the Canadian government through the Canadian Council of Churches to keep a spotlight on the low rates of resettlement and on the untenable situation of long-term displacement. We are encouraged by policy changes of some host countries to integrate rather than isolate displaced peoples. An example, as imperfect as it may be, are people displaced from Venezuela settling in Columbia and other countries in the Americas.

LGBTQI+ AND MENTAL HEALTH RESOURCES

The committee consulted with Justice Ministries on worship, educational and policy resources for full inclusion of LGBTQI+ peoples within the life and ministry of the church.

In addition, the committee shared insights with Ministry and Church Vocations on its proposed Guidelines for Dealing with Mental Health Issues.

COUNCILS AND DIALOGUES

We are blessed by and grateful for the contributions of so many lay, designated and ordained members of The Presbyterian Church in Canada who volunteer their time to further our ecumenical and interfaith work. Below are reports of some of the activities we have all shared within Canada and globally.

CANADIAN COUNCIL OF CHURCHES

The Canadian Council of Churches (CCC) was founded in 1944 and is now a broad and inclusive ecumenical body representing 26 member churches including Anglican; Eastern and Roman Catholic; Evangelical; Free Church; Eastern and Oriental Orthodox; and Historic Protestant traditions. Together these member churches comprise 85 percent of the Christians in Canada. The Mission Statement of the Canadian Council of Churches declares that it responds to Christ's call for unity and peace, seeks Christ's truth with affection for diversity and acts in love through prayer, dialogue and witness to the gospel.

One of the unique and helpful aspects of the CCC is the way that its Governing Board and other groups make decisions by consensus and speak and act together in forum. The forum model recognizes our diversity and provides a method by which we can work together, acknowledging our unity as Christians, yet remaining faithful to the particularity of our respective traditions.

A few highlights from the Governing Board of the CCC in the last year include:

- A special session of the Governing Board meeting entitled "Preparing for a New Normal: A Vision for a Just and Caring Canada – The Prime Minister of Canada in conversation with the Canadian Council of Churches".
- The election of a new Executive Committee, including the Rev. Amanda Currie as one of the Vice-Presidents for the 2021–2024 Triennium.
- The discernment and adoption of the New Triennium Plan for 2021–2024 with operating guidelines and program priorities to direct the work of the Council for the next three years.
- The election of three new Youth Governing Board members – the first time that youth delegates have been appointed by the Governing Board since 2007.
- The adoption of newly revised and updated Constitution and By-Laws for the CCC, as well as the adoption of a New Governance Protocol for Project Ploughshares, the peace and research institute of the Council.
- A cross-Canada online celebration of the Week of Prayer for Christian Unity in June 2021 on the theme "Abide in My Love".
- The approval of a new resource and publication of the Council *Theological and Ethical Reflections on Life Sciences and Biotechnologies. Guidelines for Churches, Researchers*

and Civil Society from the Faith and Life Sciences Reference Group of the Canadian Council of Churches.

The Presbyterian Church in Canada is privileged to participate in the CCC through its Executive Committee, Governing Board, committees, commissions, reference groups and Project Ploughshares. Many Presbyterians from across the country contribute their time, talent and ecumenical commitment to the various bodies of the Council:

- Governing Board – the Rev. Matthew Sams
- Executive Committee – Mr. Norman Creen (Treasurer), the Rev. Amanda Currie (Vice-President), the Rev. Stephen Kendall (Past-President)
- Finance Committee – Mr. Oliver Ng
- Personnel Committee – Ms. Terrie-Lee Hamilton
- Constitution Committee – the Rev. Maureen Walter
- Commission on Justice and Peace – the Rev. Dr. Will Ingram
- Week of Prayer for Christian Unity – the Rev. Kenn Stright
- Commission on Justice and Peace – Dr. Allyson Carr
- Working Group on Ending Sexual Exploitation – the Rev. Deb Stanbury
- Management Committee, Project Ploughshares – the Rev. Matthew Lingard
- Faith and Life Sciences Reference Group – the Rev. Joan Masterton
- Christian Interfaith Reference Group – the Rev. Andrew Johnston
- Canadian Ecumenical Anti-Racism Network – Dr. Allyson Carr
- Church Leaders Event – the Rev. Dr. Daniel Scott
- WCC Relations Committee – the Rev. Stephen Kendall
- Ecumenical Coalition for the International Decade for Peoples of African Descent – Dr. Allyson Carr

Christian Interfaith Reference Group

The Christian Interfaith Reference Group (CIRG) of the Canadian Council of Churches met five times through the year, bringing together representatives of ten national Christian communities. The mandate of this group is to provide member churches with a venue where experiences and resources relating to interfaith relations might be shared and further development of this critical dimension of being Christians in Canada today be encouraged.

There has been no national forum for Christian-Jewish dialogue since 2012, owing to ongoing political and theological tensions with respect to various matters of justice and human rights in the lands of Israel and Palestine. The CIRG drafted a process by which the Governing Board of the CCC might enter into a lament concerning this absence of relationship. The CIRG also prepared a document with templates that would encourage local Christian communities to reach out to neighbouring Jewish communities of faith with greetings on their holy days. You can find these templates at the CIRG section of the Canadian Council of Churches website councilofchurches.ca/interfaith/cirg.

As part of the CCC triennium planning, the CIRG agreed to maintain on-going projects that encourage meaningful Christian-Muslim and Christian-Jewish relations. New priorities for the next three years include a) in response to the Calls to Action of the Truth and Reconciliation Commission, a journey together of listening to and learning of Indigenous Spiritualities and b) a commitment to collate and highlight interfaith or religious responses to the contemporary challenge of racism in Canadian society.

Recommendation EIR-006 (adopted, p. 19)

That sessions be encouraged to nurture relationships with our Jewish neighbours by sharing written greetings on their holy days.

Recommendation EIR-007 (adopted, p. 19)

That sessions be encouraged to engage in intentional anti-racism work in their communities beginning with studying available resources through the Canadian Council of Churches and through resources of The Presbyterian Church in Canada.

Sexual Exploitation Working Group

The Canadian Council of Churches Working Group on Sexual Exploitation facilitates theological reflection and action on sexual exploitation in Canada. This working group has been reflecting on

the achievement of its program plan from the 2018–2021 triennium and setting the following program priorities for 2021–2024.

1. Public advocacy, action and monitoring of issues related to all forms of sexual exploitation.
2. Theological reflection on the roots of sexual exploitation with the desired outcome of shared understanding of our work.
3. Furthering our analysis of and commitment to addressing the systemic nature of racism contributing to sexual exploitation.

EVANGELICAL FELLOWSHIP OF CANADA

The Evangelical Fellowship of Canada (EFC) is an alliance of churches and organizations in Canada. The Presbyterian Church in Canada is not a member of the alliance though it holds Observer status. The Rev. Dr. Daniel D. Scott serves as observer.

- The ‘Council of Presidents’ of the Evangelical Fellowship of Canada met virtually on October 28, 2021. The theme for the ‘Presidents Day’ was “Emerging: A Journey of Healing and Hope” drawing on Romans 15:13: “May the God of hope fill you with peace and joy as you trust in him so that you may overflow with hope in the power of the Holy Spirit.”
- The opening and closing worship segments were particularly good. The popular contemporary singer/songwriter Brian Doerksen led in segments of praise on guitar. Bruce Clemenger, President of EFC, gave a compelling opening address.
- A regular part of these events is analysis of recent Canadian polling data by Rick Hiemstra, EFC’s Director of Research. Results were presented of surveys conducted in September of over 3,000 Canadian adults from a wide demographic.
- The statistics related to church attendance before and during the pandemic were as expected. That is, there was a marked decline in church attendance across all Christian traditions, including Roman Catholics, Evangelicals and mainline affiliations. At first glance, one might conjecture that this did not include online attendance. But it did. While there was a significant number of people who joined their faith community virtually, all Christian traditions experienced significant disengagement – in person and online.
- The surprise was that the so-called “Generation Z” was the least affected by this trend. Young people, it seemed, were less likely to check out from church. This is promising. Perhaps this was because of their familiarity with online streaming options. Whatever the reason, our young people logged in to virtual church. That’s encouraging.
- A panel composed of Jennifer Bowen, Executive Director of Shalem Mental Health Network, Ron Johnston, Director of Small Church Connections and Dr. Marjory Kerr, President and Vice-Chancellor of Tyndale University described how their organizations have weathered the pandemic.

CANADIAN INTERFAITH CONVERSATION

Amy Zavitz is our representative on the Canadian Interfaith Conversation (CIC), interfaithconversation.ca. The CIC gathers representatives of 41 faith communities and faith-based organizations who believe that people of faith can contribute positively to the benefit of all people in Canadian society. Important activities from this year:

- An All-Party Parliamentary Interfaith Caucus event on The Value of Religion in Canada’s Democracy.
- A participant assembly that focused on The Spiritual Resolve and Gifts We Call on to Overcome Hatred and Bigotry.
- A special event, Faithful Election Conversation 2021, was hosted on four pressing issues facing Canada: Reconciliation with Indigenous Peoples; the climate crisis; poverty and growing inequality; and xenophobia, including racial and religious intolerance.

WORLD COUNCIL OF CHURCHES

After having been postponed by one year due to the COVID-19 pandemic, the 11th Assembly of the World Council of Churches, oikoumene.org, will take place in Karlsruhe, Germany from August 31 to September 8, 2022. The Assembly is the highest governing body of the World Council of Churches (WCC) and normally meets every eight years. It is the only time when the entire fellowship of member churches comes together in one place for prayer and celebration.

A WCC Assembly is a special time in the lives of member churches, ecumenical partners and other churches, as it brings together more than 4,000 participants, coming from all over the world.

It is a unique opportunity for the churches to deepen their commitment to visible unity and common witness. This makes a WCC Assembly the most diverse Christian gathering of its size in the world.

The delegates from The Presbyterian Church in Canada will be Ms. Lori Ransom and the Rev. Amanda Currie. The Principal Clerk will attend as an advisory delegate. In the winter and spring of 2022, our delegates have been attending orientation webinars together with other Canadian delegates to prepare for active and engaged participation in the Assembly.

The theme of the 11th Assembly of the World Council of Churches is “Christ’s love moves the world to reconciliation and unity”.

The Assembly will gather amidst perplexities, anxieties and fundamental questions about the way we inhabit the earth, make sense of our lives, live in society and accept responsibility for future generations. These questions have been amplified by the global COVID-19 pandemic and its consequences, the climate emergency and manifestations of racism worldwide, which have further revealed structural economic inequality, gender discrimination and other forms of injustice in our societies and in our world.

In this fragmented and fractured world, the Assembly theme is an affirmation of faith that Christ’s love transforms the world in the life-giving power of the Holy Spirit. Against the powers of destruction and sin, the Assembly theme affirms that the love of the compassionate, crucified and risen Christ is at the heart of this world. It is a radical call to the churches to work together unceasingly and with people of other faiths and all those of good will for just peace and reconciliation. It is a call for the visible unity of the church to become a prophetic sign and a foretaste of the reconciliation of this world with God and the unity of humankind and all creation.

We encourage congregations to engage in Bible studies and prayer as Christians throughout the world prepare for this 11th Assembly of the WCC. More resources can be found at oikoumene.org/resources/bible-studies.

Recommendation EIR-008 (adopted, p. 19)

That sessions engage in Bible studies and prayer in preparation for the 11th Assembly of the World Council of Churches.

CONCLUSION

We pray for the unity and the diverse expressions of Christ’s church. We pray for constructive relationships with all Canadians of other faiths. Together we work to sow seeds of peace and justice for all in the world.

Matthew Sams
Convener

COMMITTEE ON HISTORY

To the Venerable, the 147th General Assembly:

History from the Greek word *historia*, meaning “to learn or know by inquiry”, is a fluid narrative of who we are and from where we came. But while history is fluid, certain facts (dates, events, statements) stand in the flow of narrative as immutable “stones” that cannot be ignored. These “stones” are benign, marking both the best and worst of history equally, but for any narrative – or interpretation – of history to be true, it must acknowledge, or wrestle with, these markers of historical record.

As People of the Word, we are people whose story is built upon such stones. The two stones that formed the “tablets of the covenant” inscribed by God’s finger (Exodus 31:18), and the stones of Bethel (Genesis 28:19), Gilgal (Joshua 4:1–9), and Ebenezer (1 Samuel 7:12), each stand as reminders of the people’s need to remember God’s faithfulness – and as markers that held the people to account in judgement before God (1 Samuel 7:16). In Luke we’re told that “the stones would shout out” the truth of creation’s praise and recognition of Jesus (Luke 19:40). Even today, the stones that emerge from the soil of Israel, continue to mark, as historical record, a past lost to time or viewed as legend or myth.

For The Presbyterian Church in Canada, the Committee on History is commissioned with not only the curation of our history but also with holding the present to account. As part of the committee, The Presbyterian Church in Canada Archives holds records that celebrate our history and heritage. For over a decade, it has been active in the National Truth and Reconciliation process, aiding our denomination in our confession over its involvement with the Residential Schools from the 1880s to 1969. And now, as our denomination in its continuing reformation, looks to the future, the committee believes we need to learn from our past to as we seek to discern God's faithfulness

The Committee on History is one of the older committees of the General Assembly. First established on June 21, 1879, it has been in continuous existence ever since. The committee is responsible for reporting on the Presbyterian Church Heritage Centre and highlighting the work of the Archives. It meets twice a year (usually in November and March) and is fortunate to have members from across Canada who provide a balanced and insightful regional perspective. The committee includes: the Rev. Jennifer Geddes and the Rev. Janet Taylor from western Canada; the Rev. Dr. Beth McCutcheon and the Rev. Geoffrey Ross (convener) from central Canada; and Mr. Scott MacDonald and Mr. David Mawhinney from eastern Canada. The committee also enjoys the support of the Rev. Dr. Stuart Macdonald (Knox College representative), the Rev. Dr. Glenn Chestnutt (Presbyterian College representative), the Rev. Dr. Ross Lockhart (Vancouver School of Theology representative), as well as Ms. Kim Arnold (Archivist), Ms. Nicole D'Angela (Assistant Archivist), Mr. Ian Mason (Presbyterian Church Heritage Centre Curator) and Ms. Marilyn Repchuck (chair of the Presbyterian Church Heritage Centre Advisory Committee) who also attend meetings of the committee. The Rev. Peter Bush has been representative and editor for *Presbyterian History*. We are thankful for his ongoing involvement and service to this committee. The convener gratefully acknowledges the participation, diligence and insights of all members.

LIBERTY OF CONSCIENCE ON THE ORDINATION OF WOMEN

During a discussion at our November 5, 2021 meeting, the question arose as to whether the committee had been consulted to assist the denomination in its understanding of historical events. The specific issue raised concerned a misunderstanding related to the ordination of women in 1966. It was noted that two overtures to the last General Assembly, now part of the historical record of the denomination, claimed that liberty of conscience had been granted at that time, and later revoked, when that was not the understanding of the members of the Committee on History.

A sub-committee was struck. It noted the erroneous belief has developed that liberty of conscience was granted in 1966 on the issue of the ordination of women but later retracted. This error has crept into overtures that now are part of the Acts and Proceedings, specifically in the 2021 A&P on p. 740, where Overture No. 1, 2021 from the Presbytery of Western Han-Ca incorrectly stated:

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.

The same claim, in almost identical language, was made in Overture No. 20, 2021 from the Presbytery of Eastern Han-Ca. The language around this is sometimes nuanced; however, the impression is clearly made that the church granted liberty of conscience on the issue of the ordination of women in 1966 and later retracted this. The Committee on History wishes to state clearly that we can find no evidence in the records of the 1966 General Assembly that liberty of conscience was either requested or granted. We also find no suggestion that this was the case in either the majority or minority reports of the Task Force on Liberty of Conscience in its report to the General Assembly in 1982. (A&P 1982, p. 501–15) Finally, we would note that the Clerks of Assembly in their statement on Liberty of Conscience and Action, July 2019, expressly state: "When the ordination of women was approved in 1966, no provision for liberty of conscience or action was put in place." In the subsequent discussion of the actions of the 1982 General Assembly, it is clear that nothing was revoked. We believe it is important that we be clear about the historical record in this important matter.

Recommendation HIS-001 (referred back, p. 46)

That this correction, specifically that liberty of conscience on the ordination of women was not granted in 1966, be noted for the historical record.

HERITAGE SUNDAY

Many congregations have designated a “Heritage Sunday” to celebrate the vibrant and dynamic faith legacy that is ours within The Presbyterian Church in Canada. The committee enjoyed hearing various ways congregations commemorated Heritage Sunday. Some celebrated past events and individuals within their own church family, while others profiled the ministries of missionaries or church activities outside of their own congregation. The committee suggests February 19th as the date for Heritage Sunday in 2023 but congregations are encouraged to choose an anniversary Sunday or other date that is most appropriate for their own needs. We recognize that many churches are reaching significant numbers such as 150, 175 and 200 years in anniversary celebration of their church’s history.

Congratulations to the Presbyterian Music Camp (PMC) that will celebrate 50 Years of Harmony at Camp Tamarack near Bracebridge in Muskoka, Ontario between August 21–28, 2022!

Recommendation HIS-002 (adopted, p. 45)

That congregations be encouraged to celebrate Heritage Sunday on February 19, 2023 or on another Sunday, as a means of celebrating the unique faith journey and heritage we enjoy as Presbyterians.

HISTORY PRIZES

Every year the committee awards history prizes in three categories: congregational; academic; and memoirs. This year we had two excellent submissions. Congregations and individuals are encouraged to submit publications for consideration of the history prizes. Submissions should be sent to the Prize Committee, Presbyterian Church Archives by December 31, 2022, to be considered for the 2023 History Prizes.

Recommendation HIS-003 (adopted, p. 45)

That the 2022 winners of two history prizes be recognized:

Memoir: *A Presbyterian Requiem, A Canadian Pastor Reflects on 50 Years of Ministry* – A. Donald MacLeod,

Congregational: *A Sacramental Vision of the World, The Coherency of the Stained Glass in the Sanctuary of MacNab St. Presbyterian Church, Hamilton, Ontario* (2020) – Kenneth Post.

THE 70TH ANNIVERSARY FOR HER MAJESTY QUEEN ELIZABETH II ON THE THRONE

Since 1952 the Queen has reigned over Canada and to this day serves as Head of State of 16 Commonwealth countries. May God bless her. We pray that she may continue in good health for many years to come.

Recommendation HIS-004 (adopted, p. 46)

That the General Assembly and the courts of the church celebrate the platinum Jubilee of Her Majesty Queen Elizabeth II, marking her 70th anniversary on the throne.

STRATEGIC PLAN

The Clerks of Assembly requested that our committee look at the strategic plan approved by the 2016 General Assembly. The following came out of discussion within the Committee on History. The committee assists the denomination in a variety of ways, including the preservation of the documentary (archival) and material (heritage centre) history of the denomination, as well as presenting insight and preparing resources for the denomination as it celebrates its history. The committee serves the denomination by keeping the historical experiences of what it means to be a “Reformed church” alongside the theological aspects. There is an important history that can provide insights and ideas for congregations as they engage the changing world of the 21st century. To assist worshipping communities of the denomination, the committee has, and needs to continue, to provide resources which assist us in understanding our history and how it has shaped us. Even today, the committee can also help in healing and reconciliation between Indigenous and non-Indigenous peoples through its work in providing a historical context for residential schools and other mission activities among Indigenous peoples. Tools can be developed in this area, and this needs to be part of the committee’s work in the coming years. At the same time, the resources we currently provide (Archives information brochures and *Presbyterian History* articles), previous

resources that we can revive (worship resources for Heritage Sunday) and newly developed resources will all assist in meeting the goals of the strategic plan.

PRESBYTERIAN CHURCH HERITAGE CENTRE (formerly National Presbyterian Museum)

On February 1, 2021, we finally took over the historic sanctuary of Carlisle United Church in Carlisle, Ontario located in the Municipality of North Middlesex. Our new name is the Presbyterian Church Heritage Centre (PCHC), formally the National Presbyterian Museum. The presbyteries within one hour or so of the PCHC are Waterloo-Wellington, Hamilton, Niagara, Paris, London, Huron-Perth, Lambton-West Middlesex, Essex-Kent and Grey Bruce Maitland. London, Ontario is only a thirty-minute drive to Carlisle (that is often mistaken with another Carlisle, Ontario, in the community of Flamborough, just outside Hamilton, Ontario).

During 2021, the sanctuary pews were removed, full floor restoration was done to carry the weight-bear of the display cases and artefacts and a new sanctuary ceiling with track lighting was completed. The outside walls were erected for the 1850s historic chapel's interior to be finished. We have kept room for display areas and pictures on the outer walls and air conditioning was hooked up. Our structural engineer and contractor have done an amazing job in finalizing Phase 1. Phases 2 and 3 will continue over the next two years, God willing. We are indebted to the gracious people of Carlisle United Church (built in 1879 and originally Presbyterian) who will now worship in the lower hall. We have signed a ten-year lease with them.

At the 2021 General Assembly, we launched Our New Home campaign. We want to stress that donations of over \$1,000 will be recognized on our special donor window! Thank you for your contributions thus far and into the future to help us reach our goal of over \$200,000. 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 over future years and for generations yet to come. We receive no annual funding through the national church. Marilyn Repchuck is willing to come to your church to spread the news about the Heritage Centre in person or on Zoom! The website, pcheritagecentre.ca, has a presentation for congregations along with information and updates. Our email address is pcheritagecentre@gmail.com and postal address is 19 Falkirk Street, RR 3, Denfield, Ontario, N0M 1P0. Online donations can be made at tinyurl.com/givetopchc.

Thanks to members of the PCHC Advisory Committee: Ms. Kim Arnold, Mr. Doug Carmichael, the Rev. Duncan Jeffrey, Mr. Ian Mason (Curator), Ms. Marilyn Repchuck (chair), the Rev. Geoffrey Ross (convener of the Committee on History), Rev. Angus Sutherland (past chair). We extend our gratitude to the Rev. Stephen Kendall, the Rev. Ian Ross-McDonald, Mr. Oliver Ng and Ms. Jackie Czeglédi from 20 Wynford for their outstanding support over the past four years and during the transition to find our new home.

We thank the Lending Fund Committee for its generous loan, the WMS for a donation and many other contributions coming in now. We thank God for this work and the ongoing continued love and support of so many friends who cherish their Presbyterian heritage and yes, "history lives in our new home!"

Recommendation HIS-005 (adopted, p. 45)

That the congregations and others within The Presbyterian Church in Canada, be encouraged to contribute to the Presbyterian Church Heritage Centre's Our New Home campaign over the next two years.

THE ORAL AND VISUAL HISTORY PROJECT

The Committee on History continues to encourage this ongoing project. The Archives collects oral histories for researchers' use. Oral history interviews are an effective way to capture the memories of involved individuals in our church. Interviews provide a unique historical record and recollection of a period in time. They offer the added element of voice and personality. Those interviewed have had a connection to the church – lay, ordained, professional church worker, etc. The Archives has recording equipment available to those who might be interested in assisting with this project. While with COVID-19, it has been difficult, we are looking at new opportunities, possibly with Zoom, to capture live interviews. We are hopeful to have more visual history interest over the years to come.

PRESBYTERIAN HISTORY

Presbyterian History continues to function on three platforms:

- The long form, twice a year (May and November) publication sent out by MailChimp.
- 800 word printed pieces in *Presbyterian Connection* twice a year (spring and fall).
- 800 word history shorts eight times per year, circulated by MailChimp. These are opened by about 40% of 900 primary recipients.

Since November 2021, a long form article on the Geddies' going to the New Hebrides was circulated (175 years after their departure from Halifax), and the March *Presbyterian Connection* carried a story about George Leslie Mackay (150 years after his arrival in Tamsui, Formosa). The January 2022 history short was about the *Handbook for Social Worship* (1902). The February 2022 history short talked about the Loyal Addresses to the Queen in 1952 and 1953.

Effective June 30, 2023, Peter Bush will be resigning as editor of *Presbyterian History* after over 30 years. He has offered to help find a new editor. If you are interested, please contact him.

In preparation for that search, the Committee on History will discuss what they want to see next for the publication. Among those questions are:

1. Is there still value in having this publication?
2. Which formats are worth keeping?
3. What are the costs related to *Presbyterian History* – e.g., should there be a charge for the MailChimp subscription moving forward?

The committee is indebted and recognizes Peter Bush for his dedication throughout the many years. He welcomes your feedback to *Presbyterian History*. Many of the articles can be accessed online at presbyterian.ca/newsletters. He can be contacted at peter.bush@wightman.ca.

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The Canadian Society of Presbyterian History (CSPH) is an academic society that explores the history of the Presbyterian tradition in Canada. The largest denomination representing this tradition is The Presbyterian Church in Canada and its antecedents. We were able to hold our annual meeting. We also successfully held our annual conference virtually on Saturday, September 25, 2021.

Three academic papers were presented as follows:

- Stuart Macdonald: "Conflict in Context: Re-considering the Liberty of Conscience Debate on Women's Ordination, 1979–1985"
- Robert Revington: "Reta Rank and the History of St. Andrew's Presbyterian Church, Aurora, Ontario"
- Phyllis Airhart: "Rescripting the Stories of Church Union: Making and Remaking Identity"

We have issued a call for papers and are looking forward to the next conference on Saturday, September 24, 2022. We appreciate the continuing support from members of The Presbyterian Church in Canada. We welcome new members. Individuals interested in presenting historical papers may do so through cspH.ca.

The Rev. Dr. Stuart Macdonald, President

ARCHIVES

As a denomination, we are in an enviable position with our Archives. The Archivist, Ms. Kim Arnold and the Assistant Archivist, Ms. Nicole D'Angela, continue to give dependable and meticulous guidance and support. This year saw a change in the position of Assistant Archivist. Mr. Bob Anger served over 22 years as Assistant Archivist. In the spring of 2021, he relocated with his family to south-western Ontario and the search began for a replacement. We welcomed Nicole D'Angela on a year-long contract as Assistant Archivist as of October 18, 2021.

The committee commends Kim Arnold and Nicole D'Angela for the exceptional service the Archives provides to The Presbyterian Church in Canada.

The Archives daily work includes appraising, cataloguing and preserving church records, responding to research requests, overseeing records management for the national office, assessing

best practices for managing digital records, arranging for the ongoing microfilming or digitizing of congregational records, and creating resources to inspire excellent records management across the church, as well as adding items to the website, presbyterianarchives.ca.

Recommendation HIS-006 (adopted, p. 45)

That church courts be encouraged to understand the importance of well-kept church records and be reminded to follow the advice and guidance provided by the Presbyterian Church Archives.

RECOGNITION OF RETIRING CLERGY

In thanks and celebration for those who have provided many years and often an entire career of faithful service to The Presbyterian Church in Canada, it is our hope and desire that future General Assemblies will continue this action.

Recommendation HIS-007 (adopted, p. 45)

That with thanks to God and in celebration of the clergy and church workers who have retired in 2021, the 2022 General Assembly, on behalf of our entire denomination, includes a moment of recognition for these faithful representatives of Jesus Christ and diligent servants of The Presbyterian Church in Canada.

CONCLUSION

We invite Presbyterians from coast to coast to continue to share history within your congregation and community. The committee is open to your suggestions. We also encourage you to preserve and celebrate your own unique heritage in the name of Jesus Christ.

Over the past 143 years, the Committee on History has undertaken its mandate to document and declare the awesome history and heritage of The Presbyterian Church in Canada.

Geoffrey Ross
Convener

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable the 147th General Assembly:

The International Affairs Committee draws attention to international affairs and situations of injustice with a global perspective and suggests how the church can respond in ways that speak out against and disrupt, systems that oppress and hurt people and creation. Guided by biblical calls for societal healing and transformation, the committee seeks to suggest concrete steps the church can take towards a more just and peaceful world.

The report is divided into the following three sections:

1. Global Vaccine Equity
2. Global Food Security
3. Update on the Climate Crisis

GLOBAL VACCINE EQUITY

“If one member suffers, all suffer together; if one member is honored, all rejoice together.” (1 Corinthians 12:26)

The COVID-19 pandemic has made it clear that we live together in a global village as COVID-19 and its variants have spread quickly around the world. Millions have died, many more have gotten sick and billions of people have been affected by COVID-19 related issues. What has become clear is that those who were struggling before the pandemic are struggling more during the pandemic. We live in a country that has a great capacity to help its own residents and to help others around the world.

As of February 25, 2021, 80.39 percent of Canadians were fully vaccinated and 84.52 percent had received at least one shot.¹ All people in Canada have been encouraged to be fully vaccinated and have had access to vaccinations. These statistics are reflected across many high-income countries (typically countries in the Global North). There is a striking divide between regions of the world. Africa has the lowest vaccination rate of any continent with 17.4 percent of the population

receiving at least one dose.² In February 2021, the UN Secretary General characterized COVID-19 vaccine distribution as “wildly uneven and unfair” where 10 countries had received 75 percent of all vaccinations and 130 countries had not received a single dose.³ When and if COVID-19 vaccines have become available, uptake has been influenced by availability, price, education of the population, culture and public health infrastructure. The Lancet helpfully summarizes that:

A history of colonial medical and vaccine research abuse in Africa diminishes trust in current vaccines. Additionally, an absence of nuanced and culturally informed understandings of vaccine hesitancy and misinformation are major contributing factors. Vaccine hesitancy in Africa is also linked to the duplicity of the global community. Although the global community recognizes the need for global vaccine coverage to end the COVID-19 pandemic, it exhibits no firm commitment to expedite vaccine deployment to the African continent, which further reinforces and perpetuates vaccine hesitancy.⁴

Vaccination mitigates against overwhelming illness and death from COVID-19. The more people who are fully vaccinated, the greater the protection for everyone.

There are enough doses of vaccines available globally to drive down transmission and save many lives, if doses go to the people who need them most around the world. Worldwide access to COVID-19 vaccines offers the best hope for slowing the coronavirus pandemic, saving lives and securing a global economic recovery. The World Health Organization (WHO) Strategy to Achieve Global COVID-19 Vaccination outlines the road we must all take together to achieve the targets of vaccinating 40 percent of the population of every country by the end 2022 and 70 percent by the middle of 2023.⁵

Where is Canada in this plan? In 2021, Canada promised to donate 50 million COVID-19 vaccine doses from its own contracts and at least 150 million more through financial contributions to the COVAX vaccine sharing alliance. As of December 21, 2021, over 11.8 million surplus vaccine doses had been delivered, though 200 million doses had been committed. We can do better than this!

What can congregations do?

As individuals and congregations, we can support global vaccine equity. Love My Neighbour is a Canadian campaign that advocates for equitable access and delivery of COVID-19 vaccines to communities living in vulnerable circumstances around the world. Learn more at lovemyneighbourproject.org.

Recommendation IAC-001 (adopted, p. 45)

That Presbyterians learn about the Love My Neighbour campaign in support of global vaccine equity.

Recommendation IAC-002 (adopted, p. 45)

That the Moderator write to the Minister of Health, the Minister of Innovation, Science and Industry and the Minister of Minister of Intergovernmental Affairs, Infrastructure and Communities urging Canada to become a hub for vaccine production of all kinds with a fixed percentage of that production to be donated to countries without the capacity to safely produce vaccines and that Presbyterians be invited to do the same.

GLOBAL FOOD SECURITY

For everyone born, a place at the table,
for everyone born, clean water and bread,
a shelter, a space, a safe place for growing;
for everyone born, a star overhead.

(“For Every One Born”, lyrics by Shirley Erena Murray, 1998)

The right to food is recognized internationally and in Canada as a fundamental human right, requiring that food is available, accessible and adequate either through production or purchase.⁶ Yet, global hunger is on the rise.⁷

The United Nations has stated that food security “exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life”.⁸ In today’s world, this is not simple. Conflict, climate

change, food systems failures, debt, poverty and inequality are the key drivers of global hunger, with women, children and farmers in the Global South experiencing the greatest rates of food insecurity.⁹

Through histories of extractive colonialism and neo-liberal policies marked by privatization, deregulation and government austerity meant to benefit the wealthy, much of the global food supply has become controlled as a commodity instead of treated as a human right. Food has been weaponized (e.g., Yemen, Palestine) as a means of military and political control (e.g., the Cold War and the “Green” Revolution¹⁰). Our current food system caters to corporate interests (e.g., setting conditions that require production of cash crops for export instead of farming that reflects local contexts), failing to meet the needs of people and animals and has undermined the health of the Earth’s soils and seas. The world produces over 1.5 times the amount of food needed each year but it does not get distributed to where it’s needed most. About 30 percent is wasted or used as animal feed (including pet food) or biofuels.¹¹ Profit motivates food distribution to wealthier nations rather than the poor nations who produce it.

Increasingly over the late 20th and 21st centuries, food and the labour involved, have become devalued, moving food system control away from farmers and harvesters to a handful of globalized agri-businesses, lengthening food supply chains. Free trade agreements have tended towards favouring the interests of countries in the Global North, at the expense of the Global South. This is seen in practices of skewed free trade agreements, tied food aid (subsidies and loans made contingent on buying products from the donor) and national indebtedness. As a result, more small-scale farmers in the Global South are forced to grow crops for export (e.g., coffee, sugar and soybeans) instead of food to sustain their families.

The adage, “If you’re not at the table, you’re on the menu”, is an apt description. Picture an hourglass.¹² At the top are the billions of people who grow and harvest food. Many of these people are food insecure. At the bottom are the billions of people who need food. Many of these people work for low wages or are in precarious work. They are financially insecure.¹³ Both groups at the wide ends of the hourglass are not “at the table”. “The table” is the narrow part of the hourglass where decisions are made that affect what is bought and sold and at what price. Between the wide and narrow extremes are people and businesses who transport, store and process food and others who distribute and sell it.

At the narrow neck of the hourglass – the table – are a handful of powerful multinational agri-businesses. The biggest four agrochemical companies control 60 percent of the global seed market and 75 percent of the global pesticide market.¹⁴ These are the ones at the table, who exercise majority control over the price of seeds and other inputs, dictate what and where food is grown, where and how it is processed and transported and the prices for buying and selling food products.

When food becomes a commodity, the people at the table follow the operating model of “buy cheap, sell dear” regardless of what it costs to produce,¹⁵ whether people who need it can afford to buy it or the impact production and transportation have on soils, seas and climate. This means corporate power and trade policies of the world’s current food systems undermine human rights, exacerbate inequalities, threaten biodiversity and contribute to climate change.¹⁶

COVID-19 has exposed the vulnerability of the global agri-business model, as disruptions to long supply chains have resulted in food shortages around the world. Empty grocery shelves were an inconvenience for most North Americans but in many parts of the world the disrupted supply chains have resulted in starvation.

Through organizations like Canadian Foodgrains Bank, the church is well positioned to address issues of world hunger, including addressing root causes of hunger. It is critical that core causes of food insecurity such as climate change, conflict, food systems failures, debt, poverty and inequality be vigorously addressed. Canada can play a key role on these matters. The processes of growing or harvesting food, from land or sea, must be re-visioned in ways that centre community self-reliance rather than viewing food as a commodity for export.

Local actions can make a global impact on food security

Congregations can get involved by:

- learning about global food systems and associated food injustices

- learning more about the conditions under which food is produced and boycotting food items that cause harm in their production or transport
- identifying food deficiencies in their communities and seeking to address them through purchasing co-ops and community gardens and kitchens
- connecting communities with local farmers/producers and with growing projects
- supporting Canadian Foodgrains Bank
- sharing or exchanging home garden produce, seeds and knowledge
- organizing community gardens and encouraging experienced organic gardeners to share their knowledge with all ages
- hosting work bees to teach about home-based food preservation: canning, drying, fermenting, freezing
- using feast opportunities to teach where food comes from and showcase fair trade products
- distributing fair-trade items such as coffee, chocolate and Palestinian olive oil

National committees, camps and conference facilities can get involved by using food providers that are engaged in more sustainable food sourcing practices. This can include but is not limited to, utilizing certifications (Fair Trade, Small Producer Symbol) and shortening supply chains by engaging in direct trade or local markets.

And God will delight when we are creators
of justice and joy, compassion and peace:
Yes, God will delight when we are creators
of justice, justice and joy!
("For Every One Born", lyrics by Shirley Erena Murray, 1998)

Recommendation IAC-003 (adopted, p. 45)

That congregations and individuals be encouraged to study the complexities of food systems – how food is made, shared and eaten – and advocate for governmental policies that protect the human right to food.

Recommendation IAC-004 (adopted, p. 45)

That congregations, presbyteries and synods be encouraged to amplify Canadian Foodgrains Bank's advocacy efforts to promote climate resilient food systems to support small-scale growers, improve food security, address the climate crisis, protect biodiversity and increase gender equality.

Recommendation IAC-005 (adopted, p. 45)

That The Presbyterian Church in Canada, including its national committees, camps and conference centres be invited to consider how they can access and use more ecologically sustainable and ethically produced food.

Food Insecurity, Palestine and the Israeli Occupation

Farming has been an integral driver of the Palestinian economy. Prior to the start of the Israeli Occupation, the West Bank exported 80 percent of their crops as well as 45 percent of their fruits. After 55 years of Occupation, farming accounts for 4.8 percent of Gaza's GDP and 2.6 percent of the West Bank's.¹⁷ Food insecurity in Palestine now affects nearly 40 percent of the population, about 2 million people, of which more than 900,000 non-refugees are assessed to be food insecure in Palestine: 60 percent in Gaza and 40 percent in the West Bank.¹⁸ The UN reports this situation is directly tied to the impact of the Israeli Occupation. Under the Fourth Geneva Convention, Article 55, occupying powers have a responsibility to assure sufficient food for the affected population.¹⁹ Restricted movement of people, access to water and other resources and basic social services, together with recurrent dispossession of land, settler violence and periodic armed hostilities have resulted in economic stagnation, high unemployment, poverty and food insecurity.²⁰

Examples of how the Israeli Occupation contributes to food insecurity

The Occupation has been named an Apartheid by Amnesty International.²¹ Ninety-five percent of Palestinians are walled off from the water sources they historically used, forcing them to rely on privatized Israeli water that is often unaffordable. They are not only required to obtain a permit to transport goods but must cross multiple checkpoints. The experience of crossing checkpoints is varied: some can involve long lineups and be subject to seemingly arbitrary closures. Israel has

absolute control of all goods entering and leaving Palestine. This enables it to label and export products made in the Occupied Palestinian Territories as products of Israel, with Palestinian farmers receiving little or none of the profits. Destruction of olive trees by illegal Israeli settlers is an ongoing threat.

Palestinian resilience in the face of Occupation

The Nassar family has worked their land, which they call Tent of Nations, just outside Bethlehem for over 100 years. They have ownership documentation dating back to the Ottoman Empire, yet they have been in a decades-long legal battle disputing their ownership. Even now it remains unresolved. Illegal Israeli settlements surround their land. They face ongoing harassment and destruction of their olive and other fruit trees, blocked access to water, to the electricity grid and even to the main access road into their property. In January 2022, Daoud and Khaled Nasser were attacked and hospitalized, by 15 Israeli settlers armed with sticks and knives. The Nassar family, devout Lutherans, are deeply committed to living out their faith in practice using their property as a tangible example of their commitment to peace, reconciliation and non-violence.²²

The Olive Tree Project

Launched in 2002, the Joint Advocacy Initiative Olive Tree Campaign, sponsored by individuals, YMCAs, YWCAs, churches, church related organizations, human rights organizations, as well as solidarity and advocacy groups around the world, distributes olive saplings among farmers as an act of solidarity and support. The farmers supported are those whose lands are under threat of confiscation or who have been separated from their land or had their olive trees uprooted or destroyed.²³ It supports people like Laila Gazal, a 42-year-old farmer and housewife, with an extended family of 12 people. Her land is south-east of Bethlehem. In 2013, illegal Israeli settlers uprooted dozens of olive trees from her land, destroyed a shelter and blocked water access to her farm. Meanwhile, an Israel settlement called 'Maali Amus' was constructed 0.5 kilometre away from her land. This keeps her land under a high threat of confiscation. In February 2018, the Olive Tree Campaign supported Laila's family with 50 sponsored olive trees, helping to protect her land by maintaining it as an active farm, thus resisting confiscation.

Olive trees contribute 14 percent to the overall Palestinian economy, providing a livelihood for approximately 80,000 Palestinian families. Without them, food security in the Occupied Territories and Gaza, as defined by the UN elsewhere in this report, is at risk presently and for the foreseeable future.²⁴ Because the tree is long-living, slow growing and drought resistant, it represents peace as well as resistance and resilience, a living reminder of the Palestinian presence on this contested land. Since 1967 over 1.4 million olive trees on Palestinian land have been destroyed by illegal Israeli settlers or by Israeli military order: more than half of these since 2000. The Israeli government's planned annexation of the Jordan Valley includes the destruction of thousands more.

Recommendation IAC-006 (adopted, p. 45)

That congregations be encouraged to use template letters available on the Social Action Hub as models to write personal letters to members of the Government of Canada about the State of Israel's occupation of Palestine, encouraging them to speak up for rights such as food security for Palestinians.

Recommendation IAC-007 (adopted, p. 45)

That congregations be encouraged to support Palestinian farmers and olive tree planting through the Olive Tree Project and be encouraged to support the Olive Tree Project through The Presbyterian Church in Canada's Gifts of Change.

UPDATE ON THE CLIMATE CRISIS

The most recent Intergovernmental Panel on Climate Change (IPCC) report firmly established that "unless there are immediate, rapid and large-scale reductions in greenhouse gas emissions, limiting warming to close to 1.5 degrees Celsius or even 2 degrees Celsius will be beyond reach".²⁵ The effects of even 1.5 degrees Celsius of warming will be wide ranging and devastating, especially to vulnerable communities and populations worldwide (also see Justice Ministries' 2022 General Assembly report on the climate crisis, p. 175–76). Given these facts, it is of the utmost importance that Canada upholds its international commitments with regards to climate change and, indeed, is even more ambitious.

Canada's commitments currently include reaching net-zero carbon emission by 2050, phasing out coal power, doubling support for developing countries to combat climate change²⁶ and ceasing subsidies for domestic fossil fuel projects.²⁷

The Conference of Parties (COP) are the annual meetings where international climate policy is negotiated. Current practices invite countries to set their own carbon reduction targets (called Nationally Determined Contributions or NDCs). The most recent COP26 meetings in Glasgow in November 2021 resulted in a modest tick downwards in NDC commitments (despite some sizable reduction commitments by individual countries). Before Glasgow, the cumulative impact of NDCs would limit global temperature rise to 2.7 degrees Celsius by the end of the century.²⁸ The COP26 meetings saw this trend down to 2.4 degrees Celsius for the same timeline. This is still well above either 1.5 degrees Celsius or even 2 degrees Celsius targets.

Canada's reduction commitments fall somewhat short of what is necessary. Our actions fall very short. Canada must follow through. Currently, our per capita greenhouse gas emissions are the 7th highest in the world.²⁹ The Climate Action Tracker asserts that, while Canada is making positive progress, our current 2030 target is not compatible with our Paris Accord commitment. Furthermore, the climate plan and measures announced in the 2021 federal budget are not enough to even meet that (insufficient) target. Canada missed its 2020 target as well.³⁰

Canada cannot continue to kick the can down the road while failing to take serious action in the present. We owe it to our Creator, to ourselves and to future generations to steward the Earth as best we can.

Considering the ongoing climate crisis and the recommendation, LMA-008 (A&P 2021, p. 411), the International Affairs Committee commits to alternating annual meetings between in person and virtual to reduce the emissions associated with meeting in person by half.

Recommendation IAC-008 (adopted, p. 45)

That Presbyterians be encouraged to write to their federal elected representative to advocate for cooperation among all elected officials together to meet Canada's carbon reduction targets and address the climate crisis as a matter of urgency.

In preparing this section of the report, the International Affairs Committee discussed how the church can respond to the biblical call to seek justice in our relationship with creation, in light of the climate crisis and the urgent need to justly transition to a low-carbon economy. There was a desire to know more about how these factors can be reflected in investment decision making regarding financial assets and particularly the Consolidated Fund and the Pension Fund. An initial conversation with members of the Trustee Board took place. The Trustee Board has committed to continue the conversation about the church's investments.

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Boghos Barbouri
Convener

THE LIFE AND MISSION AGENCY COMMITTEE

To the Venerable, the 147th General Assembly:

A picture 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. 148–53)
- Canadian Ministries (p. 153–64)
- Communications (p. 164–68)
- International Ministries (p. 168–75)
- Justice Ministries (p. 175–95)
- Ministry and Church Vocations (p. 195–205, 252–56)
- Presbyterian World Service and Development (p. 206–36)

Stewardship and Planned Giving (p. 236–43)
Overtures Responses (p. 243–51)

AGENCY COORDINATION

Staff	General Secretary:	Ian Ross-McDonald
	Senior Administrator:	Colleen McCue
	Finance and Administration Coordinator:	Mathew Goslinski
	Program Coordinator (contract):	Carragh Erhardt
	Program Assistant:	Grace McCreary

This section of the report includes information on departmental mandates, advisory committees; the Life and Mission Committee membership; Leading with Care; the Life and Mission Agency Committee and climate change; the General Assembly directions emerging from the report of the Rainbow Communion; Gender, Sexuality orientation and Faith programming; and human resources, including minutes of appreciation for Barb Summers and Glynis Williams.

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, complementary and integrated with the ministries and presbyteries of the church. In addition to being overseen by the Life and Mission Agency Committee upwards of 125 people are appointed by the committee to serve as members of departmental advisory committees 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 lay members of the committee are:

Cindy Stephenson (convener) (Calgary, Alberta), John Barrett (York, Prince Edward Island), Aubrey Hawton (Oro-Medonte, Ontario), Marion Lade (Comox, British Columbia), Sue Senior (Waterloo, Ontario), Robert Griffiths (Atlantic Mission Society representative), Yvonne Bearbull (National Indigenous Ministries Council representative), Cathy Reid (Women's Missionary Society representative), Janet Brewer (Women's Missionary Society representative), Andrea Perrett (PWS&D representative).

The members of the committee ordained to Word and Sacraments or members of the Diaconal Order are:

Sampson Afoakwah (Montreal, Quebec), Charles Cook (Riverview, New Brunswick), Amanda Currie (Regina, Saskatchewan), Jeffrey Lackie (Medicine Hat, Alberta), Allyson MacLeod (Sutton West, Ontario), Donna McIlveen (Johnstown, Ontario), Daniel Scott (Moderator of the 2021 General Assembly), Jinsook Khang (Assembly Council representative).

We are especially grateful to Aubrey Hawton, Jeffrey Lackie and Cindy Stephenson who are completing their service on the committee in 2022.

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. The Leading with Care Policy is being updated for consistency, clarity, ease of reading and compliance with best practices. The Life and Mission Agency will demonstrate the changes to the wording of the policy's procedures in webinars, workshops and by bringing copies to the next in-person General Assembly.

THE LIFE AND MISSION AGENCY COMMITTEE AND CLIMATE CHANGE

The General Assembly asked 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.

During the pandemic, the Life and Mission Agency Committee learned that some of its work can be facilitated very well during more frequent, shorter online meetings. The committee continues to learn what parts of its work can be done during online meetings and what work is better done in person. The use of available church resources and care for creation will inform the committee's future decisions about how, when and where the committee should meet.

THE GENERAL ASSEMBLY DIRECTIONS EMERGING FROM THE REPORT OF THE RAINBOW COMMUNION

Review and update policies

The General Assembly instructed the courts, agencies, colleges and camps of the church to update their policies, procedures and practices, including the language used by June 2022 to reflect the full inclusion of all people. The Life and Mission Agency's policies, procedures, documents, resources and practices have been updated in accordance with the recommendation. Updated resources also include denominational policies, such as the Policy for Dealing with Sexual Abuse and Sexual Harassment and denominational resources, such as the Book of Common Worship.

Guidelines to help make the courts and committee of the church safer spaces

In the stories received by the Rainbow Communion, people described experiences that led them to feel unwelcome and unsafe in church spaces. These experiences ranged from insensitive or uninformed comments to more explicit insults and intimidating and threatening language. The General Assembly directed the Life and Mission Agency to develop guidelines, including how we speak to one another, to help make the courts and committees of the church safer spaces for all. Additionally, the Agency was directed to consult with the Clerks of the Assembly to create appropriate guidelines and policies to be used in the church to resolve disputes related to inclusion and report to the General Assembly in 2022. The Life and Mission Agency consulted with the Clerks of Assembly and then created and circulated a resource to equip the church in preventing harm and responding appropriately when harm occurs.

Gender, Sexuality Orientation and Faith

presbyterian.ca/sexuality

After years of prayer, study and discussion, The Presbyterian Church in Canada agreed to make changes to its theology and practice regarding marriage and ordination. The 2021 General Assembly also adopted the final report of the Rainbow Communion which draws on the stories of 139 people who shared their experiences of harm due to homophobia, hypocrisy, transphobia and heterosexism, as well as grace received, in the denomination. The General Assembly gave the Life and Mission Agency responsibility for several initiatives related to recommendations adopted by the General Assembly in 2019 and 2021 pertaining to ministry with LGBTQI2+ people. The focus of this work is two-fold:

1. Coordinating appropriate responses to harm that support healing.
2. Equipping the church to ensure that harm does not continue.

Responding to harm

In adopting the Rainbow Communion's final report and recommendations, the church has acknowledged the harm that LGBTQI2+ people, their families and faith communities have experienced because of homophobia and transphobia in the denomination. The Presbyterian Church in Canada is committed to repenting of this harm and taking appropriate action to support healing.

Funding for counseling or psychotherapy

The 2021 General Assembly agreed that a fund should be established to provide financial assistance for psychotherapy or counselling for those who have experienced harm done by homophobia, hypocrisy, transphobia and heterosexism in the denomination. (A&P 2021, p. 655) The Assembly Council provided funds for this purpose in November 2021. The Life and Mission Agency created terms to guide the pastoral administration of the funds and is making the funds known and accessible. In forming the terms of the fund, insight and guidance was received from a psychotherapist, members of the church at large, members of the Life and Mission Agency Committee and the Gender, Sexuality and Inclusion Advisory Committee.

Details about who is eligible to receive financial assistance and how the fund is administered is available at presbyterian.ca/2022/02/08/funding-for-harm-done. Inquiries about the fund may be directed to any member of the review committee which is comprised of: the Program Coordinator, Sexuality and Inclusion; the General Secretary, Life and Mission Agency and the Principal Clerk of the General Assembly. The work of the review committee is confidential and only pertinent details are shared with the full review committee. Questions about this process can be discussed when speaking with one of the members of the committee about applying for funds.

Ministers, elders and others who are responsible for pastoral care in the church will have an important role in this process by referring individuals to this fund and, at times, seeking additional information about the fund on behalf of individuals who are hesitant to contact the church's national office directly.

Continuing to hear stories of harm

One of the needs identified in the Rainbow Communion's final report was to provide a means for people to tell their stories of harm experienced in the church. (A&P 2021, p. 659) When telling one's story about experiences of homophobia, hypocrisy, transphobia and heterosexism and harassment would contribute to healing, the Life and Mission Agency arranges for an appropriate person to listen and respond pastorally. The Life and Mission Agency can provide guidance about relevant policies. Stories are kept confidential.

Support Networks

Many people who shared their stories with the Rainbow Communion spoke about feeling isolated and not knowing where they could turn for support within the church. In addition to LGBTQI2+ people seeking support, there were also needs expressed by family members of LGBTQI2+ people in the church, as well as serving and retired clergy who face challenges within the church. Congregations, presbyteries, synods and theological colleges are encouraged to consider ways they can meet local needs for pastoral care among LGBTQI2+ people and their families. The Program Coordinator, Sexuality and Inclusion, Carragh Erhardt, is available to offer advice to those who are starting new support networks.

Individuals seeking support can also contact Carragh Erhardt for assistance navigating existing options for support such as local or national groups or service providers. Some of this work involves connecting people who share similar experiences so they may develop peer support relationships.

Equipping the church to ensure harm does not continue

In addition to responding appropriately to harm that has occurred, the whole church is committed to make changes so that harm does not continue. Over the past year, ministries have been encouraged to review and amend their policies, procedures and practices to ensure that they do not pose unnecessary barriers to LGBTQI2+ people and their families.

Many sessions have been reviewing their wedding policies. While this is one helpful step, it is important to consider the impacts of other facets of the church's ministry and community life as well such as pastoral care, worship, Christian education, community programs and communication. To assist in this important work, the resource "Guidance to Help Amend Policy, Procedure and Practice to Reflect the Church's Decisions about Gender and Sexuality" offers examples of questions and ideas for church bodies to consider (presbyterian.ca/2022/02/01/guidance-inclusion).

Congregations, presbyteries, synods, camps, theological colleges and other church bodies approach this work according to their needs and the context of their community. Effectively identifying and transforming sources of harm within a ministry is a cyclical process of identifying areas of ministry that can be strengthened, learning, implementing change and reviewing the effect of the changes. Resources to assist in this process can be found at presbyterian.ca/sexuality.

Training

In November 2021, the Life and Mission Agency hosted Rainbow Pathways, an online course to equip ministries to become more welcoming and inclusive of LGBTQI2+ people and families. The course focused on topics related to pastoral care, addressing homophobia and transphobia and how to set up an LGBTQI2+ welcome and inclusion process in congregations and other ministry settings. This was the third time the Life and Mission Agency has offered the course since November 2020. In total, 57 people have participated, representing 36 ministries from 23 presbyteries (seven synods) of The Presbyterian Church in Canada.

Support available

The Program Coordinator, Sexuality and Inclusion is available for conversations, presentations and workshops with church leaders, sessions, presbyteries, camps, colleges and committees of the church. In 2021, Carragh Erhardt preached twice and delivered presentations to seven groups engaged in congregational ministry, camping ministries and presbytery committees.

Gender, Sexuality and Inclusion Advisory Committee

The members of the committee are Janet Brewer (Toronto, Ontario), Whitney Hanna (Victoria, British Columbia), Hera Lee-Moore (Etobicoke, Ontario) and Anita Van Nest (Niagara Falls, Ontario).

Human Resources and Minutes of Appreciation

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 2021, the Life and Mission Agenda was fortunate to welcome Sevan Hajinian and Maria Carmona. 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: Matthew Brough, Emily Hill and Rob Shropshire. 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. Anti-racism, theology, Indigenous culture and history, healing and reconciliation issues, human resources, trauma, sexuality and gender, group dynamics, writing and editing, coaching, interim ministry and worship are just some of the areas of study undertaken by staff members.

Minute of Appreciation for Barb Summers, Associate Secretary of Communications

The word “communication” originally meant “to share”. For 15 years, Barb Summers has shared her wisdom, skill, creativity and passion generously and tirelessly with the church and its people. A clear and creative writer as well as a compelling and popular speaker, Barb has left an indelible mark on the church.

Barb began her ministry at The Presbyterian Church in Canada when she joined Presbyterian World Service and Development in June 2007. During this time, Barb took courses in theology and became a thoughtful communicator about the development work the church supports internationally. In September 2012, Barb was appointed by the Life and Mission Agency to be the Associate Secretary of Communications. In this position, Barb was responsible for coordinating communication for the committees and agencies of the church, which she did with speed and grace as she responded to many requests and amid competing interests. Barb oversaw the design and distribution of the church’s printed resources, all aspects of growing social media strategy and the website of the denomination and many of its bodies. Congregations consistently expressed gratitude for all the ways Barb encouraged them and helped them improve their websites and refine their profile on social media.

Barb always insisted that good communication begins with listening to understand what people need and are looking for. With her encouragement and skills, Barb improved countless articles, resources and reports to ensure they were accessible and responsive to the changing needs of congregations.

When the *Presbyterian Record* ceased publication, Barb led the creation of the *Presbyterian Connection* newspaper and acted as the paper's editor. Barb's stewardship of the newspaper made it a much-loved resource with a circulation of 17,500 copies. Barb's vision for the newspaper kept the focus on positive and inspiring stories that united the church and stimulated ideas for mission and ministry. The church is fortunate that while Barb ceased to serve as the Associate Secretary of Communications, she continues as the editor of the newspaper.

Barb has consistently approached her work with integrity and passion. Impatient with anything that belittles and hurts people, Barb has been passionate about helping make the church and the world a safer place where God's desire for humanity is fulfilled. Through Barb's vision, work and energy, the church has been immeasurably blessed and the Good News entrusted to it clearly communicated.

Recommendation LMA-001 (adopted, p. 22)

That sincere thanks and appreciation be expressed to Barb Summers for her years of service to Christ at The Presbyterian Church in Canada and that the above minute of appreciation be adopted.

Minute of Appreciation for Glynis William, Associate Secretary of International Ministries

"Relationships matter!" This has been the motto of Glynis Williams, her summons to the church and the guiding principle she used to facilitate the work of The Presbyterian Church in Canada with church partners around the world. In an increasingly chaotic and dangerous world, Glynis called the church to resist any temptations to turn inward and retreat from international partnerships and connections. Instead, Glynis challenged the church to be deeply engaged in the world by nurturing relationships with Christians and churches globally. Under Glynis' leadership, International Ministries sought to engage in the complex world that God created and loves and that Christ calls us to serve in his name.

Since October 2012, Glynis Williams served The Presbyterian Church in Canada as Associate Secretary of International Ministries. During those ten years, Glynis maintained and nurtured the church's relationships with historic church partners, especially in Taiwan, India, Malawi, Lebanon and Eastern Europe. Under Glynis' administration, new initiatives in Malawi with prison ministry and theological education were notable features of The Presbyterian Church in Canada's partnership in ministry with the Church of Central Africa Presbyterian.

Through mission relationships of integrity and equality, mission staff become "living links" between the church in Canada and global mission partners. Glynis re-visioned the definition of how these living links do their work. No longer are mission staff required to work exclusively full-time for partner churches or live overseas. A new model allows mission staff to live in Canada while working part-time with international partners.

Understanding that the land where the Bible was written and where Jesus preached the reign of God is of historic, political and theological significance, the Middle East became a significant focus of the church's intention because of Glynis's passion. Notably, a closer connection with the Near East School of Theology in Lebanon was nurtured during her time as Associate Secretary. In 2018, Glynis was the commencement speaker at the graduation ceremonies at the Near East School of Theology.

Glynis's ministry has been marked by a love of scripture, grace, hospitality, reliance on the Spirit, a faith that continually searches for understanding and a love of people. Before Glynis's gifts were shared with the church through International Ministries, people seeking refuge in Canada were the beneficiaries of the way Glynis lives out Christ's ministry. Glynis created and served as director of Action Réfugiés Montréal, which is a strong voice of justice and care for refugees arriving in Canada. For her passion, commitment and care of people in need of refuge, Glynis was given the degree of Doctor of Divinity, honoris causa.

Through Glynis's devotion and faithfulness in ministry, the church has been immeasurably blessed and God's reign of grace has been extended. We pray God's blessing on Glynis in her retirement.

Recommendation LMA-002 (adopted, p. 22)

That sincere thanks and appreciation be expressed to Glynis Williams for her years of service to Christ at The Presbyterian Church in Canada and that the above minute of appreciation be adopted.

CANADIAN MINISTRIES

Staff	Associate Secretary:	Gen de Combe
	Grant Program Coordinator:	Jennifer Astop

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. Contact canadianministries@presbyterian.ca to ask question about any of the programs outlined in this report.

The report is divided into the following sections:

1. Equipping Opportunities (evangelism, renewal, Christian education and new church development)
2. Resources
3. Grants and Funds (granting programs for ministry personnel, programs and capital projects)
4. Administration (appointments, Ecumenical Shared Ministries and properties)
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 an informed and prayerful decision about their future direction and have begun taking steps towards a new beginning.

Congregations active in the New Beginnings process in 2021 are:

St. Andrew's (Quebec City, Presbytery of Quebec), Knox (Agincourt, Presbytery of Pickering), Nigerian (Toronto, Presbytery of West Toronto), St. James (North Yarmouth, Presbytery of London), Paulin Memorial (Windsor, Presbytery of Essex-Kent), Knox (Midland, Presbytery of Barrie), St. Andrew's (Thunder Bay, Presbytery of Superior), First (Portage La Prairie, Presbytery of Brandon), Calvin-Goforth (Saskatoon, Presbytery of Northern Saskatchewan), St. Giles (Calgary, Presbytery of Calgary-MacLeod) and St. Andrew's (Kimberley, Presbytery of Kamloops).

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 of 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 Andrew Campbell (Presbytery of Halifax & Lunenburg) Jonathan Hong (Presbytery of Eastern Han-Ca) and Ross Lockhart (Presbytery of Westminster) who acted as resource people and guides in the initiative this year.

In 2021, the Evangelism Network invited all participants from past cohorts and other lay leaders from the denomination who expressed interest in evangelism to join in a series of online trainings. The response was excellent with 25 people connecting with the network regularly this past year.

Trainings offered in 2021:

- Sharing Faith in Everyday Life During Pandemic Times with Dr. John Bowen, Professor Emeritus of Evangelism, Wycliffe College.
- The Five Thresholds of Postmodern Conversion with Jason Gaboury, Regional Ministry Director for InterVarsity Christian in New York and New Jersey.
- Evangelism: People Reaching People with the Rev. Dr. Jerry L. Cannon, Pastor/Head of Staff at C.N. Jenkins Memorial Presbyterian Church.
- How Evangelism Can Take Hold and Even Flourish During the Pandemic with Dr. Judy Paulsen, Professor of Evangelism and Director of Institute of Evangelism at Wycliffe College.
- Four training sessions on Models of Evangelism with Dr. Priscilla Pope-Levison, Professor of Practical Theology at the Perkins at SMU Perkins School of Theology.

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.

Since beginning in 2019, Cyclical PCC has accompanied over 60 discerners (those discerning a call to start a new worshipping community) and starters (those in the early stages of gathering people to start a new worshipping community).

In 2021, Matthew Brough completed three years as the Program Coordinator of New Worshipping Communities and Jeffrey Crawford began as Program Coordinator.

Trainings offered to Cyclical PCC participants in 2021:

- Discerning what God is up to in your Neighbourhood with Alan Roxburgh, Vancouver-based missiologist.
- Stewarding Culture to Uncover Leadership with the Rev. Jeya So, minister at Anchor City Church.
- Missional Discipleship with the Rev. Rob Douglas, PC(USA) minister and author.
- Five-fold Offices of the Church Part I and II with Alan Hirsch founder of 100 Movements and Forge Mission Training Network.

Participants in the starters phase of the Cyclical PCC process are involved in the following new ministry initiatives:

- REACH (Kentville, Presbytery of Halifax & Lunenburg) – a community 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.
- Indigenous – Presbyterian Solidarity Ministry (Montreal, Presbytery of Montreal) – a new worshipping community that draws together Indigenous peoples and non-Indigenous Presbyterian allies in community of listening and reconciliation.
- Taiwanese Robert Campbell (Montreal, Presbytery of Montreal) – a new worshipping community for Mandarin speakers in Montreal's South Shore.
- 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.
- 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.
- Poecio Centre of Arts Ministry (Richmond, Presbytery of Westminster) – a missional ministry for Christian artists.

Ministry Support Programs

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 2021, 18 people and eight congregations received coaching and have expressed that their ministry has been positively impacted.

Guides in the coaching program in 2021: Andrew Campbell, Presbytery of Halifax & Lunenburg; Torrey Griffiths, the Presbytery of Prince Edward Island; Ian Fraser, Presbytery of Montreal; Jonathan Hong, Presbytery of Eastern Han-Ca; Heather Malnick, Presbytery of Barrie; Ken MacQuarrie, Presbytery of Niagara; Kirk McLeod, Presbytery of Oak Ridges; David Moody, Presbytery of Hamilton; Glen Soderholm, Presbytery of Waterloo-Wellington; Jeff Crawford, Presbytery of London; Stephen Kwon, Presbytery of Eastern Han-Ca; Timothy Archibald, Presbytery of Calgary-Macleod; Peter Coutts, Presbytery of Calgary-Macleod; Ross Lockhart, Presbytery of Westminister; Andrea Perrett, Presbytery of Westminister; Rebecca Simpson, Presbytery of Westminister; Jeya So, Presbyterian Church (USA).

Workshops and Conferences

A number of workshops and conferences to help equip leaders for faithful service were offered this year.

Workshops and Conferences:

- Starting and Sustaining New Ministries: a one-day conference on the polity, process and practicalities of starting new ministries.
- The Art of Gathering with Casper ter Kuile: a day-long conference on why and how we gather.
- Money Matters: an ecumenical event focused on fundraising training for new ministries.
- Financial Sustainability: a four part-course for church planters held in partnership with Stewardship and Planned Giving.

Workshops, conferences and presentations (synods, congregations, theological colleges):

- Presbytery of New Brunswick – presentation on programs and courses offered through Canadian Ministries.
- St. Andrew's Hall – presentation on Discipleship.

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.

Due to the restrictions of the COVID-19 pandemic, there were no C&W training events in 2021. 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 2021, APCE hosted its first ever fully online conference. The theme was “Anything but Ordinary Time”. The lower registration cost of the virtual conference and the lack of travel costs meant that more Canadians were able to participate than usual. There were 93 participants.

Christian Educators Network

At the Association of Presbyterian Church Educator’s online conference, Canadian participants expressed a desire to continue gathering to share ideas, experience and support. Canadian Ministries decided to organize regular virtual gatherings to continue to foster connections and idea sharing. There were six gatherings in 2021:

- *Breathe: A Child’s Guide to Ascension, Pentecost and the Growing Time* with Laura Alary.
- Summertime faith formation for families, including a discussion of VBS resources.
- Advent resources for families.
- How to create a faith formation playlist.
- Adult faith formation resources.

Ninety-six (96) people participated in the Christian Educators Network in 2021.

Camping

presbyterian.ca/camping

Through Presbyterians Sharing, curriculum was purchased for the following seven camps in The Presbyterian Church in Canada in 2021: Camp Geddie, Gracefield Christian Camp and Retreat Centre, Camp d’action biblique, Cairn Camping and Retreat Centres, Camp Kintail, Camp Douglas and Camp Kannawin. Additionally, the camps and conference centres listed above, as well as Crieff Hills Retreat and Conference Centre, Camp Keir and Camp Christopher, were provided with membership in the Presbyterian Church Camp and Conference Association (PCCCA).

Monthly gatherings for camp directors were hosted this year. These gatherings provided an opportunity to share resources and best practices. Camp directors also received training in the areas of anti-racism and best practices for creating an LGBTQI+ inclusive environment at camps.

In addition to training support, a one-time special grant for property maintenance was provided to the following camps: Camp Geddie, Camp MacLeod, Camp Keir, Gracefield Christian Camp and Retreat Centre, Camp d’action biblique, Cairn Camping and Retreat Centre, Presbyterian Music Camp, Camp Kintail, Camp Christopher, Camp Kannawin and Camp Douglas.

RESOURCES

Equipping Resources

presbyterian.ca/resources

Resources that equip congregations in the following areas are produced: Christian Education, Evangelism and Mission, Leadership and Worship.

Topics covered in 2021:

- Fostering engagement and connection in online church gatherings.
- Best practices for online worship.
- Adult discipleship resource list.
- Christian education resources for Lent 2021.
- *Las Posadas: Travelling Mary and Joseph*, an Advent activity for the whole congregation.

Webinars

presbyterian.ca/leadership-webinars

A series of four free webinars on the topic of faith formation in a post-pandemic world led by Lifelong Faith were hosted. There were 90 people registered for these webinars.

- *Designing Hybrid Faith Formation for the Post-Pandemic World* with the Rev. Kathy Pittenger.
- *Formation for Christian Living in a New World* with John Roberto.
- *Designing Children and Family Faith Formation for the Post-Pandemic World* with the Rev. Dr. Tanya Eustace Campen.
- *Designing Adult Faith Formation for the Post-Pandemic World* with Sister Janet Schaeffler.

Additionally, a *Dinner Church Experience* with Kendall Vanderslice from *Edible Theology* for Cyclical and Evangelism Network participants was held.

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 (ODTD) is an online learning resource developed by the Presbyterian Reformed Education Partnership (The Presbyterian Church in Canada, the Presbyterian Church (USA), Reformed Church in America, Moravian Church, Cumberland Presbyterian Church) that offers congregations free online volunteer training, leader development and faith formation. In 2018, the decision was made by representatives from the PREP partner denominations to end the partnership. The Association of Presbyterian Church Educators (APCE) is now spearheading this project and is in the process of updating the resource to reflect the current needs of Christian educators.

The ODTD website was re-written and re-designed this year by the partners and was launched in February 2022. There are three modules: Reformed theology, educational practices and leadership.

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 book study program hosted by The Presbyterian Church in Canada to encourage congregations and individuals to engage in Bible study and theological reflection. Studies on the following books were offered in 2021: Amy-Jill Levine's *Entering the Passion of Jesus* (Lent 2021) and Adam Hamilton's *Incarnation: Rediscovering the Significance of Christmas* (Advent 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. Canadian Ministries is grateful for the wisdom and prayerful discernment that this committee provides.

GRANTS FROM BUDGET

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 2021, \$175,157 was distributed in this category.

- 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) – 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.

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 2021, \$138,350 was distributed in this category.

- Montreal West (Montreal, Presbytery of Montreal) – a congregation that has shifted from a small homogenous congregation to vibrant multi-cultural community with a Sunday School of over 60 children.
- Rockland Community Church (Rockland, Presbytery of Ottawa) – a growing church that incorporates family-style worship.
- 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”.
- Hamilton Presbytery Replanting Pastor (Presbytery of Hamilton) – a ministry of the Presbytery of Hamilton that works with congregations in need of renewal to identify and step into new models of ministry.

Specialized Ministries

These grants support ministry done in non-congregational settings. In 2021, \$734,930 was distributed in this category.

Indigenous Ministries

- 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 affected 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.
- Mistawasis Memorial Church (Mistawasis First Nation, Presbytery of Northern Saskatchewan) – a rural congregation that serves the people of Mistawasis First Nation.

- 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 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.
- Life in Christ (Scarborough, Presbytery of Pickering) – a social ministry that helps recently arrived Arabic-speaking refugees learn English and navigate life in Canada.
- ARISE (Toronto, Presbytery of East Toronto) – a social ministry that helps women caught in the sex trade by providing support and counselling.
- Boarding Homes Ministry (Toronto, Presbytery of East Toronto) – community-based mental health ministry that runs a home visiting program and offers mental health inclusion education.
- 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.

* Additionally, \$200,000 in Supporting Ministry funds were designated by the Assembly Council for the National Indigenous Ministries Council, bringing the total amount distributed in this category in 2021 to \$734,930.

Sustaining Ministries

These grants support smaller congregations and pastoral charges, often located in rural and remote locations. In 2021, \$28,000 was distributed in this category.

- 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.
- Cariboo (Cariboo Region, Presbytery of Kamloops) a network of house churches in Northern British Columbia.

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.

Three synods (Central Northeastern Ontario and Bermuda; Southwestern Ontario and Saskatchewan) use the grants to help support various configurations of staffing. The remaining five synods designated the funds to support events focused on leadership, session and clergy support, training, youth programming, healing and reconciliation initiatives and retreats.

Grants from 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.

Innovation Grants

In 2021, an innovation grant was also offered for a second year to help congregations run discipleship and public witness programs during the time of COVID-19.

- Calvin (Miramichi, Presbytery of New Brunswick) – to run a bagged lunch program for people in need.
- St. Andrew's (Whitby, Presbytery of Pickering) – to provide online faith formation programming for children and youth.
- St. John's (Bradford, Presbytery of Oak Ridges) – to run an ecumenical shared ministry children's program.
- St. Andrew's (Humber Heights, Etobicoke, Presbytery of West Toronto) – to go towards an online Children's Choir and online programming for kids and youth.
- MacNab (Hamilton, Presbytery of Hamilton) – to support a Cross Country Kids ministry program for children and youth.
- Central (Hamilton, Presbytery of Hamilton) – to support an exploring racial justice group.
- Knox (St. Catharines, Presbytery of Niagara) – to support an online ministry presence and mid-week discipleship programming.
- First (Regina, Presbytery of Assiniboia) – to run an online music program.
- Brentwood (Burnaby, Presbytery of Westminster) – to run a podcast ministry.
- Richmond (Presbytery of Westminster) – to enhance their online ministry presence.

Technology Grants

In 2021, a Technology Grant was offered to help congregations purchase or upgrade technology for use in their ministry:

St. Andrew's (Sydney Mines, Presbytery of Cape Breton), St. Andrew's (New Glasgow, Presbytery of Pictou), Church of St. David (Halifax, Presbytery of Halifax & Lunenburg), St. Paul's (Woodstock, Presbytery of New Brunswick), Richmond Bay Pastoral Charge (Tyne Valley, Presbytery of Prince Edward Island), St. Mark's (Charlottetown, Presbytery of Prince Edward Island), Summerside (Presbytery of Prince Edward Island), West Point (O'Leary, Presbytery of Prince Edward Island), St. Paul's (Kemptonville, Presbytery of Seaway-Glengarry), Grace (Orleans, Presbytery of Ottawa), Lochwinnoch (Renfrew, Presbytery of Lanark and Renfrew), Petawawa (Presbytery of Lanark and Renfrew), St. Andrew's (Arnprior, Presbytery of Lanark and Renfrew), St. Andrew's (Cobden, Presbytery of Lanark and Renfrew), St. Peter's (Madoc, Presbytery of Kingston), Strathcona (Kingston, Presbytery of Kingston), Clairelea Park (Toronto, Presbytery of Pickering), Mimico (Toronto, Presbytery of West Toronto), Nigerian (North York, Presbytery of West Toronto), Erindale (Mississauga, Presbytery of Brampton), North Bramalea (Brampton, Presbytery of Brampton), St. Mark's (Malton, Presbytery of Brampton), St. Andrew's (King City, Presbytery of Oak Ridges), Knox (Bracebridge, Presbytery of Barrie), Kirkwall (Hamilton, Presbytery of Hamilton), Mount Pleasant (Mount Pleasant, Presbytery of Paris), Dorchester (Dorchester, Presbytery of London), Atwood (Atwood, Presbytery of Huron-Perth), Knox (Mitchell, Presbytery of Huron-Perth), Knox (Bayfield, Presbytery of Huron-Perth), St. Andrew's (Stratford, Presbytery of Huron-Perth), St. Marys (St. Marys, Presbytery of Huron-Perth), Knox (Tiverton, Presbytery of Grey-Bruce-Maitland), First (Regina, Presbytery of Assiniboia), Knox (Red Deer, Presbytery of Central Alberta), St. Andrew's (Olds, Presbytery of Central Alberta), St. Paul's (Eckville, Presbytery of Central Alberta), St. Andrew's (Kamloops, Presbytery of Kamloops), Bradner (Bradner, Presbytery of Westminster), Brentwood (Burnaby, Presbytery of Westminster), Gordon (Burnaby, Presbytery of Westminster) and St. Aidan's (New Westminster, Presbytery of Westminster).

The New and Renewed Ministry Fund

This fund supports the creation of new and renewing ministries. There are three levels of funding available to help congregations and missions grow their ministry over time:

First Level Funding

- Presbytery of Montreal (Montreal) – to launch the Indigenous-Presbyterian Solidarity Ministry, new worshipping community that focuses on healing and reconciliation by gathering Indigenous peoples and non-Indigenous Presbyterians in community.

- St. Andrew's (Picton, Presbytery of Kingston) – to hire a Community Engagement Coordinator to facilitate partnerships with community groups, host public conversations and panels and coordinate outreach ministries including Reaching for Rainbows.
- St. Andrew's (Whitby, Presbytery of Pickering) – to hire a Support and Community Mission Coordinator position to run a community food ministry.

Second Level Funding

- Presbytery of Halifax & Lunenburg (Kentville, Nova Scotia) – to support a grassroots outreach ministry to share the gospel in the Kentville, Nova Scotia area.
- Presbytery of Montreal (Montreal) – to support the Communauté Rivière Des Prairies new worshipping community in Montreal's east end.
- Taiwanese Robert Campbell (Montreal, Presbytery of Montreal) – to support a new worshipping community in Montreal's south shore area.
- Barrhaven Mission (Kemptonville, Presbytery of Ottawa) – to support a worshipping community for new Canadians in the Barrhaven area.
- St. Andrew's (Tweed, Presbytery of Kingston) – to support a community garden outreach ministry.

Third Level Funding

- Amberlea (Pickering, Presbytery of Pickering) – to support a community outreach ministry for young families and children with exceptional needs.
- Knox (Dunnville, Presbytery of Niagara) – to run an outreach ministry for women and families.
- Innerkip (Innerkip, Presbytery of Paris) – to support a Woodstock location of The Raw Carrot social enterprise.
- Knox (Calgary, Presbytery of Calgary Macleod) – to support a community hub ministry.
- Kerrisdale (Vancouver, Presbytery of Westminster) – to support a new worshipping community in Vancouver's west side.
- Richmond (Richmond, Presbytery of Westminster) – to support the Poieo Arts Ministry.

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.

Grant recipients in 2021:

St. Andrew's (Fredericton, Presbytery of New Brunswick), Paulin Memorial (Windsor, Presbytery of Essex-Kent), Knox (Port Carling, Presbytery of Barrie), Knox (Midland, Presbytery of Barrie), St. Andrew's (Niagara-on-the-Lake, Presbytery of Niagara), St. Andrew's (Thunder Bay, Presbytery of Superior), Prairie (Winnipeg, Presbytery of Winnipeg) and St. Giles (Calgary, Presbytery of Calgary-Macleod).

The Avondbloem Experimental Fund

This fund supports experimental projects that help to spread the message of Jesus Christ and further the Kingdom of God.

In 2021, grants were given to:

- Presbytery of Kingston – to create a team of ordained and lay leaders to explore new opportunities for collaboration and shared ministry across the presbytery.
- ARISE (Toronto, Presbytery of East Toronto) – for a "Freedom Signal" software program that allows volunteers to make meaningful connections while street-level outreach is suspended due to COVID-19.
- St. Andrew's (Calgary, Presbytery of Calgary-Macleod) – for a technology rental/library system for seniors and community members to borrow devices for a period of time.

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.

2021 Grant Recipients:

- La Communauté chrétienne Siloé Canada (Pierrefonds, Presbytery of Montreal) – to support a Sunday School ministry and Bible camp.
- Knox (Manotick, Presbytery of Ottawa) – to run a sports ministry for children and youth.
- St. Andrew's Humber Heights (Etobicoke, Presbytery of West Toronto) – to develop the "Created for Life in Fullness" children's program emphasizing racial justice.
- Grace (Calgary, Presbytery of Calgary-Macleod) – to coordinate a film project and run a youth mentorship 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 2021, grants were given to Christian educators attending the Association of Presbyterian Christian Educators (APCE) annual event:

- Briarwood (Beaconsfield, Presbytery of Montreal).
- St. Andrew's (Fenelon Falls, Presbytery of Lindsay-Peterborough).

The Lay Bursary Fund

This fund helps lay leaders attend educational workshops and conferences to further their training.

In 2021, three 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 Rural and Remote Ministry Fund

This fund assists rural and remote ministries have short-term leadership. In 2021 grants to facilitate ministry led by students studying in the church's theological colleges were given to: Richmond Bay Pastoral Charge and West Point Pastoral Charge (Western Prince County, Presbytery of Prince Edward Island), the Synod of Saskatchewan and to Kitimat (Kitimat, Presbytery of Kamloops).

Leadership Grants from this fund provide assistance to vacant congregation so they can do such things as discern strengths and have regular supply. St. James North Yarmouth (Central Elgin, Presbytery of London) received a grant in 2021 for this kind of work.

CAPITAL FUNDS

The McBain/Barker Small Community Capital Fund

This fund provides congregations in small communities with funds to help complete capital improvements to church buildings. The following received grants from this fund in 2021: Calvin (Miramichi, Presbytery of New Brunswick), Knox (Binbrook, Presbytery of Hamilton), St. James, North Yarmouth (Central Elgin, Presbytery of London) and St. Andrew's (Geraldton, Presbytery of Superior).

The Chisholm Fund

This fund supports congregations and missions with grants for small capital projects or programs. Grants were given in 2021 to First (Regina, Presbytery of Assiniboia), Knox (Weyburn, Presbytery of Assiniboia) and Camp Christopher (Saskatoon, Synod of Saskatchewan).

The Special Projects Fund

This fund provides grants to non-congregational ministries to assist with projects and programs. Grants in 2021 were given to the following: Camp d'action biblique (Richmond, Synod of Eastern Ontario and Quebec), Cairn Family of Camps (Baysville, Synod of Central Northeastern Ontario and Bermuda), Gracefield Christian Camp and Retreat Centre (Gracefield, Synod of Eastern Ontario and Quebec), Kenora Fellowship Centre (Kenora, Presbytery of Winnipeg), Camp Kintail (Goderich, Synod of Southwestern Ontario) and Camp Christopher (Saskatoon, Synod of Saskatchewan).

ADMINISTRATION: APPOINTMENTS, ECUMENICAL SHARED MINISTRIES AND PROPERTIES

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 appointed by the Life and Mission Agency to work in Canada, some of whom serve in ministries supported by grants through Canadian Ministries:

	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	ongoing
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
Joseph Ansa	Montreal, Ghanaian, Montreal	2021	2026

Ecumenical Shared Ministry

presbyterian.ca/ecumenical-handbook

There are 12 charges that currently share ministry with congregations of other denominations; of these, some have formalized Ecumenical Shared Ministry agreements.

- Presbytery of Quebec: St. Andrew’s, Inverness with Inverness United Church, Kinnear’s Mills and Thetford Mines United Churches.
- Presbytery of Quebec: St. Andrew’s, Valcartier 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 with the Métis Beach United Church.
- Presbytery of Lanark and Renfrew: Deep River Community Church.
- Presbytery of East Toronto: Calvin, Toronto with Deer Park United Church.
- Presbytery of Brampton: Knox, Grand Valley with the United Church of Canada.
- Presbytery of Timiskaming: St. John’s, Kapuskasing with Kapuskasing United Church.
- Presbytery of Timiskaming: St. Paul’s, Englehart with Emmanuel United Church.
- Presbytery of Hamilton: St. Columba, Hamilton with Pioneer Memorial Church.
- Presbytery of Hamilton: Knox, Jarvis with Wesley United Church.
- Presbytery of Superior: St. Andrew’s with St. James Anglican, Greenstone.
- Presbytery of Winnipeg: Pinawa Christian Fellowship in Pinawa, Manitoba with several other denominations.
- Presbytery of Peace River: Chetwynd Shared Ministry (Anglican, Evangelical Lutheran, Presbyterian, United).

The Ecumenical Shared Ministries Handbook is available on the webpage to help congregations and presbyteries plan shared ministries and sample agreements are available upon request.

Properties

The following properties are held by the church and supported by the Life and Mission Agency:

Location	Presbytery/Synod	Property Type
French Village Station Rd Site	Halifax & Lunenburg	Land (sold in 2021)
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 (sold 2021)
St. Clements	Winnipeg	Cemetery
Mistawasis Presbyterian Church	Northern Saskatchewan	Church
Mistawasis Presbyterian Church	Northern Saskatchewan	Manse
Carragana	Northern Saskatchewan	Land
Camp Christopher	Synod of Saskatchewan	Camp
Pouce Coupe	Peace River	Land
Victoria	Vancouver Island	Land

ADVISORY COMMITTEES

Grants Committee

Members of the Canadian Ministries Grants Committee include:

The lay member of the committee are:

Martha Fergusson (Synod of Saskatchewan).

The members of the committee ordained to Word and Sacraments or members of the Diaconal Order are:

Dawn Griffiths (Synod of the Atlantic Provinces), Joel Coppieters (Synod of Quebec and Eastern Ontario), Simon Park (Synod of Central northeastern Ontario and Bermuda), Michelle Butterfield-Kocis (Synod of Southwestern Ontario) and Jeff Lackie (Synod of Alberta and the Northwest).

Heartfelt gratitude is extended towards two members of the Grants Committee who stepped down in 2021: Susan Ridlington (Synod of the Atlantic Provinces) and Herb Hilder (Synod of British Columbia).

Canadian Ministries Advisory Committee

Members: Peter Coutts (Presbytery of Calgary–Macleod), Chelsea Joudrey (Presbytery of Halifax & Lunenburg) and Konnie Vissers (Presbytery of Hamilton).

COMMUNICATIONS

Staff	Associate Secretary:	Barb Summers
	Communications Coordinator:	Sarah Curd
	Communications Coordinator (contract):	Prachi Shailendra (to February 2021)
	Communications Coordinator (contract):	Perri Jeffery (August–December 2021)
	Resource Production and Distribution Assistant:	Diane Walmsley
	Web Coordinator:	James Laurenson

The report of the Communications Department of the Life and Mission Agency is divided into the following sections:

1. Presbyterian Connection Newspaper
2. Digital Operations
3. Resource Production and Distribution
4. General Communications
5. Advisory Committee

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 in Canada and equips the church with resources and communications that are 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 in both a print and digital format. Feedback from each issue is generally extremely positive. With the outbreak of COVID-19 and the suspension of many of the things congregations do together, we received additional feedback that the newspaper is a valuable and an even more necessary part of the denomination's 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 40 or 48 pages.

Approximately 17,500 copies of each issue of the newspaper are printed and distributed. We encourage people to sign up for free home delivery 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.

During the pandemic, some congregations have shifted from receiving bulk amounts of each issue of the newspaper to subscribing members of the congregation individually. This helps ensure people don't miss receiving an issue.

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 email connection@presbyterian.ca or call 1-800-619-7301 ext. 243. All deadlines related to submissions can be found at presbyterian.ca/connection.

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.

In 2021, the denomination's website traffic continued to increase to 213,000 unique hits (up from 190,000 in 2020 and 130,000 in 2019). The COVID-19 pandemic has meant more people are looking for digital resources. A trend that we are seeing is the increased usage of people accessing the site by smartphone and tablet.

The following were the most popular web pages on the site in 2021, in order of hits: homepage, worship, search results, obituary, Archives, 2021 General Assembly, pulpit vacancies, information and resources to help congregations during COVID-19 and church finder.

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 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 2021, staff responded to 1,266 chats (an increase from over 1,000 chat inquires last year), frequently receiving very positive comments in response. Users express gratitude for the timeliness of responses, ease of use and convenience. A large number of questions were related to finding specific resources and contact 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 different time zones or who are using the site outside of regular business hours.

PCCConnect E-Newsletter

presbyterian.ca/pconnect

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, grant deadlines, position openings, new resources, upcoming events, popular links to online materials and more.

The *PCCConnect* e-news has an open rate of just over 50 percent, which is well above industry standard and is an increase of over 10 percent from last year. 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 322 sites. Online tutorials are available to help people learn how to use WordPress more easily and the Communications Office is available to offer both technical support as well as suggestions for website improvement. Maintaining security features remains one of the most important components of the network.

Using the PCCWeb server, we host and support a number of other websites in addition to individual congregations and presbytery sites, including Presbyterian World Service and Development, the Archives, Presbyterian camps, the Presbyterian Church Heritage Centre, presbytery websites and the missionary blogs.

COVID-19

presbyterian.ca/covid-19

The Communications Office responded quickly to the situation created by the COVID-19 pandemic. Web pages were created related to re-opening churches, online ministry, faith-at-home, live streaming how-to materials, pastoral care and wellness, congregational website best practices and financial relief for churches, to name a few. The Communications Office continues to respond to requests for information, work with departments to produce relevant new resources and help congregations adapt to the ongoing challenging and changing times.

Social Media

Facebook

facebook.com/pconnect

In the past year, the denomination’s presence on Facebook has risen to over 4,400 followers and this number continues to grow. The Facebook page is an easy way to both learn about the latest news and resources and interact with members of the constituency. A strong-performing post on Facebook could receive close to 4,000 views.

Twitter

twitter.com/pconnect

We have close to 1,700 followers on The Presbyterian Church in Canada’s @PCCConnect Twitter page. The Twitter feed is generated from content posted to The Presbyterian Church in Canada’s website newsfeed and is most active during the General Assembly.

Instagram

instagram.com/presbyterian_church_in_canada

A new area of growth and opportunity is The Presbyterian Church in Canada’s Instagram page. News, photos and prayers are shared as another avenue for members of the constituency to connect with the mission and ministry of the church. We focused on the Instagram page in 2021 and now have nearly 1,000 followers.

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, educational resources, newsletters, flyers, certificates, web visuals, display materials and brochures.

Some of more popular resources ordered in print are the wall calendars, the Spirit Prays Within Us, Learning Your Way into Missional Ministry, Book of Forms, certificates and Gifts of Change catalogue. Due to many church closures, standing orders for bulletins were cancelled, though churches could still order copies, as needed.

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 new resource ordering portal got off to a bumpy start as it officially launched in February 2019, just before the COVID-19 pandemic took hold. Many congregations were forced to close and the need for printed resources was low. However, slowly congregations are looking for more materials to share with their congregation. As of January 2022, there have been a total of 254 resource orders placed through the new ordering system and interest in this new system is increasing.

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 (and can be found by contacting the Communications Office). 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. As well, there are online video tutorials available to help with using the variety of portal features.

Feedback regarding the portal has been very positive. Users have expressed being impressed by the layout and how user-friendly it is and many have offered thanks for the overall look and feel of the site, as well as the offering of customizable materials.

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

Communications staff are available for speaking engagements with groups, congregations, presbyteries and synods for the purpose of educating about a variety of communications-related topics, including website best practices, general communications, social media and technology.

Online Forms

The department hosts a wide variety of 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 Presbyterian Church in Canada’s account, they can save money and set-up time. All responses to an online form go directly to the form creator.

The General Assembly
presbyterian.ca/ga2021

During each General Assembly, the Communications Office provides and maintains the live video feed, monitors and engages in social media activities, shares photos, posts web content, writes content for the newspaper and provides technical assistance to commissioners. This first online Assembly was a significant shift and still allowed visitors to follow the proceedings online.

The General Assembly in 2021 had 488 peak concurrent sessions of the live video stream and no less than 294 at one time. We gained 140 new subscribers to our YouTube channel as a result. Due to confidentiality and privacy issues that emerged, the livestream recording was only briefly available.

The Communications Office assists the General Assembly Office in providing electronic materials and updates, including the digital Book of Reports, website updates and news items.

PCC Style Guide and Web Standards
presbyterian.ca/styleguide

The PCC Style Guide and Web Standards resource contains grammatical rules and preferences specific to The Presbyterian Church in Canada, as well as web guidelines, voicemail and email best practices, specialized Presbyterian Church in Canada terms and a troubleshooting section. It is available as a free download on the website, along with a Quick Reference Guide. The Style Guide is being updated in 2022.

ADVISORY COMMITTEE MEMBERS

Stephen Brown (Presbytery of Kingston), Kathy Fraser (Presbytery of Grey-Bruce-Maitland), Andrew Johnston (Presbytery of Kingston) and Allyson MacLeod (Presbytery of Oak Ridges).

INTERNATIONAL MINISTRIES

Staff	Associate Secretary:	Glynis Williams
	Program Coordinator:	Lily Ko

International Ministries participates in God’s mission in the world. Together with church partners and Christian ministries, we offer support to build the capacity of partners. During this time of global crisis, we have experienced the power of prayer and offering solidarity.

The diversity of work among the partners and The Presbyterian Church in Canada mission staff, includes theological education in Malawi and Lebanon, Indigenous Bible translation in Taiwan, medical care and advanced nursing education in India and Nepal, prison ministry in Malawi, children’s schooling in the Middle East and Romania and women’s empowerment programs in Guatemala and much more.

Grants enhance quality of life for children, families and individuals. We are committed to mutually beneficial and long-term partnerships. God is doing great things, in forgotten places, among faithful people.

The report of International Ministries of the Life and Mission Agency is divided into the following sections:

1. Appointments
2. Partnership Events
3. Ecumenical Partnerships
4. Grants
5. Advisory Committee
6. The Cutting Edge of Mission Committee

APPOINTMENTS

Relationships matter and people matter! People are the “living links” with our global partners, sharing experiences and learning the complexities of their contexts. “Living links” in the form of Canadian Presbyterians, are 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, medical training and other opportunities. 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 three-year renewable terms, at the invitation of a partner church or agency. Volunteers are appointed for varying terms of service, up to one year.

Due to the pandemic, attending special mission events or visits to global partners, have been on hold for two years. We have benefitted from Zoom calls and webinars, often organized by the partners. Listening to one another is important.

We trust that requests to send individuals or delegations to special mission events, will resume when safe. We hear from partners, the value of these experiences and theological perspectives, an attitude that is shared by The Presbyterian Church in Canada.

To learn more, read the mission blogs at pccweb.ca/missionblog. The regular mission staff appointments are listed below.

Jeanie Lee – The Reformed Church in Hungary (RCH)

Jeanie Lee returned from Hungary to Canada in March 2020, due to the pandemic. She had been appointed by The Reformed Church in Hungary, to work with the Kalunba refugee ministry in Budapest. When the Hungarian borders closed to refugees, the refugee ministry was no longer possible. Jeanie has maintained contact with the people she met in Budapest, a tribute to her commitment to these newcomers. Jeanie Lee retired in January 2022 and we give thanks for her faith and witness to Christ.

Blair Bertrand – Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Malawi

Based in Canada, Blair Bertrand works with Zomba Theological College (ZTC) and Theological Education by Extension in Malawi (TEEM). Technology has revolutionized the way they work. Blair coordinates online bi-weekly research seminars before a live audience, including other academics, mission staff from Africa, Europe and North America. The National Theological Society in Malawi asked ZTC to run the technology of their inaugural conference. A long-standing dream of a Master’s program in contextual theology will launch in April 2022, at ZTC. This is great news for the students. Blair is also collaborating with Dr. Volker Glissmann, mission staff from the Presbyterian Church in Ireland, on a curriculum that equips people with a grade eight education to read their Bible.

The ZTC library has converted the library catalogue from Excel to KOHA. The dream of networking libraries in Malawi, so that they can share their limited resources available, is one step further.

Blair was unable to visit in person in 2021 but his hope and prayer is to be in Malawi in April and September 2022.

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 racism in Japan. The United Church of Canada and The Presbyterian Church in Canada have jointly supported this ecumenical initiative, together with The Presbyterian Church in Canada mission partner, the Korean Christian Church in Japan (KCCJ). The centre’s activities include fighting racism, youth programs and developing the spirituality of reconciliation and peace. 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, have expressed their gratitude for our support and

prayers. The visionary leadership of Byungho Kim and others will continue this work. David McIntosh remains the co-director of CMIM.

Paul McLean – The Presbyterian Church in Taiwan (PCT) and the Bible Society in Taiwan (BST)

Paul McLean gives thanks to God for graciously enabling him to work far away from Taiwan yet ‘alongside’ the 11 Indigenous teams and the Hakka team, to work together on Bible translation projects. On a typical week in 2021, Paul McLean worked early mornings and late evenings, Monday to Friday, sitting at his computer skyping with coworkers in Taiwan. The time difference is 12–13 hours ahead of him. One screen has his Paratext Bible project open. On a second screen his coworkers are 12,000 kilometers away. Together in real-time they converse in Mandarin and check the Indigenous Bible translation for any needed improvements. These include punctuation and spelling. Greater consistency in translating people and place names, plants and religious and theological terminology and so much more. All 12 projects are supported by Paul McLean and they have made steady progress in 2021. The typesetting of the whole Tayal Bible is almost finished. It will be printed in 2022 for distribution and given to over 100 Tayal churches in the PCT, plus other denomination. Paul McLean has been serving as a Bible Translation Advisor in partnership with the Presbyterian Church in Taiwan and the Bible Society in Taiwan since 2011.

Due to the pandemic, it was not possible to travel to Taiwan after March 2020. This has been difficult for Paul and the 12 Taiwanese teams. They look forward to meeting in person soon in 2022.

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 the Friends of Prison. Joel is based in Paris, Ontario. The ministry exists to “plant seeds of hope” for those in prison. In 2021, the dedicated volunteers were unable to visit inside the prisons, due to COVID-19 restrictions. The weekly Bible studies they used to share in person, were written out and delivered by the three volunteers for the inmates who were leaders in their cells. They worked through the studies on their own. The Bible studies share the good news of Jesus, which is the cornerstone of the ministry. Bibles and hymn books are provided weekly and the inmates lead worship together.

Once a month, necessities such as soap, medicine, clothing, Vaseline, sleeping mats and food supplements are delivered to the 17 prisons, that are overcrowded and underfunded. Joel hopes to travel to Malawi in 2022 for two weeks. Joel shares the good news about this ministry in Canada but he says the best part of visiting in Malawi, is witnessing the passion of the volunteers and the impact they make.

In December 2022, International Ministries, Paris Church and Joel Sherbino will sign a three-year agreement. Joel devotes 25 percent of his time to the Malawi prison ministry. International Ministries contributes 25 percent of his stipend to Paris Church and expenses for travel in Malawi with the prison volunteers.

Minute of Appreciation – Jeanie Lee

The Presbyterian Church is indebted to Jeanie Lee as her appointment was completed this year.

Jeanie Lee has many varied talents. She has been a professional fashion designer; and was ordained as a minister in 2006 at the Toronto Korean Presbyterian Church where she led retreats, women’s Bible studies, prayer services and Friday night worship. Jeanie’s sense of justice led her to participate in the Ecumenical Accompaniment Program in Palestine-Israel (EAPPI) for three months in 2009, an initiative of the World Council of Churches. When the call to ministry at Knox Church in Neepawa, Manitoba came in 2009, Jeanie accepted it. During the years at this small multicultural church, they flourished and grew with Jeanie’s faith, openness, musical skills and preaching.

At the invitation of the Reformed Church in Hungary, Jeanie was appointed to a refugee ministry in 2019. Unfortunately, the pandemic forced her to return to Canada, where she remained in contact with the refugees, encouraging them during this difficult time. We give thanks to God for Jeanie’s years of service. She has lived the words of the writer to the Hebrews to “show hospitality to strangers, thereby welcoming angels without knowing it”. (Hebrews 13:2) Thank you Jeanie!

Recommendation LMA-003 (adopted, p. 22)

That the gratitude of the General Assembly for her service to Christ's church be expressed to Jeanie Lee.

PARTNERSHIP EVENTS

Visits from Overseas Partners to Canada

General Assembly Visitor: the Reverend Dr. Takuze Chitsulo, Principal, Zomba Theological College, Malawi (online).

Communication with Partners

Regular communication is vital to nurture healthy and reciprocal relationships with global partners. After the 2021 General Assembly rose, we wrote to ecumenical bodies, our active overseas partners and the mission staff about some of the decisions and events of the meeting. We shared that the General Assembly 2021 considered two changes to our practice and doctrine in relation to same-sex marriage and that both recommendations were adopted. First, 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. Secondly, 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 following received the correspondence:

Caribbean and North America Council for Mission (CANACOM), Presbyterian-Reformed Church in Cuba, Evangelical Seminary of Theology 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, the Church of North India, Christian Medical Association of India, Mid India Board of Education Nurses League of CMAL, 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, the Church of Central Africa Presbyterian (CCAP) Livingstonia Synod, Synod of Livingstonia Health Department, Zomba Theological College, Theological Education by Extension in Malawi (TEEM), David Gordon Memorial Hospital, Formation Biblique et Théologique à Maurice (FBTM), the Middle East Council of Churches, Department of Service to Palestinian Refugees (DSPR), Joint Christian Committee (JCC), National Evangelical Synod of Syria and Lebanon (NESSL), the Near East School of Theology (NEST), Joint Advocacy Initiative, Sabeel Ecumenical Liberation Theology Centre, the United Mission to Nepal (UMN), Presbyterian Church of Nigeria, the Transylvanian Reformed Church in Romania, Protestant Theological Institute of Kolozsvár/Cluj-Napoca, Reformed Church in Romania Kiralyhagomellek District, the Presbyterian Church in Taiwan, the Bible Society in Taiwan and the Reformed Church in Transcarpathia.

KAIROS, the Canadian Council of Churches, the Christian Reformed Church in North America, the Reformed Church in America, the World Communion of Reformed Churches and the World Council of Churches.

The Anglican Church of Canada, Evangelical Lutheran Church in Canada and the United Church of Canada.

Blair Bertrand (Malawi), David McIntosh (Japan), Paul McLean (Taiwan), Joel Sherbino (Malawi Liaison) 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)
- Caribbean and North America Council for Mission (CANACOM) represented by Glynis Williams
- Taiwan Ecumenical Forum for Justice and Peace (TEF) represented by Linda Patton-Cowie

The churches and entities listed below are established partnerships of The Presbyterian Church in Canada.

Country	Church or Agency	Appointments
Afghanistan	Community World Service Asia (CWSA)	
Caribbean	Caribbean and North America Council for Mission (CANACOM)	
Ghana	The Presbyterian Church of Ghana	
Guatemala	Maya Mam Association for Research and Development (AMMID)	
	Evangelical Centre for Pastoral Studies in Central America (CEDEPCA)	
	Fraternidad de Presbiteriales Mayas (Association of Mayan Women)	
	Francisco Coll School	
Guyana	The Guyana Presbyterian Church	
Haiti	Zamni Lasante (Partners in Health) MCC Haiti	
	Partenariat Pour le Développement Local (PDL)	
Hungary	The Reformed Church in Hungary	
India	The Church of North India (CNI)	
	MIBE Graduate School for Nurses	
	Christian Medical Association of India (CMAI)	
Japan	The Korean Christian Church in Japan	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 (CCAP) – Blantyre Synod	Joel Sherbino
	Mulanje Mission Hospital	
	Neno Girls' Secondary School	
	Theological Education by Extension in Malawi (TEEM)	Blair Bertrand
	Zomba Theological College (ZTC)	Blair Bertrand
	The Church of Central Africa Presbyterian (CCAP) – Livingstonia Synod	
	Ekwendeni Hospital AIDS Program (EHAP)	
	Livingstonia Synod AIDS Program (LISAP)	
	Synod of Livingstonia Development Department (SOLDEV)	
	Synod of Livingstonia Health Department	
	Embangweni Hospital	
	David Gordon Memorial Hospital	
	Churches Action for Development and Relief (CARD)	
Mauritius	The Presbyterian Church of Mauritius	
	Formation Biblique et Théologique à Maurice	
Israel/Palestine	Department of Service to Palestinian Refugees (DSPR)	
	Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)	
	Sabeel Ecumenical Liberation Theology Centre	
	Joint Advocacy Initiative	
Nepal	United Mission to Nepal (UMN)	
	International Nepal Fellowship (INF)	
Nicaragua	Instituto de Promoción Humana (INPRHU)	
	Asociación Soya de Nicaragua (SOYNICA)	

Nigeria	Council of Protestant Churches of Nicaragua (CEPAD) The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	
Pakistan	Community World Service Asia (CWSA)	
Romania	Reformed Church in Romania, Transylvania and Királyhágómellék Districts Protestant Theological Institute (PTI)	
Taiwan	The Presbyterian Church in Taiwan (PCT) The Bible Society in Taiwan (BST)	Paul McLean
Ukraine	Reformed Church in Transcarpathia	

GRANTS

Leadership Development Grants

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.

- Miriam Gondwe and Roselyn Chisanga, Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Malawi, studying for M.Th. Ministry Studies, Aberdeen University, at Zomba Theological College.
- 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 Church (St. Catharines, Ontario).
- Dr. Penjani Sichinga, Church of Central Africa Presbyterian (CCAP), Livingstonia Synod, Malawi, completing medical internship at Livingstone University Teaching Hospital, Zambia.
- 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, CCAP Lecturer 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).

Grants

Africa

- Ghana – Lay Training Centres (Tamale, Ramseyer, Nsaba)
- 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 – Friends of Prison
- Malawi – Theological Education by Extension in Malawi (TEEM)
- Malawi – Zomba Theological College
- Mauritius – Formation Biblique et Théologique à Maurice (FBTM)
- Mauritius – Presbyterian Church of Mauritius
- Nigeria – Abakaliki Literacy & Translation Trust (ALTT)
- Nigeria – Presbyterian Church of Nigeria (National Directorate of Missions)

Americas

- Caribbean and North America Council for Mission (CANACOM)
- Guatemala – The Protestant Centre for Pastoral Studies in Central America (CEDEPCA)
- Guatemala – Fraternidad de Presbiteriales Mayas

Asia

- India – Ludhiana Medical Centre
- India – MIBE Graduate School for Nurses (GSN)
- India – Vellore Medical Centre
- Japan – Korean Christian Church in Japan (KCCJ)
- Nepal – United Mission to Nepal (UMN)
- Nepal – New Life Psychiatric Rehabilitation Centre (NLPRC)
- Taiwan – The Bible Society in Taiwan

Europe

- Romania – Reformed Church in Romania (Királyhágómellék District)
- Romania – Protestant Theological Institute
- Romania – Lorantffy Zsuzsanna Reformed Church High School
- Romania – Samuel House
- Ukraine – Reformed Church in Transcarpathia

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 Centre
- Lebanon – Joint Christian Committee for Social Service (JCC)
- Lebanon – The Near East School of Theology (NEST)
- Lebanon – Middle East Council of Churches (MECC)

ADVISORY COMMITTEE MEMBERS

The lay members of the committee are:

Huda Kandalaft Kanawati (Ottawa, Ontario), Rick Allen (Toronto, Ontario), Amy Zavitz (Waterloo, Ontario), Janet Brewer (Toronto, Ontario), Vivian Bertrand (Barrhaven, Ontario), Becky Bauman (Orillia, Ontario) and Guy Smagghe (Director, PWS&D).

The members of the committee ordained to Word and Sacraments or members of the Diaconal Order are:

Marion Barclay Mackay (Sydney Mines, Nova Scotia) Ferenc Sztatmari (Kitchener, Ontario) and Sarah Kim (Executive Director, WMS).

THE CUTTING EDGE OF MISSION COMMITTEE

The E.H. Johnson Memorial Award was established in 1981 to recognize work on “the cutting edge of mission”. During 2021, the committee took the time to look back and celebrate the past and to look forward to better understand mission in our 21st century context. As a result, the committee reviewed and updated its terms of reference. The new committee’s name is “The Cutting Edge of Mission Committee”. The committee continues to be funded through resources made available from the E.H. Johnson Memorial Fund.

The committee seeks to be faithful in its work to honour and draw attention to remarkable mission initiatives. It’s understanding of mission is well expressed in the 2019 statement on mission written by the Committee on Church Doctrine entitled, “Living in God’s Mission Today”. The Cutting Edge of Mission Committee members are grateful to the Life and Mission Agency and donors for their continued support of the work of the committee.

The 2021 recipient of the Cutting Edge of Mission award was the Canadian Centre to End Human Trafficking. The award was a gift of \$10,000 to help serve the needs of this important national organization. The response of the Centre’s Executive Director, Julia Drydyk, can be found at presbyterian.ca/the-cutting-edge-of-mission, as well as additional resources on human trafficking.

The 2022 recipient of the Cutting Edge of Mission award was intended to be the Parents Circle-Families Forum (PCFF), an organization located in Israel/Palestine whose membership consists of Israelis and Palestinians who have suffered the death of a loved one because of the ongoing conflict. Their focus now is on reconciliation and dialogue and the development of a peaceful solution. Information about the PCFF can be found on their website: theparentscircle.org. The committee is highly supportive of the opportunity to bring two members of the PCFF, one Israeli and one Palestinian, to Canada, because their personal stories of finding and working for peace are inspirational and exemplify the peace of Christ that we all seek. Therefore, the committee decided to postpone their award until 2023, when public health requirements will hopefully permit the General Assembly to meet in person.

Committee Members

The lay members of the committee are:

Rick Allen (Toronto, Ontario) and Elizabeth Phillipson (Ottawa, Ontario).

The members of the committee ordained to Word and Sacraments or members of the Diaconal Order are:

Joan Masterton (convener, Markham, Ontario), Nancy Cocks (Medicine Hat, Alberta), Bob Smith (Toronto, Ontario) and Gordon Timbers (Orillia, Ontario).

Ex officio members:

Ian Ross-McDonald, General Secretary, Life and Mission Agency and Glynis Williams, Associate Secretary, International Ministries, Life and Mission Agency.

JUSTICE MINISTRIES

Staff	Associate Secretary:	Allyson Carr
	Senior Program Coordinator:	Katharine Sisk

The report of Justice Ministries is presented in the following sections:

1. Theological Reflection, Education and Advocacy
2. Climate Crisis Update
3. The Housing Crisis in Canada
4. Domestic Violence in Canada
5. Missing Children, Unmarked Graves and Residential Schools and the Honouring the Children Fund
6. Residential Schools, Colonialism and the Impacts of Intergenerational Trauma
7. Recognizing and Responding to Racism
8. Protest, Hate and Money
9. Committees and Ecumenical Partnerships

THEOLOGICAL REFLECTION, EDUCATION AND ADVOCACY

Through theological reflection, education and advocacy, Justice Ministries works collaboratively in the church to discern how to “do justice” in the church’s context. Much of this work entails responding to requests for information and resources and hosting conversations, workshops and preaching for groups and congregations. Considerable time is spent researching topics to produce articles and resources on justice issues to help people learn more about the myriad issues in the world today. The department also maintains the Social Action Hub, where resources, and a history of the church’s positions and action on social issues, are readily available online. See presbyterian.ca/justice/social-action.

The last year has seen a significant and encouraging increase in requests regarding healing and reconciliation with Indigenous people, the role of The Presbyterian Church in Canada in residential schools and “intergenerational trauma” (trauma experienced directly by a group of people, such as residential school students and their families, that gets passed down to subsequent generations). Requests about climate change and about housing showed slight increases as well and there has been interest in vaccine equity.

Conversations, workshops and preaching for a variety of groups and congregations on a range of topics including anti-Indigenous racism, anti-Black racism, climate justice and economic justice are ways the church is equipped to work for justice. Eight such presentations or workshops were facilitated between July 2021 and February 2022. For the period September 2021 to June 2022, Justice Ministries hosted learning sessions on intergenerational trauma, housing, climate change and “just transition” (the principle that an equitable and prosperous future must be created for the workers and communities affected by the shift to a sustainable economy). The department also released a video in July to help people understand the role of the denomination in residential schools and intergenerational trauma. In May, a full-day symposium on addictions was held in response to an overture responded to by the Life and Mission Agency.

CLIMATE CRISIS UPDATE

Increasing natural disasters are impacting lives and livelihoods across Canada. The wildfires, heat dome and extensive flooding that hit British Columbia this year have been intense; Nunavut and the Northwest Territories are among the most rapidly changing climates with some areas seeing overall winter temperature increases of up to 7 degrees Celsius between 1948 to 2016;¹ the prairies

have been in the grip of a drought that is among the worst in recorded Canadian history;² flooding in Eastern Canada is on the rise and the Atlantic provinces are also at increasing risk.³ According to a 2021 report by Natural Resources Canada, “(in 2021) British Columbia, Saskatchewan, Manitoba and Ontario saw well above average fire seasons in terms of area burned...British Columbia has now recorded the third worst fire season in terms of area burned, behind 2018 (nearly 1.355 hectares burned) and 2017 (more than 1.216 hectares burned)”.⁴ This means that the three worst fire years on record in British Columbia happened within the past five years. We can no longer tell ourselves that this is coincidence; the world is changing and we are the ones changing it. The creation that is beloved of God is in a human-made crisis.

The ways the climate is changing is significantly impacting people all over the world. Catastrophic drought and flooding have severely impacted farmers, increasing food insecurity around the world. This and supply chain issues, which have also been impacted in part by climate change, are driving food prices up across Canada and the world.⁵ Homes have been destroyed, adding to a burgeoning housing crisis which is discussed in the next section of this report (see p. 177). The Insurance Bureau of Canada has said the floods that hit British Columbia this year were the single costliest weather event in the history of the province.⁶ Around 14,800 people had to be evacuated while the floods were ongoing and while many have been able to return to their homes, others have not.

Disasters such as these have profound affects not only on those whose homes or livelihoods are lost or damaged but on everyone in the community and all connected communities. Housing and renting prices are driven up due to repair costs and scarcity. Food prices rise due to the impact on farms and on the infrastructure needed to move supplies. Job losses further worsen the social and economic insecurity faced by many. Taken together, these things increase overall vulnerability to poverty, food insecurity and homelessness, to say nothing of the physical and mental health costs. Though all are likely to be affected, some people and communities are significantly more vulnerable than others.⁷ In short, a climate crisis is not only an environmental emergency but also a human emergency.

It would be easy to feel hopeless and powerless but we are called to hope and to act. Collectively, we are not powerless. We must, however, acknowledge that we are in an unfolding emergency and respond accordingly. It will take concerted effort to both curb climate change from worsening (for example, through significant legislation that lowers carbon emissions, cuts down on plastic production and transitions to a just, green economy) and adaptations to the changes already happening (for example by improvements to infrastructure and dikes, changes to building codes and increasing the resiliency of conservation areas and forests).⁸

An important part of Christian witness is to love, honour and care for the integrity of creation, which God called ‘very good’. Without doing so, we cannot fully live out the commandment to love God – harming creation is surely not a way of showing love for God – or our neighbour. The church has spoken on the need to act justly in the shadow of the climate crisis, urging the difficult but necessary actions of a “just transition” to a low carbon economy (A&P 2021, p. 411, 38). Our individual and community actions must be accompanied by national and global efforts. Resources are available on the Social Action Hub to learn about what a just transition would look like and how it can be enacted.

Recommendation LMA-004 (adopted, p. 22)

That congregations be encouraged to identify and participate in a climate initiative in their community.

Recommendation LMA-005 (adopted, p. 22)

That the Moderator of the General Assembly write the Minister of Environment and Climate Change urging a renewed push for lowered carbon emissions across Canada and increased funding for climate crisis impacts and adaptation.

Recommendation LMA-006 (adopted, p. 22)

That congregations be encouraged to write the Minister of Environment and Climate Change urging a renewed push for lowered carbon emissions across Canada and increased funding for climate crisis impacts and adaptation, using the Moderator’s letter as a template.

“A ROOF OVER YOUR HEAD”: THE HOUSING CRISIS IN CANADA

Housing is a primary source of stability, security and wellbeing. To provide these benefits, however, housing must be adequate, appropriate, safe and affordable. As well, it must give access to services such as clean water and sanitation, healthcare and schools.

While adequate housing was deemed a universal human right by the United Nations in 1948 (Universal Declaration of Human Rights, Article 25), the lack of adequate housing persists in Canada and continues to be associated with poor outcomes. Inadequate housing contributes to poorer health, increased likelihood of preventable illness and death and increased risk of exposure to violence, especially among homeless and street-affected persons. School performance of children living without adequate housing is diminished, with deleterious impacts that often persist into adulthood.

The 2018 Canadian Housing Survey (a collaboration of Statistics Canada and the Canada Mortgage and Housing Corporation) defined “core housing need” as housing that is unsuitable, inadequate and unaffordable. This described the housing situation of more than one-tenth of Canadian households in 2018, in excess of 1.6 million households.

The survey identified three kinds of households that experienced a heightened risk of living in core housing need. Renters (23 percent) were three times more likely than homeowners (6.5 percent) to live in core housing need and this risk was higher for renters living in social (or subsidized) housing (33 percent) than for other renters (21 percent). Single-person households (22 percent) were more than twice as likely to be in core housing need than multiple-person households (10 percent). This difference was huge for seniors living alone: one in four seniors living alone (25 percent) were in core housing need, five times more than the comparable percentage of seniors living with one or more other person (4.8 percent). Households of visible minority groups (13.9 percent) were almost twice as likely to be in core housing need as households of people not belonging to a visible minority group (7.2 percent).

Some factors that contribute to housing insecurity

According to “Cheap money, shortages, investors and crime: The making of Canada’s housing crisis”, (*Global News*, August 24, 2021) these are some of the factors contributing to housing insecurity:

- There is a critical lack of new long-term rental housing. In the past half century, high-density urban areas that once tended toward rental properties like apartments now favour privately owned condominiums.
- Housing supply has not kept pace with population growth.
- Rental price increases have far outpaced increases in employment income.
- Real estate is treated as an investment rather than a source of housing. At the same time, home prices in Canada have risen nationally by 30 percent in the two years between July 2019 and July 2021.

Awareness in Canada of the importance of these factors can be seen in the creation in 2021 of a new federal Ministry for Housing. According to the Government of Canada website, the overarching goal of the department is to work with provinces, territories and municipalities to improve housing affordability and to end chronic homelessness. The creation of a new federal ministry of housing is encouraging. It will need to take into account the whole range of underlying social concerns such as poverty, the need to adapt to a changing climate with changing floodplains and the impacts of systemic racism that also need to be addressed as they intersect with the housing crisis. Solutions to housing insecurity will involve more than initiatives to increase housing supply and to limit housing costs.

What can the church do?

Some ways that The Presbyterian Church in Canada can act include learning about possible solutions and engaging with officials of government to hold it accountable.

Recommendation LMA-007 (adopted, p. 22)

That the Moderator of the General Assembly write to the Minister of Housing and Diversity and Inclusion to request an update on progress in planning and implementing solutions to housing issues.

Recommendation LMA-008 (adopted, p. 22)

That congregations be encouraged, write to the Minister of Housing and Diversity and Inclusion to request an update on progress in planning and implementing solutions to housing issues using the Moderator's letter as a template.

Recommendation LMA-009 (adopted, p. 22)

That congregations be encouraged to choose an initiative dealing with housing that holds potential in their community and to write to or engage in dialogue with the elected officials at the appropriate level of government about progress in this matter.

DOMESTIC VIOLENCE IN CANADA

Domestic violence can be described as a pattern of violent, oppressive (threatening) or controlling behaviour against an intimate partner, family or household member. It can affect anyone, although some people are much more likely to be targeted than others. It occurs between partners in intimate relationships (also called intimate partner violence), among family members (including siblings) and between caregivers and the people, such as elders, that the caregivers support. It can include physical, emotional, sexual, psychological, spiritual and financial forms of coercion or neglect.

Statistics Canada data for 2019 shows that domestic violence rates rose 13 percent; this was the third consecutive year of increasing rates of domestic violence in Canada.⁹ Of all police-reported violent crime in Canada, 26 percent (more than 100,000 people) occurred between family members.

Two characteristics significantly affect the relative likelihood of experiencing domestic violence: gender identity and racial group. Statistics Canada data (2019) shows that two-thirds of reported domestic violence occurs toward women and girls, a proportion that increases to 80 percent in intimate partner violence. Men and boys can also be victims of domestic violence and one in five cases of intimate partner violence reported to the police involved a male victim.¹⁰ Though data on transgender and non-binary people is scarce, what is available shows that transgender and non-binary people experience higher rates of domestic violence than cisgender people.¹¹

There are also significant racial disparities apparent in the data. Getting a clear picture of these disparities is complicated by the fact that much data about crime reported to the police is “disaggregated by race” (keeping track of the racial group to which the person experiencing violence belongs, so that statistical differences in the occurrence of the crime in different racial groups can be observed and the underlying causes identified and addressed). Nevertheless, the available data shows that domestic violence rates are higher for Indigenous people, Black people and other People of Colour.¹² Indigenous women are over-represented in intimate partner violence, especially in the Territories, where more than half (53 percent) of Indigenous women experienced physical or sexual abuse by an intimate partner compared with less than 34 percent of non-Indigenous women.¹³

What are the impacts of domestic violence?

The Public Health Agency of Canada reports that domestic violence impacts health beyond immediate physical injury and increases the risk of several health conditions including depression, anxiety, post-traumatic stress disorder, high blood pressure, cancer and heart disease. Women living with domestic violence are 70 percent more likely to have heart disease, 80 percent more likely to experience a stroke and 60 percent more likely to develop asthma.¹⁴

In addition to the personal devastation that the trauma of domestic violence incurs, there are community impacts. Those living with trauma from domestic violence can find interpersonal relationships interrupted or difficult to maintain, even after the violence has ended. Children who experience or witness violence in their family can develop anxiety and depression, emotional distress, eating and sleeping disturbances, physical symptoms such as head or stomach aches, difficulties in school, exhibiting bullying behaviour or becoming the target of bullying, reduced capacity for empathy and disruption of learning about positive and respectful relationships.¹⁵

Domestic violence can negatively impact employment, where distraction, fatigue, lateness, absenteeism and poor concentration can lead to reduced work performance and even to job loss. Some provinces (for example, Manitoba) permit employees to take domestic violence leave from employment to obtain medical attention, counselling or victim services; to seek legal or law enforcement assistance; and/or to relocate temporarily or permanently. The ability to take such

leave can be an important step towards re-establishing safety, since job loss or the inability to take time from work to extract oneself and one's children from a violent situation significantly increases the vulnerability of those facing domestic violence.

The reasons for the persistence of domestic violence in Canada are complex and involve both individual and societal dynamics. Often people experiencing domestic violence do not leave or cannot leave and may not seek help with their situation for reasons connected to housing or food insecurity, poverty and intergenerational trauma (defined as trauma experienced by a generation within a family or group of people that is passed down to subsequent generations through the ways that trauma influences the actions and capacities of those who originally experienced it).

What would help?

Despite its persistence and complexity, reducing the incidence of domestic violence is possible. Ways to accomplish this goal include the following approaches:

- increasing access to affordable housing. Affordable housing is one of the biggest factors that increase personal and family safety long term;¹⁶
- increasing access to short-term financial benefits to assist people who are fleeing abuse at home to seek shelter;
- opening alternative pathways for reporting violence and for seeking help that do not involve police, since some communities have a history of trauma or mistrust with the police;
- eliminating the requirement to report violence to police as a pre-requisite to receiving aid.

In working to end domestic violence, societies must seek to support policies and programs that are trauma-informed, culturally appropriate and victim-centered, with multilingual service capacity. Supports should include shelters, housing and food security; vocational training and employment opportunities; counselling; financial advice; and legal advice, including advice about immigration status.

Recommendation LMA-010 (adopted, p. 22)

That the Moderator of the General Assembly write to the Minister of Public Safety and the Minister of Housing and Diversity and Inclusion, encouraging an increase in affordable housing and provision of the following supports:

- increased priority access to housing for victims of domestic violence;
- short-term financial assistance for victims of domestic violence so that they can access safe housing;
- help for municipalities to tackle waitlists and capacity issues for affordable housing;
- promotion of services that are trauma-informed, victim-centred and culturally appropriate for those experiencing domestic violence, including shelters, housing, counselling and legal advice.

Recommendation LMA-011 (adopted as amended, p. 22)

That congregations and presbyteries write their Members of Parliament encouraging the government to increase affordable housing and provision of the following supports:

- increased priority access to housing for victims of domestic violence;
- short-term financial assistance for victims of domestic violence so that they can access safe housing;
- help for municipalities to tackle wait-lists and capacity issues for affordable housing;
- promotion of services that are trauma-informed, victim-centred and culturally appropriate for those experiencing domestic violence, including shelters, housing, counselling and legal advice.

Often shelters and support agencies for people experiencing domestic violence have concerns to maintain privacy. In some locations, this may extend even to choosing not to disclose the location of their facility. Within these constraints, however, communication with these organizations is valuable.

Recommendation LMA-012 (adopted, p. 22)

That congregations be encouraged to contact shelters and agencies providing support to people experiencing domestic violence:

- to learn more about domestic violence and its signs,

- to learn what supports exist locally for people experiencing domestic violence, so that appropriate referrals can be made,
- to consider supporting those shelters and agencies.

MISSING CHILDREN, UNMARKED GRAVES, RESIDENTIAL SCHOOLS AND HONOURING THE CHILDREN FUND

“Missing Children and Unmarked Graves”, Volume 4 of the Truth and Reconciliation Report published in 2015, records the Commission’s findings about children who did not return home from residential schools. It reports that the Commission identified 3,200 deaths on the Register of Confirmed Deaths of Named Residential School Students and the Register of Confirmed Deaths of Unnamed Residential School Students. Of these deaths, the government and the schools did not record the name of 32 percent of the students who died, a telling statistic that illustrates how Indigenous lives were devalued. The report also found that Indigenous children in residential schools died at a far higher rate than school-aged children in the rest of the population during the same period. The findings of the Commission are consistent with testimony of former students and the parents of former students. Many families tell stories of children who went to school and never returned.

For most of the history of the schools, the “Missing Children and Unmarked Graves” report noted it was not the practice to return the bodies of students who died at schools to their families and communities. Rather the children were buried at or near the schools. This practice compounded the pain of families and communities as it did not allow them to follow traditional mourning practices that help families and communities heal and come together in the face of loss. It often meant children’s burial places were distant from or even unknown to their communities and families, leaving families with an indescribable loss and pain and no way to properly grieve loved ones. Many families will never know what happened to their children while at residential schools or where their bodies lie. For the most part, the cemeteries associated with the schools that the Commission documented are abandoned and vulnerable to disturbance because they are unmarked.

Calls to Action 71–76 of the Truth and Reconciliation Commission addressed the death and burial grounds of the children who died in residential schools. In these Calls to Action, various parties, including the churches, were called:

- to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children;
- to inform the families of children who died at residential schools of the child’s burial location and to respond to families’ wishes for appropriate commemoration ceremonies and markers and reburial in home communities where requested;
- to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.

The Presbyterian Church in Canada has and continues to work with the federal government and Indigenous communities in fulfilling these Calls to Action but much more remains to be done. We recognize that every child matters. We mourn the lives lost and continue a process of repentance as we work to fulfill the Calls.

In May of 2021, the announcement of 215 unmarked graves on the grounds of Kamloops Residential School in British Columbia focused the attention of the church and society again on the trauma residential schools caused. It also led to a renewed commitment to the work of truth-telling and truth-hearing, a vital part of healing and reconciliation. Soon after the General Assembly rose in 2021, the former and current moderators issued a joint letter acknowledging again the church’s responsibility and repentance regarding the sin of colonialism and the operation of residential schools. The letter noted that The Presbyterian Church in Canada, in humility, joined in lament for the lives of all the children who died and were buried at the schools; those we already knew about, those who were just found and any more still to be found.

The Presbyterian Church in Canada is committed to working in consultation with the Indigenous communities that children came or were taken from. This work is only done at the pace and by the

means that the communities set. Our commitments include financial support from the church for searches if the communities wish such support.

This work begins with listening. The church continues to live out the covenants made in the 1994 Confession, to be led by the principles articulated by the Truth and Reconciliation Commission of Canada and the United Nations Declaration on the Rights of Indigenous people and above all, the guidance of Indigenous people and affected communities. The Presbyterian Church in Canada operated 11 residential schools on 12 sites for Indigenous children, with the first opening in the mid-1880s. The names of those schools are: Ahousaht Residential School in British Columbia, Alberni Residential School in British Columbia, Birtle Residential School in Manitoba, Cecilia Jeffrey Residential School, first located in Shoal Lake, Ontario and relocated to Kenora, Ontario, Crowstand Residential School in Saskatchewan, File Hills Residential School in Saskatchewan, Muscowpetung (later known as “Lakesend”) Residential School in Saskatchewan, Portage la Prairie Residential School in Manitoba, Regina Industrial School in Saskatchewan, Round Lake Residential School in Saskatchewan and Stoney Plain Residential School in Alberta.

In 1925, all but two of the schools that were still open at the time of church union were transferred to the United Church of Canada. The two schools The Presbyterian Church in Canada continued to operate after 1925 were Birtle Residential School and Cecilia Jeffrey Residential School.

Honouring the Children: Reconciliation and Residential Schools Fund

To honour the children who died or were lost and all people living with the consequences of the legacy of harm and neglect that residential schools caused, The Presbyterian Church in Canada established the Honouring the Children: Reconciliation and Residential Schools Fund. To begin, the church has committed \$1 million from national funds and invites congregations and individuals to make additional contributions for this important work. This fund supports initiatives associated with searches for unmarked burial sites in communities where schools were operated by The Presbyterian Church in Canada. Such initiatives are not limited to searches only but also to supporting healing in other ways: through memorials, healing gardens or similar projects identified by the Indigenous communities involved, feasts and gatherings and support with the legacy of trauma. Congregations and individuals can donate to this vital work by giving to the Honouring the Children Fund.

The funds are disbursed as requests are received and discerned. Decisions about proposals are made by a discernment committee that is comprised of one person named each by the National Indigenous Ministries Council, the Life and Mission Agency Committee and the Assembly Council. Any of the three represented bodies may also appoint an alternate. The current members are Stewart Folster (National Indigenous Ministries Council), Cindy Stephenson (Life and Mission Agency Committee), Robert Murray (Assembly Council) and Amanda Currie (Life and Mission Agency Committee’s alternate). The committee receives staff support from Allyson Carr, Stephen Kendall, Ian Ross-McDonald and Katharine Sisk.

The Life and Mission Agency is responsible for administration of the grants and providing reports to the National Indigenous Ministries Council and the General Assembly.

What has been done thus far?

Because of the nature of the work, efforts must be guided locally and nationally supported. The church doesn’t know the names of all the communities that are affected by the death of children at residential schools because children from multiple communities attended the schools the churches ran and children were often moved from place to place. Sometimes, children were taken to schools far from their homes. Research has begun to learn the names of communities that children came from so we know which communities we must contact. Some of this work is being done with the archives of the United Church of Canada, which holds the records of all the schools The Presbyterian Church in Canada was involved in running, except the Cecilia Jeffrey and Birtle schools.

As of February, the committee is in conversation with three Indigenous communities whose children were taken to Ahousaht, Round Lake and Crowstand. In addition to the dialogue with these communities, contact has been made with four other Indigenous communities whose children were taken to Cecilia Jeffrey, Birtle, File Hills and Alberni.

RESIDENTIAL SCHOOLS, COLONIALISM AND THE IMPACTS OF INTER-GENERATIONAL TRAUMA

In 2020, the National Indigenous Ministries Council and the Life and Mission Agency collaborated on a report and study guide on the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, which went into the report to the General Assembly in 2021. One of the issues that report identified was the impacts of intergenerational trauma stemming from colonization broadly and residential schools particularly. The report this year looks at some of those impacts.

Trauma is broadly understood as an experience that significantly overwhelms one's ability to function. People can experience trauma in many ways and from many different experiences; loss of a loved one, war, assault, accidents or natural disasters and the cumulative effects of long-term poverty or colonization, to name a few.

Intergenerational trauma happens when the traumatic effects of an experience or situation are handed down through family and community relationships to the children and even grandchildren of those who originally lived through the traumatic experience.

The experience of residential schools is a significant source of trauma in many survivors' lives and is also a significant source of intergenerational trauma. Studies on the impacts of residential schools and colonization more broadly document the cumulative and ongoing effect of trauma experienced by Indigenous peoples. The effects of residential schools include medical issues, mental health issues and post-traumatic stress disorder, loss of culture and spiritual practices, diminishment of languages and traditional knowledge, social effects such as violence, suicide and addictions developed as coping or survival strategies to deal with pain and trauma and effects on gender roles, childrearing and family relationships.¹⁷ Survivors of residential schools are more likely to suffer from mental and physical health problems compared to Indigenous adults who did not attend.¹⁸

The destructive effects of residential school attendance are not limited to those who were enrolled in the schools themselves; however, they are passed down intergenerationally. Families in which multiple generations attended residential schools are at greater risk of experiencing crises and poor mental and physical health than those in which only one generation attended.¹⁹ Additionally, children and grandchildren of Survivors who didn't attend the schools themselves are also at greater risk of poor well-being, including greater risk of suicide and depression and have lower education outcomes than Indigenous children and grandchildren where there have been no close family members who attended residential schools.²⁰ Intergenerational trauma remains a matter of life and death in Indigenous communities today.

The Truth and Reconciliation Commission's Call to Action 21 called on the federal government to provide sustainable funding for existing and new Indigenous healing centres to address the harms of residential schools and colonization but this funding has yet to be fully realized. Recognizing the role the church played in running these schools and the pain and trauma stemming from the ongoing work of identifying unmarked graves on the sites of former residential schools, The Presbyterian Church in Canada is also working to offer support for reconciliation and healing in a variety of ways. One recent means of support is the establishment of the Honouring the Children Fund.

What can the church do?

In 2021, the General Assembly accepted the findings of the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls. The report found that "Genocide is the sum of the social practices, assumptions and actions detailed within this report...".²¹ The church is called to repentance and has a responsibility to work for justice and healing, redressing the harm in which we were complicit. The church has been learning that one of the most important ways to end that harm is identifying and working to undo the ways colonialism continues to shape current attitudes, institutions and society. This process is called decolonizing.

Given the severity of the harm, the trust building required for reconciliation takes generations. The needs, experience and leadership of Indigenous people must be at the heart of the church's repentance and efforts of reconciliation.

The church can:

- Examine all policies and practices to identify where they have been shaped by colonialism or systemic racism and then repent and amend them.
- Ensure that the voice, leadership and expertise of Indigenous people is heard and respected in the church ordained to the church's offices and named to the church's courts and committees.
- Further examine our complicity in ongoing systemic racism and meet that with the commitment to healing, reconciliation and the pursuit of justice through statements, letters to government and other advocacy on Indigenous rights in line with the United Nations Declaration on the Rights of Indigenous People.
- Continue our commitment to our Confession and to our repudiation of the Doctrine of Discovery through seeking ways to make restitution where possible.
- Continue learning, in relationship, so that the actions we take collectively are better informed.

As individuals and congregations, we can:

- Learn about the effects of intergenerational trauma and pray for healing for those experiencing it.
- Make use of devotional and educational materials, such as *Unsettling the Word: Biblical Experiments in Decolonization* or the *Why Work to Decolonize?* study guide that engages the findings of the National Inquiry into Missing and Murdered Indigenous Women and Girls, available on the Social Action Hub.
- Advocate for an end to the causes of intergenerational trauma; engage local, provincial/territorial and federal officials on the importance of reconciliation.

The effects of intergenerational trauma are real and devastating. The legacy of colonialism and the policies and practices it creates, such as the residential school system and the ongoing increased rates of Indigenous child apprehension into the foster care system or courts, continue to do intense harm today. It is important to understand that destructive legacy because doing so can help us collectively learn what is needed for reconciliation and why decolonization is necessary and possible.

Recommendation LMA-013 (adopted, p. 22)

That the Moderator of the General Assembly write the Government of Canada encouraging it to respond to Call to Action 21 of the Truth and Reconciliation Commission by providing sustainable funding for existing and new Indigenous healing centres to address the harms of residential schools and colonization.

Recommendation LMA-014 (adopted as amended, p. 24)

That sessions and presbyteries write their Member of Parliament encouraging the government to respond to Call to Action 21 of the Truth and Reconciliation Commission by providing sustainable funding for existing and new Indigenous healing centres to address the harms of residential schools and colonization.

Recommendation LMA-015 (adopted, p. 22)

That sessions, presbyteries and committees of the General Assembly be encouraged to learn more about colonialism and the impacts of intergenerational trauma.

Resources for these initiatives are available at presbyterian.ca/justice/social-action/indigenous-justice.

RECOGNIZING AND RESPONDING TO RACISM

The Presbyterian Church in Canada teaches that the church is called to reject and oppose racism. In Living Faith 8.4.6, the church affirms that:

Justice opposes prejudice in every form.
It rejects discrimination
on such grounds as race, sex, age, status or handicap.
Justice stands with our neighbours
in their struggle for dignity and respect
and demands the exercise of power for the common good.

As the denomination seeks to oppose racism and to stand with people striving for dignity and respect, it is important to review what The Presbyterian Church in Canada has said and done and when it has been silent concerning racism in Canada. The goal of this sampling of the denomination's previous actions is to prepare and inform future responses. This review is not to demonstrate how much the church has done, rather to help ground the church in its history so it knows what now needs to be done and where to begin this work. This section of the report concludes with a recommendation that the church undertake study to determine how best to more fully and actively opposes racism, becoming an anti-racist church.

Some assumptions provide the framework for this review of the denomination's previous actions:

- The church lives its life in the everyday lives of its people and congregations. Reports to General Assemblies and decisions made by the highest church court certainly reveal something of the mind of the church but never tell the whole story. Some efforts to oppose racism in Canada undertaken by individual members and adherents and by congregations do not appear in denominational documents.
- This study focuses on the work of The Presbyterian Church in Canada to oppose racism in Canada. However, limiting the discussion to work within Canada is not intended to discount the work of this denomination beyond Canada's borders. In partnership with local leaders in the host country, efforts through international ministry and development have been directed to helping and empowering people who suffer discrimination because of their race, ethnic origin or identity, caste or country of origin.
- Reviewing what The Presbyterian Church in Canada has said and done does not imply that the work of opposing racism is complete. On the contrary, taking time to look for signs of the church responding – or failing to respond – to the moving of the Holy Spirit is a valuable spiritual exercise. The church may find things to affirm, with thankfulness for God's guidance and empowerment. However, the church may also realize how much more there is yet to do and in that realization, hear the call to move forward with deeper understanding and strengthened commitment.
- Knowledge and understanding of racism are not uniform across the church. For many people, thinking about racism, especially in structural ways, is new and learning even to recognize racism is a first step. However, it must be said that for other people, racism is anything but new. For many individuals and families within the church, racism is lived experience, a persistent and painful reality.

What has The Presbyterian Church in Canada said and done in its efforts to oppose racism in Canada? Looking at what the church has said must always be done in the larger context of the church's actions, which includes what the church has not done. The church has not lived up fully to the calls for love, justice and discipleship. Keeping that in mind, there is still much the church has done with regards to rejecting and opposing racism. This section has been divided into five categories to lay out the ways in which the church has acted: policies, statements, healing and reconciliation with Indigenous people, the diverse nature of ministry within The Presbyterian Church in Canada and engagement in the public square.

The Church's Previous Actions

A. Policies

"God calls us to bear witness to God's love in Christ. Part of bearing that witness is learning to see the image of God in our neighbour. Unfortunately, our vision is often blurred or distorted and we end up judging one another. When that judgement is based on the prejudice of race, we become unfaithful to the gospel we proclaim."

This paragraph opens *Growing in Christ: Seeing the Image of God in our Neighbour*, which is the policy of The Presbyterian Church in Canada for dealing with allegations of racial harassment approved by the General Assembly in 2008. The document provides theological reflection on racism, guiding principles and definitions. It explains the view of modern scholarship that race has no biological basis but instead is socially constructed: race arbitrarily categorizes people into distinct groups by external characteristics such as colour of skin and facial features. The policy defines racism as a set of beliefs, assumptions and actions that views one racial or ethnic group to be superior over another. While noting that racism operates at three different levels – institutional or systemic, structural or cultural and personal or individual – the policy then focused on how the church should respond to allegations of individual racial harassment (A&P 2008, p. 220–27, 20).

B. Statements

- 1964 re racial and ethnic discrimination: this statement presented a theological basis for the church to work to eliminate racial and ethnic discrimination; church courts were instructed to study the document. (A&P 1964, p. 353–54, 357, 95)
- 1972 re repudiation of apartheid in South Africa: The Presbyterian Church in Canada “approved and adopted as our own”, resolutions by others including the statement from the 1968 Uppsala Assembly of the World Council of Churches that, “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”. The Presbyterian Church in Canada also affirmed that any form of segregation based on race, colour or ethnic origin is contrary to the gospel and that all forms of racism and apartheid are contrary to the mind and will of Christ. (A&P 1972, p. 269–70, 59)
- 1981 re ethnically and culturally pluralistic church: reaffirmed the value and importance of congregations of distinct linguistic and cultural backgrounds for meeting the spiritual, social and cultural needs of their people and emphasized the importance of enabling members of those congregations to participate fully in the life of the denomination, including serving in leadership roles within congregations, presbyteries and national boards and committees; recognized that racism can be overt and blatant or subtle and even unconscious; stated that the responsibility for becoming racially sensitive belonged to the majority group, which this report identified as “white English-speaking Presbyterians”. (A&P 1981, p. 423–25, 92)
- 1981 re racial prejudice in Canada: the church called to renewed opposition to racism in all its forms; congregations encouraged to study available materials to inform and sensitize their members to the many ways racism expresses itself and the ways to combat it in their daily lives; in response to a surge in recruitment efforts by the Ku Klux Klan (KKK) in Canada, a statement adopted by the General Assembly named the KKK as “a racist and often violent organization whose aims are contrary to the Gospel as we understand and proclaim it” and urged congregations to “use their corporate and individual influence in their communities to oppose the efforts of this and every other racist organization in their recruitment of members”. (A&P 1981, p. 309–10, 97)
- 1981 re Committee to Nominate: presbyteries and synods urged to increase representation of racial minorities in their nominations for national boards and committees. (A&P 1981, p. 49)
- 1984 re ethnic minorities: suggested approaches to effect creative and reciprocal pluralism, including ensuring that important church information is provided in an ethnic group’s own language. (A&P 1984, p. 478–79, 23)
- 2019 re repudiation of superiority of peoples or individuals: in line with the United Nations Declaration on the Rights of Indigenous People, affirmed that all doctrines, policies and practices based on or advocating for superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust. (A&P 2019, p. 377, 35)

C. Healing and Reconciliation with Indigenous Peoples

- 1970: The General Assembly recommended that congregations familiarize themselves with the Government of Canada’s Statement on Indian Policy (commonly called the 1969 white paper) and with the “red paper” (a response written by the Indian Association of Alberta). It called on Presbyterians to familiarize themselves with Indigenous culture, history and contributions to Canadian life, asked the General Board of Missions to evaluate its work and recommend improvements in its approach to work with Indigenous people in Canada and encouraged congregations to use resources and engage in conversations with Indigenous peoples, as well as for an Indigenous leader to be invited to attend the next General Assembly. (A&P 1970, p. 309–10, 313–14, 40, 56, 102–03)
- 1975: The Aboriginal Rights Coalition (Project North): The Presbyterian Church in Canada joins Project North, the collective voice of several of Canada’s churches advocating for self-determination of Indigenous peoples.
- 1994: Confession: Confessed and asked for forgiveness from God and from Indigenous peoples for the role of The Presbyterian Church in Residential Schools and colonialism and expressed commitment to support processes for healing and wounds inflicted on Indigenous peoples. (A&P 1994, p. 376–77, 29)

- National Indigenous Ministries Council (NIMC):
 - in 1989, formed as a committee of the Board of World Mission under Canada Operations (A&P 1989, p. 467, 31).
 - in continuous operation since then (although with name changes).
 - in 2021, the NIMC became a General Assembly standing committee; membership consists of one representative and directors or ministers from each of the Indigenous ministries of The Presbyterian Church in Canada, plus two members from the church at large; grounded in self-determination and the UN Declaration on the Rights of Indigenous Peoples, the NIMC focuses on Indigenous Peoples, strengthening relationships with the church, promoting Indigenous ministries and Indigenous justice. (A&P 2021, p. 223–25, 54)
- 2006 to present: Healing and Reconciliation Fund: established in 2006 to provide funding for courts of The Presbyterian Church in Canada to engage in community-based activities that bring together and build relationships between Indigenous and non-Indigenous people.
- 2007 to present: Indian Residential Schools Settlement Agreement (IRSSA): The Presbyterian Church in Canada was one party to the IRSSA.
- 2009: Presbyterians were encouraged to follow the work of the Truth and Reconciliation Commission (TRC) and participate in TRC events. (A&P 2009, p. 338)
- 2011: The General Assembly recommended that church courts discuss and take part in the “It Matters to Me” campaign in support of the Truth and Reconciliation Commission of Canada. (A&P 2011, p. 369–70, 31)
- 2014: Presbyterians were encouraged to attend commemorative events hosted by Indigenous groups to honour those who attended residential schools. The General Assembly passed a recommendation that the First Nation on whose traditional territory the General Assembly meets be named during the first sederunt by the Moderator and included in the Committee on Courtesies and Loyal Addresses’ report. (A&P 2014, p. 372–73, 13)
- 2016: The General Assembly recommended that congregations and presbyteries study the UN Declaration on the Rights of Indigenous Peoples and consider ways to respond to the Truth and Reconciliation Commission’s Calls to Action in their communities. Courts of the church were encouraged to acknowledge the traditional territory on which they meet and worship. Reconciliation was prioritized in the church’s national strategic plan. (A&P 2016, p. 379–81, 20)
- 2019: Affirmation of Indigenous sovereignty: repudiated 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)
- 2019: Principles for right relationships with Indigenous peoples: Affirmed that The Presbyterian Church in Canada will seek to engage in relationships with Indigenous peoples that reflect the principles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as the basis for right relationships.
- 2021: National Inquiry into Missing and Murdered Indigenous Women and Girls: accepted findings of National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) as expressed in its final report, *Reclaiming Power and Place*; Presbyterians encouraged to read that report and seek to fulfill its “Calls for Justice”. (A&P 2021, p. 418, 38)

D. The Diverse Nature of Ministry within The Presbyterian Church in Canada

The Presbyterian Church in Canada has always been a denomination of people from a variety of linguistic and cultural backgrounds. This denomination has a long history of supporting the development of congregations and ministries of distinct linguistic and cultural backgrounds, where worship, pastoral care and community life reflect the language and culture of the people they serve. Though English is the dominant language in the denomination, in many cases, needs are met and faith is nurtured through ministries and congregations that serve communities in a wide variety of other languages. Many such communities have vibrant roots in cultural, racial or linguistic identities. All ministries seek to meet the spiritual, social and cultural needs of people, while at the same time welcoming and enabling full participation in the life of church.

At present, worship and community within The Presbyterian Church in Canada may take place in close to 20 languages. This diversity is one of the things that gives The Presbyterian Church in Canada its collective identity and is among the strengths of the denomination.

E. Studies for Congregational Use

What has The Presbyterian Church in Canada been teaching about racism? One part of the denomination's efforts to oppose racism can be found in its mission and Bible studies – materials prepared to help Presbyterians grow in understanding racism and in working to combat it.

- 1981–1982: *Mission Study on Racism in Canada*: This study, prepared by the Board of Congregational Life, discussed the forms of racism and ways to oppose it in everyday life.
- 2013: *Making Connections: Walking Side by Side – A Journey toward Healing and Reconciliation*: This mission study is designed to help church members begin a journey of healing and reconciliation – along a path of building relationships between peoples, with our own selves and with God. The lessons use prayer, Bible study, readings, discussion and activities to explore several themes: the pain and sorrow experienced by Indigenous children at residential schools and by their families and the reality that this pain is still experienced by many today; the importance of honest truth-telling in healing and reconciliation; seeking forgiveness and the role this can play in healing and reconciliation; the role of colonization in the relationships between Indigenous and non-Indigenous people in Canada; forming new, respectful relationships; making commitments, with faith and hope, to the ongoing journey of reconciliation.
- 2020: *Speaking Out Against Racism and Hate in Canada*: This study examines evidence of the increase in Canada of crimes motivated by hatred of a race or ethnicity. Online forums that promote or allow room for hate are considered to be one factor leading to the rise in hate crimes. It also discusses the complex nature of racism, which combines prejudice and power and which perpetuates itself by creating and maintaining differential advantage for some groups over others. Racism confers economic benefits to those in power through creating policies, institutions, practices and attitudes that disempower other races, both politically and economically. This 'institutional' or 'systemic racism' is built into many of society's institutions. Another subtle and often unrecognized form of racism involves letting racial stereotypes or jokes go unchallenged, thereby reinforcing the idea that some people matter less and that racism is socially acceptable even if it is harmful. This, in turn, leads people to "internalize racist thinking, allowing still higher levels of social tolerance for discrimination, hate and violence".²² Working to dismantle racism involves identifying and resisting all the mechanisms by which racism operates.
- The church is reminded that all Christians are called "to work for a world in which all humans, regardless of the colour of their skin or any differentiating characteristics, are respected and loved as image-bearers of God". The General Assembly in 2021 encouraged congregations to study this church resource, as well as pertinent federal government resources and to discuss the problem of online radicalization for hate groups, especially the rising number of white supremacist or neo-Nazi groups and how such online radicalization might be prevented.
- 2020: *Why Work to Decolonize?* This study, released in response to a request for study by the 2019 General Assembly, engages with the findings of "Reclaiming Power and Place", the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls. It walks readers through the themes of "Reclaiming Power and Place" showing how colonialism and systemic racism have contributed to the ongoing disproportionate number of missing and murdered Indigenous woman, girls and 2SLGBTQIA (two-spirited, lesbian, gay, bisexual, transgender, queer, questioning, intersex and asexual) people.

F. Engagement in the Public Square

- 1960: re racial discrimination in housing: the church urged provinces to pass legislation making it illegal for anyone with the power to select or eject tenants from apartments and multiple dwelling units to discriminate against them on the grounds of race, colour, creed, religion, national origin or place of birth; the church also urged the Government of Canada to include "no discrimination" clause in National Housing Association (NHA) transactions and Canadian Mortgage and Housing Commission (CMHC) contracts. (A&P 1960, p. 304, 50)
- 1964: re racial and ethnic discrimination: the church commended the Government of Canada for the Bill of Rights and so too provinces that have enacted human rights codes; governments urged to use the new laws diligently to eliminate discrimination. (A&P 1964, p. 353–54, 357, 95–96)

- 1969: The General Assembly noted the increasing frustration of Native people, their lack of a right to vote or to control their own financial affairs and their difficulty in getting a hearing for their just demands and informed the government of Canada of its support for the “just demands of the Indians of Canada for full participation in the affairs that concern them and their desires for self-realization within the social and economic structures of Canadian life”. (A&P 1969, p. 311–12, 322, 37)
- 1970: The General Assembly approved a motion that drew attention to the strong dissatisfaction in Native communities with the 1969 White Paper (officially titled Government of Canada’s Statement on Indian Policy) and called on the Government of Canada to make arrangements for further consultation with Native peoples. (A&P 1970, p. 309–10, 313–14, 40, 56, 102–03)
- 1972: United Nations’ Covenants on Human Rights affirmed the actions of the Government of Canada in signing and ratifying in 1970 “The International Convention forbidding all forms of Racial Discrimination” and petitioned the Government of Canada to sign and ratify additional United Nations’ covenants, namely: International Covenants on Economic, Social and Cultural Rights, International Covenant on Civil and Political Rights and Optional Protocol, being instruments of the Universal Declaration of Human Rights adopted by the United Nations’ General Assembly in 1948. (A&P 1972, p. 302–03, 66)
- 1975: re federal proposed immigration policy: submission to Government of Canada parliamentary committee. (A&P 1975, p. 469–75, 40)
- 1978: The General Assembly adopted a statement on northern development calling on the Government of Canada to assure “an orderly, carefully studied and controlled process” when assurances could be given that “it will not present serious hazards and threats to the delicate northern environment” and only with the full involvement of Native peoples including the recognition of their legitimate rights and claims. (A&P 1978, p. 402, 34)
- 1987: The General Assembly, in a message to the federal and provincial governments on the proposed Meech Lake Accord, noted its concern that “such issues as Aboriginal rights and development prospects of the Yukon and the Northwest Territories had not been specifically addressed”. (A&P 1987, p. 55)
- 1991: Following the Oka Crisis, the General Assembly directed that federal and provincial governments be requested to place a high priority on developing a comprehensive process for a just settlement of outstanding Native land claims and governance issues and establish an Aboriginal Rights Commission. The General Assembly urged that resource development should not take place on unsurrendered land without settling land claims or negotiating acceptable terms. The Government of Canada was requested to resume constitutional talks including representatives of First Nations as full participants and to include on the agenda of the next First Ministers’ Conference a commitment to entrench Aboriginal rights – specifically: 1) the enforceable right of Aboriginal peoples to self-government; 2) an adequate land and economic base arising from Aboriginal title, Aboriginal rights and treaty rights; and 3) the requirement of consultation with Aboriginal peoples on all future constitutional amendments affecting such rights – in the Canadian constitution. (A&P 1991, p. 289–92, 50–51)
- 2011: The General Assembly raised concerns with the Minister of Justice that directing public funds to build more federal prisons may not adequately address challenges in the Canadian justice and correctional system which include: the need for more resources to treat mental illness and substance addictions; a disproportionate number of people who are incarcerated are racially and/or economically marginalized; inadequate funding for training programs that support the development of vocational and life skills resulting in fewer opportunities for people who have completed their sentences and returned to the community. (A&P 2011, p. 46)
- 2015: The Moderator wrote to the companies in which the Presbyterian Church in Canada holds investments inquiring if they have operations in Canada or other countries that impact Indigenous communities, whether they have a policy on free, prior and informed consent and what benefits or challenges they identify with regard to supporting or not supporting free, prior and informed consent. (A&P 2015, p. 388–89, 18)
- 2017: The Moderator wrote to the federal Minister of Indigenous and Northern Affairs to inquire about the Government of Canada’s plans to provide clean and potable water in Indigenous communities that remain under boil water advisories. (A&P 2017, 27, 369–70)
- 2017: The Moderator wrote to the Prime Minister of Canada urging the Government of Canada to comply with the Order of the Canadian Human Rights Tribunal (January 26, 2016 decision

involving First Nations Child and Family Caring Society of Canada, et. al.) pertaining to the elimination of discrimination against First Nations children regarding funding for social services and education for children on First Nations reserves. (A&P 2017, p. 47)

- 2019–2021: re national Covenant of Reconciliation: The Presbyterian Church in Canada has been working with other parties of the IRRSA to create a national Covenant of Reconciliation (to fulfill Truth and Reconciliation Call to Action No. 46).
- 2021: re disaggregated racial police data: Government of Canada asked to create nationally run centralized data collection system that records and analyzes race-based data within policing, including the use of force.
- 2021: re police wellness checks: provinces and territories asked to shift responsibility and funding for wellness checks from police to community and healthcare-based intervention workers, including pathways to access public-health-led interventions through 911 that do not necessitate involvement of police as first responders in mental health crises.
- 2021: re reducing gun violence: Government of Canada asked to give priority to funding for social programs to end racism, misogyny, social and economic marginalization and poverty, with the goal of reducing gun violence and improving safety, health and wellness in communities.

Learning from the Church's Previous Actions

This review has looked at only a sample of the work that The Presbyterian Church in Canada has undertaken to understand and oppose racism in Canada. What can be learned from what The Presbyterian Church in Canada has said and done?

The first observation is that racism in Canada has been important to The Presbyterian Church in Canada for at least the past 60 years. This is evident in the attention, time, effort and resources that have been expended on this issue through a wide variety of kinds of work. Therefore, The Presbyterian Church in Canada is not breaking new ground as it strives to understand and oppose racism in Canada in 2022: such endeavour continues and extends ministry to which the denomination has demonstrated serious commitment over many years in a variety of ways and spaces.

A second observation is that the actions of The Presbyterian Church in Canada have been directed towards different forms of racism:

- Institutional or systemic racism: Systemic racism, sometimes called institutional racism, is the policies, legislation, practices and embedded attitudes in society that politically and economically benefit one race and disempower others. As the 2008 study “Growing in Christ” states, “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”^{22, 23}
- Many of this denomination’s initiatives in the public square relate to systemic or institutional racism. Examples include: 1) in 2020, the Moderator issued a statement addressing anti-Indigenous racism and policing agencies, condemning and calling for an end to race-based violence against Indigenous peoples and suggesting ways Presbyterians can centre Indigenous peoples and their experiences in order to fight systemic racism; 2) advocating for federal legislation granting the right of self-determination to Indigenous peoples (1975) and 3) petitioning federal and provincial governments to enact human rights legislation prohibiting discrimination in housing on grounds of race, colour, creed, religion, national origin or place of birth (1960).
- Structural racism within institutions: Structural racism can be seen in analysis of data collected across all parts of society over time: does the percentage of a particular group of people who share a characteristic match the percentage they represent in the entire population? For instance, structural racism is evident when a racial or ethnic group is over-represented among the unemployed, incarcerated or those living below the poverty line or when a racial or ethnic group is under-represented among those with post-secondary education.
- Several of this denomination’s initiatives relate to structural racism. 1) In raising concerns with the Minister of Justice that directing public funds to build more federal prisons may not adequately address challenges in the Canadian justice and correctional system which include: the need for more resources to treat mental illness and substance addictions; a disproportionate number of people who are incarcerated are racially and/or economically

marginalized; inadequate funding for training programs that support the development of vocational and life skills resulting in fewer opportunities for people who have completed their sentences and returned to the community (2011) and 2) asking the Government of Canada to create a nationally run centralized data collection system that records and analyzes race-based data within policing, including the use of force (2021).

- Individual or personal racism: This occurs when an individual acts on the belief that members of a group, as a group, are inferior in human or social value simply because of their racial, cultural or ethnic differences. The denominational initiative that relates to individual racism was the adoption in 2008 of the policy for dealing with allegations of racial harassment, *Growing in Christ: Seeing the Image of God in our Neighbour*.
- Complex multi-faceted racism contexts: Sometimes this denomination's initiatives relate to complex situations where all forms of racism have been operating. This would certainly be the case in the decision to accept the findings of National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) as expressed in its final report, *Reclaiming Power and Place* (2021).

A final observation: the variety of efforts of The Presbyterian Church in Canada to counter racism in Canada is instructive. The denomination has a history of working to oppose racism at all levels. And yet even while so doing, the church has not always lived up to what we have said we believe and how we have called on others, such as the government, to act. We have been blind at times to how racism operates. As just one instructive example, The Presbyterian Church in Canada condemned Apartheid in 1972, saying that any form of segregation based on race, colour or ethnic origin is contrary to the gospel. And yet, barely two years previous, the church had been involved in running racially segregated residential schools, which continued to be run by the government for years more. It was 22 years after making the statement against racial segregation in Apartheid before The Presbyterian Church in Canada publicly named our sin with residential schools and apologized for the racially segregated residential schools we ran, where Indigenous children were taken from their families and communities. The legacy of harm from those schools continues and is detailed in earlier sections of this report.

When the initiatives outlined here are viewed collectively, the wide canvas of projects testifies to the complex, multi-faceted and far-reaching nature of racism. Racism is a formidable opponent. The forces that perpetuate racism are woven into the very fabric of society, shaping its ideas, values, images, institutions and practices. Racism cannot be defeated simply by stopping individuals who display racism's overt and blatant face, as important as that goal is. Strategies to eliminate racism must be as complex, multi-faceted and far-reaching as the injustice they oppose.

Future Work to Recognize and Oppose Racism in Canada

This review of some of what The Presbyterian Church in Canada has said and done about racism in Canada is intended to generate learning that can guide the denomination's efforts moving forward. How might the actions of the past inform work in the future?

One result of the multi-faceted nature of racism – the reality that racism operates at institutional, societal and individual levels – is that racism can flourish even without individual intention. In fact, people who do not hold overtly racist views may be completely unaware that their participation in racist systems contributes to the continuation of racism. Consequently, the denomination's work to oppose racism must include learning: coming to recognize racism and to comprehend the complex ways that it confers advantage to some racial and ethnic groups to the detriment of others. Moreover, this need for learning will be continuous, as the way racism is perceived and spoken about in public discourse is evolving. The understanding of racism held by The Presbyterian Church in Canada will need to be similarly dynamic and open to change.

Since The Presbyterian Church in Canada is a community of people, there is every reason to expect that racism continues to operate within the church's life and ministries. Having "right" belief is important – this denomination affirms Christian teaching that all people bear the image of God and that Christ died for all. But holding this belief does not preclude racism. Opposing racism must begin by recognizing it. This work will require pastoral conversation and listening within and among church communities and in that dialogue, discerning the various ways that racism is being expressed. To identify, confess and address instances of racism in The Presbyterian Church in Canada will entail prayerful, diligent seeking the mind of Christ and openness to the guidance of the Holy Spirit. It will mean listening to and learning from those within and outside the church

who have lived experience of racism, to see what the best ways for the church to oppose racism are.

Through its General Assemblies, The Presbyterian Church in Canada has already made commitments for future work to combat racism:

- In 2011, The Presbyterian Church in Canada adopted as part of its vision the guiding principle of greater racial and ethnic inclusion within its life and ministries. Initiatives for bringing about this transformation were commended to all levels of the denomination (A&P 2011, p. 376, 32–33).
- In 2019, The Presbyterian Church in Canada committed to seek to engage in relationships with Indigenous peoples that reflect the principles of the UN Declaration on the Rights of Indigenous Peoples as the basis for right relationships (A&P 2019, p. 377, 35).
- In 2021, The Presbyterian Church in Canada accepted the findings of National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) as expressed in its final report, *Reclaiming Power and Place*. Presbyterians were encouraged to familiarize themselves with the National Inquiry’s “Calls for Justice”, particularly those aimed at all Canadians (Calls 15.1–15.8). These commitments show that the work of The Presbyterian Church in Canada to combat racism in Canada has barely begun. Good efforts have been made: the denomination’s previous actions bear witness to God’s hand at work. But much more remains to be done.

Given the importance of the work, it is time for The Presbyterian Church in Canada to develop an anti-racism covenant and map out anti-racism strategies, as several mainline denominations in Canada and the United States have done. Anti-racism entails much more than simply affirming the value of all people. It goes far beyond holding belief that all people, being created in God’s image, deserve respect. Anti-racism describes an active and consistent process of change directed towards the elimination of racism;²⁴ it seeks to identify, challenge and change attitudes, behaviours, systems and structures that perpetuate racism.²⁵ Racism is anything but simple and no single or short-term remedy can possibly eradicate it.

An anti-racism covenant would involve:

- developing a robust theological framework for understanding racism and this denomination’s response to it, including how our response is grounded in our faith commitments;
- providing an educational resource for Presbyterians to improve their knowledge and understanding of racism and to inspire their commitment to anti-racism endeavours;
- providing a basis for decisions about resource allocation among possible anti-racism projects;
- guiding the denomination in achieving coherence, consistency and accountability with regards to its anti-racism efforts.

The urgency and importance of anti-racism work in Canada are a call for The Presbyterian Church in Canada to move forward with deeper understanding and strengthened commitment. For this reason, the following recommendation is presented.

Recommendation LMA-016 (adopted, p. 22)

That The Presbyterian Church in Canada, coordinated by the Life and Mission Agency, begin preparing an anti-racism covenant and accompanying strategies and report to the General Assembly.

PROTEST, HATE AND MONEY

The right to protest is foundational in a free society. Protests can function to waken societies to injustices and bring people together to call and work for positive change. The church believes that people of faith “have a responsibility to work for the remedy of any unjust law” (Declaration of Faith Concerning Church and Nation, paragraph 9), to “strive to change customs and practices that oppress and enslaves others” and “to protest against everything that destroys human dignity” (Living Faith, 8.4.2 and 8.4.3 respectively). However, calls for the end of injustices do not excuse Christians engaged in protests from respecting others or denying another’s dignity. The responsibility to protest injustice is accompanied by the responsibility to engage in protest constructively and respectfully.

In the last several years there has been an increase in hate symbols associated with racism displayed by some people at protests. Sometimes, Christian symbols have appeared alongside symbols of racism and hate. Two recent examples come to mind; the “January Six” insurrection in the United States and the “Freedom Convoy” or “Freedom rallies” in Canada.

While there have been many troubling reports concerning events that unfolded at the freedom rallies in Canada, among the most alarming is the display and use of hate symbols, such as American Confederate banners and the Nazi swastika, by some participants. Using these flags are acts of intimidation. They are signs of tyranny and symbols of hate and genocide premised on a belief in white supremacy. Neither of these flags has any place in any demonstration that is concerned with justice. Their use is shameful, as are any attempts to defend these symbols of violence and hatred.

It should be of great concern for the church when Christian imagery, words and organizations are associated with racism, violence, vandalism, calls to overthrow government and hatred. Such associations and justifications are gross distortions of the Christian faith, false representations of the gospel and of Christ’s teaching. Jesus’ life instructs us that love of God and neighbour, not hate, force and intimidation, are the path his followers must walk.

Funding Hate

As a church, we have said that “our mission, in a world of limited resources, is to use God’s gifts wisely and fairly for the good of all”. (Mission Statement for the Presbyterian Church in Canada, A&P 1995, p. 202) Jesus’ injunction in Matthew 6:21 to consider how we use and invest our money calls each of his followers to discern carefully what to do with the resources entrusted to them.

Some protest movements, such as the recent “freedom convoy” in Ottawa, are funded through donations crowdsourced on platforms such as GoFundMe, which is a for-profit crowdfunding platform that allows people to raise money for causes and events. Several millions of dollars were raised for the Ottawa convoy before GoFundMe came under pressure to no longer support the fundraising campaign after some of the campaign’s organizers were found to have ties to organizations espousing white supremacy.

Once the GoFundMe funding campaign for the “freedom convoy” was frozen, an American-based organization called GiveSendGo agreed to host a crowdfunding campaign for the convoy and associated rallies. GiveSendGo claims to be a Christian fundraising platform, describing itself as “a place to work together with the body of Christ to make a difference”. Despite this description, GiveSendGo has hosted crowdfunding campaigns for the Proud Boys, an American based neo-fascist exclusively male organization that promotes and engages in political violence and was designated by the Canadian government as a domestic terrorist organization. When Pam Damoff, Member of Parliament, asked Jacob Wells, one of the co-founders of GiveSendGo, whether the platform would allow a fundraiser for the Ku Klux Klan, he responded that GiveSendGo would allow them to fundraise, as long as what they were fundraising for was considered “legal”.

Eventually, the province of Ontario obtained an order from the Superior Court of Justice to prohibit anyone from distributing donations made through the GiveSendGo’s ‘Freedom Convoy 2022’ and ‘Adopt-a-Trucker’ campaign pages. GiveSendGo indicated that they intended to ignore the court’s order.

What can congregations do?

- Publicly condemn hate, racism and white supremacy and the appearance of hate symbols like the Nazi and Confederate flags.
- Don’t use companies that help host or fund hate: Make sure you know who you are giving to and what the money is being used to support before you click ‘donate’.
- Seek and support educational opportunities to learn about racial justice and anti-racism.
- Support and advocate for anti-hate legislation.

The Canadian Council of Churches, of which The Presbyterian Church in Canada is a member, issued a statement noting that it “unequivocally denounce[s] the symbols, words and actions of white nationalism being expressed in Ottawa and across the country at ‘freedom rallies.’” The Presbyterian Church in Canada has a history of speaking out against white supremacist groups. In 1981, in the face of recruitment attempts in Canada by the Ku Klux Klan, the General Assembly

adopted a statement saying, “We urge that our congregations use their corporate and individual influence in their communities to oppose the efforts of this and every other racist organization in their recruitment of members”. (A&P 1981, p. 310)

Recommendation LMA-017 (adopted as amended, p. 24)

That members of congregations be encouraged to resist, as far as possible, from donating on platforms that continue to host crowdfunding for groups with known white supremacist ties.

COMMITTEES AND ECUMENICAL PARTNERSHIPS

Staff Support for Committees

Justice Ministries provides staff support for two standing committees of the General Assembly – the International Affairs Committee and the National Indigenous Ministries Council.

In addition, Justice Ministries provides staff support for a new committee, Honouring the Children Discernment Committee. This committee administers the Honouring the Children: Reconciliation and Residential Schools Fund, established in July 2021. (For more information about this work, see the section of this report: Missing Children, Unmarked Graves and Residential Schools and the Honouring the Children Fund, p. 180–81.)

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 advisory committee also reviews applications and makes decisions regarding the administration of the Healing and Reconciliation Seed Fund.

The lay members of the committee are:

Yvonne Bearbull (Presbytery of Winnipeg), Natika Bock (Presbytery of Kamloops), Shirley Dufour (Presbytery of Calgary-Macleod), Allison Dyjach (Presbytery of Kitchener).

The members of the committee ordained to Word and Sacraments or members of the Diaconal Order are:

Karen Dimock (Presbytery of Ottawa), Thomas Kay (Presbytery of Prince Edward Island) and Germaine Lovelace (Presbytery of Oak Ridges).

Justice Ministries Advisory Committee

The Justice Ministries Advisory Committee reviews and provides suggestions regarding program plans and resources to Justice Ministries staff. Members of the committee are committed to working with and within the church to respond faithfully to justice issues on a local, national and/or international scale.

The lay members of the committee are:

Tristan Gerrie (Presbytery of West Toronto) and Shirley Miller (Presbytery of Paris).

The members of the committee ordained to Word and Sacraments or members of the Diaconal Order are:

Daniel Cho (Presbytery of East Toronto), Marty Molengraaf (convener, Presbytery of Waterloo-Wellington) and Jen Sokolowsky (Presbytery of Brampton).

Ecumenical Partnerships

The Presbyterian Church of Canada is one member of the body of Christ and the work carried out in the church and through Justice Ministries is part of this denomination’s 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 to give access to a broader base of experience and knowledge. Currently, Justice Ministries is involved in ecumenical partnerships with the following groups, whether through staff participation or through representatives:

Canadian Council of Churches (Canadian Ecumenical Anti-Racism Network, Committee on Justice and Peace, Project Ploughshares and Faith and Life Sciences Reference Group), Church Council on Justice and Corrections, Ecumenical Coalition on the United Nations Declaration on

the Rights of Indigenous Peoples, Ecumenical Group on the International Decade of People of African Descent, For the Love of Creation: A Faith-Based Initiative for Climate Justice, Interfaith Social Assistance Reform Coalition and KAIROS (Steering Committee, Indigenous Rights Circle, Partnership and Rights Circle, Ecological Justice Circle).

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1. Statistics Canada, “Human Activity and the Environment 2021: Accounting for Ecosystem Change in Canada” p. 22, released January 25, 2022. 150.statcan.gc.ca.
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3. See, for example, Cloe Logan, “Storms and destruction bring climate change home to Atlantic Canada”, National Observer, November 25, 2021, nationalobserver.com/.
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5. Collins Maina, “Canada’s Food Price Report 2022 projects record high food prices next year” available on news.ubc.ca.
6. Richard Zussman, “B.C. floods caused estimated \$450 million in insured damage, industry group says” Global News, December 9, 2021. globalnews.ca/news.
7. According to a February 2022 report from Health Canada, “People disproportionately affected by climate change include children; pregnant people; First Nations, Inuit and Métis peoples; people with chronic illnesses; outdoor workers; low-income individuals; and people with disabilities” “Health of Canadians in a Changing Climate: Advancing our Knowledge for Action”, p. 11 changingclimate.ca.
8. To learn more, see for example Canada’s climate change plans and adaptations page at canada.ca.
9. Statistics Canada, “Family Violence in Canada: A statistical profile, 2019” in The Daily, March 2, 2021, 150.statcan.gc.ca.
10. Benjamin Roebuck et al. “Male Survivors of Intimate Partner Violence in Canada”, Algonquin College Victimology Research Centre, August 14, 2020.
11. For American statistics, see Sarah M. Peitzmeier and Mannat Malik et al., “Intimate Partner Violence in Transgender Populations: Systematic Review and Meta-analysis of Prevalence and Correlates” American Journal of Public Health, September 2020. ajph.aphapublications.org. Transgender: a person who does not identify either fully or in part with the gender associated with the sex assigned to them at birth. Non-binary: a person whose gender does not fall strictly within the category of binary genders (male or female) that are used in Western society; anyone who is not always, solely, 100 percent male or who is not always, solely, 100 percent female can be considered non-binary. Cisgender: a person whose gender identity aligns with the one typically associated with the sex assigned to them at birth.
12. Myrna Dawson, Danielle Sutton, Peter Jaffe, Anna-Lee Straatman and Julie Poon, “One is Too Many: 10 Years of Domestic Homicide in Canada”, Canadian Domestic Homicide Prevention Initiative with Vulnerable Populations”, 2021. tdhpi.ca.
13. Loanna Heidinger “Intimate partner violence: Experiences of First Nations, Metis and Inuit women in Canada, 2018, Statistics Canada, May 19, 2021, 150.statcan.gc.ca More detailed information about vulnerable groups of people and domestic violence can be found in the report of Justice Ministries to the 2021 General Assembly (A&P 2021, p 424–27).
14. canada.ca/en/public-health/services/publications.
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17. Stout R, Peters S. *kiskinohamâtôtâpânâsk: Inter-generational Effects on Professional First Nations Women Whose Mothers are Residential School Survivors*. Winnipeg, MB: The Prairie Women’s Health Centre of Excellence; 2011, trc.ca.

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25. The United Church of Canada (2008) *Ending Racial Harassment: Creating Healthy Congregations*. Toronto: The United Church of Canada, p. 5.

MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	Tim Purvis
	Program Manager:	Liz Brewer
	Administrative Assistant:	Marjorie Copeland

Ministry and Church Vocations helps the church discern, prepare and support professional leaders in ministry. The department serves the church by, among other things, supporting discernment about candidacy for ministry; supporting the nurturing and development of professional church leaders; facilitating a profile referral system; coordinating the work of the Committee on Education and Reception; establishing and identifying resources to support crisis intervention and conflict resolution; creating and interpreting policies; engaging in theological reflection about ministry; and serving as a resource and sounding board to ministers and church courts on the foregoing.

The report is divided into three main sections:

1. Discerning, preparing and supporting ministers
2. Specialized Ministries (the Order of Diaconal Ministries, Canadian Military Chaplaincy, Chaplaincy in the Correctional Service of Canada)
3. Advisory Committee

DISCERNMENT AND preparation for ministry

Guidance Conferences

In 2021, three guidance conferences were held online due to the COVID-19 pandemic.

- 15 candidates were recommended for re-certification.
- 1 candidate was recommended for re-certification with conditions.
- 1 candidate was not recommended for re-certification at this time, with conditions outlined before certification might be reconsidered.
- 1 candidate was not recommended for re-certification.

Psychological Testing

In 2021, six 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 their college for inclusion in the candidate’s academic file. Ministry and Church Vocations and the certifying presbyteries share the costs for psychological testing equally.

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 did not meet in 2021 as many continuing education courses and conferences were cancelled or the cost of participating was significantly reduced because there was no travel involved. The committee anticipates interest in continuing education grants will resume in 2022 as group gatherings and travel restrictions are relaxed. The continuing education grant application form is available on the church's website.

The members of the committee in 2021: Harry Bradley (Presbytery of Pickering), Daniel Cho (Presbytery of East Toronto), Linda Herron (Presbytery of East Toronto) and Liz Brewer (secretary).

Proposed Revision of Inter-Mission Guidelines

In 1992, the General Assembly adopted the Inter-Mission for Professional Church Workers guidelines (A&P 1992, p. 383–84), establishing the principle that after five years of employment in the denomination, professional church workers would be eligible to take a ten-week inter-mission. During the first fifteen years after the policy was adopted very few professional church workers took advantage of it but over the last decade, interest in inter-mission has been steadily growing. As the nature and demands of ministry change, the need for an intentional, extended time of Sabbath and renewal is increasing. Many professional church workers are meeting this need through inter-mission.

Considering how inter-mission is being used in the church, it is beneficial for the church to consider revisions to the policy. Several changes are proposed:

- Previously, ministers were eligible to take an inter-mission after a five-year period of employment in the denomination. The revised guidelines require five years of continuous employment in the same call or appointment for a professional church worker to be eligible to take an inter-mission. Inter-mission may also be taken every five years of continuous service in the same call or appointment afterward.
- Although inter-mission is not meant to be a time for acquiring academic credentials, nonetheless professional church workers may find renewal by participating in workshops, conferences or courses. The proposed guidelines make provisions for professional church workers to draw on their accumulated study leave allowance for courses or workshops undertaken during inter-mission, provided the activity fits within the General Assembly regulations for continuing education (A&P 1980, p. 349–52, 60) and to apply for financial assistance from the Continuing Education Grants Committee, provided the activity fits within the grant regulations.

Below are the proposed revised inter-mission guidelines.

Inter-mission: A Time of Sabbatical in The Presbyterian Church in Canada

The Presbyterian Church in Canada understands the “offices of ministry” to be Christ’s gift to the church. Even as Christ calls all Christians to share in ministry, he also recognizes the church’s

need for leaders. To meet this need, God gifts and calls individuals to serve as ruling elders, diaconal ministers and ministers of Word and Sacraments. Through their leadership and service, the church is renewed continually and Christ's people embrace his call to share the gospel with the world. Leadership is costly – it draws upon the spiritual, intellectual, emotional and physical resources of those who offer it. To sustain pastoral excellence, ministerial leaders employed in the church require ways to nourish and sustain their spiritual lives, to promote their ongoing intellectual growth, to nurture their pastoral imagination and energy and to care for the health and wellbeing of themselves and their families.

The Presbyterian Church in Canada encourages ministers to regularly replenish themselves through the practice of weekly Sabbath and days off, annual study leave and regular vacations. The church has also made provisions for ministers to engage in an extended period of Sabbath through inter-mission.

Inter-mission, as defined by The Presbyterian Church in Canada, is a ten-week full-time leave of extended Sabbath. Inter-missions are self-funded. The minister is responsible to cover the cost of pulpit supply during the inter-mission and to cover any expenses related to the inter-mission. The General Assembly approved the policy that ministers are entitled to an inter-mission leave after five years of continuous service in one call or appointment within the denomination and every five years subsequently (A&P 1992, p. 383–84; revised 2022).

Inter-mission is a time to get in touch with the Holy Other in our lives. This is done in repose, in line with Jurgen Moltmann's comment about God: "The true completion of creation, however, is on the 'seventh day', the day when God takes up active repose wherein the creation is contemplated, blessed, enjoyed and pronounced 'very good'." This time is to be taken for the sake of self, not for congregation or the church. The possibilities of study, reflection and renewal during inter-mission are open. Some use this opportunity to engage in academic studies or a self-directed program of reading, to learn or practice a new discipline, to spend focused time in prayer, scripture reading and reflection and/or to spend intentional, quality time with family.

An essential aspect of inter-mission is the opportunity for the minister to spend significant time without the mantle of leadership or pastoral responsibility. It is more than just a break or vacation. It is not intended to be a substitute for a short-term medical leave for ministers experiencing acute stress or burnout. It is an intentionally planned time of renewal for the minister: for the teacher to become the student, for clergy to become worshippers once again, to nourish the soul and refresh their spiritual life and calling. The mode is to be that of follower, not leader, thus the need for a spiritual guide or mentor, to enable reflection and discipline.

Congregations can also benefit from a time apart, allowing the congregation to reflect on its ministry together by exploring the gifts and strengths of its members by engaging in new forms of leadership and pastoral care, drawing them closer together and closer to God.

Inter-mission Guidelines

Eligibility:

- All ministers are eligible to take an inter-mission after five years of continuous employment in the same call or appointment in the denomination and every five years of continuous service in the same call or appointment afterward.

Duration:

- Inter-mission is a full-time experience for ten weeks.
- Study leave or short-term training events may not be undertaken within a six-month period of the beginning or end of the inter-mission.
- Annual vacation time may be added to the duration of the inter-mission.

Funding:

- Full stipend and benefits will be maintained during the inter-mission, including the person's contributions to all benefit plans.
- The minister is responsible for the cost of 10 weeks of pulpit supply and travel at the rate set annually by the General Assembly, if applicable.

- The minister will also be responsible for the cost of any activities undertaken during the inter-mission
 - Financial assistance for the educational component of inter-mission may be available from accumulated study leave allowance provided the course fits within the General Assembly regulations for continuing education. (A&P 1980, p. 349–52, 60)
 - Financial assistance for the educational component of inter-mission may be available from the Continuing Education Grants Committee provided the course fits within the grant regulations.

Vacation:

- Inter-mission in no way affects a minister's vacation entitlement.

Procedure:

- Normally, twelve months prior to the anticipated start of the inter-mission, a proposal must be submitted to session and presbytery.
- The proposal should include the following:
 - specify the goals of the inter-mission,
 - plans for the use of the inter-mission time,
 - procedures for supervision and spiritual direction,
 - implications and plans for coverage of the person's normal workload,
 - financial arrangements in place,
 - the form of evaluation of the inter-mission,
 - arrangements for pulpit supply during the inter-mission are the responsibility of the minister.
- The subject of inter-mission will be on the agenda of presbytery visitations.

Minister's Responsibilities:

- The minister must submit notice of their intent to take an inter-mission to the session(s) of their pastoral charge normally, at least 12 months before the projected start of the inter-mission.
- The timing of the inter-mission must be developed in consultation with the session(s). Ministers are encouraged to be aware of the congregation's circumstances and sensitive to its needs when contemplating an inter-mission.
- The minister and the session(s) will discuss plans for coverage of the minister's normal workload.
- The minister must write and submit a proposal to the presbytery for approval.
- The minister will arrange pulpit supply and emergency pastoral care for the length of the inter-mission.
- The minister is responsible for paying the cost of pulpit supply (if applicable) and travel allowance, according to minimums set annually by the General Assembly and the cost of any activities undertaken during the inter-mission.
- The minister will pay the congregation the total amount to be paid in pulpit supply. The congregation will assume the responsibility of paying the pulpit supply regularly.
- Upon return, the minister will reflect on or evaluate their inter-mission according to the method agreed on in the proposal.

Congregation's Responsibilities:

- Through the session, discuss with the minister the timing of the inter-mission and plans for coverage of the minister's normal workload.
- The session will inform the congregation of the minister's inter-mission after it has been approved by the presbytery.
- This communication should include the time the minister will be away, procedures for covering the minister's workload, information about pastoral care, particularly emergency pastoral care and funerals and an opportunity to answer any further questions.
- The congregation will continue to pay the minister's stipend, allowances and benefits.
- The minister will pay the congregation the total amount to be paid in pulpit supply. The congregation will assume the responsibility of paying the pulpit supply regularly.

Recommendation LMA-018 (adopted as amended, p. 24)

That the proposed revisions to the Inter-Mission Guidelines be approved.

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. A 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 42 professional church workers and graduating students were seeking a call. A total of 34 pastoral charges (4.9 percent of 697 pastoral charges) are using the Profile Referral Service to look for a minister; five of these are part-time positions.

To provide some perspective on these figures, it may be helpful to categorize the 42 individuals who are known to be seeking a call using the Profile Referral Service. Four individuals are Presbyterian Church in Canada ministers who are serving in a pastoral charge. Should they accept a call to a different pastoral charge, it is likely that their move would create a pulpit vacancy. In this case, their net effect on the number of ministry opportunities would be neutral. Two are Presbyterian Church in Canada ministers whose names are on the active roll of the presbytery and are serving in non-congregational ministry settings. Nine individuals are Presbyterian Church in Canada ministers not serving in ministries within this denomination 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; four of these persons live outside Canada. Since many ministers of other denominations who are eligible for reception never 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, 15 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 2011 and 2020, the majority of candidates for the ministry graduating from Presbyterian Church in Canada colleges who were eligible to seek a call have been ordained (161 of 201 or 80 percent).

2020 Long-term Pulpit Vacancy Survey

This is a follow-up item resulting from the research done by the Life and Mission Agency in preparation for the original response to Overture No. 15, 2019. Our initial research (as of January 2020) showed that of 696 pastoral charges in total, 244 were officially vacant but only 30 were actively looking to call a minister. We then surveyed presbyteries to gather information about the underlying reasons for these vacancies (A&P 2021, p. 511–14). While the survey was conducted for the purpose of responding to the overture, the information gathered had implications beyond the scope of the response and merited further consideration.

Survey Process

The Life and Mission Agency reported the results of a pulpit vacancy survey to the 2015 General Assembly (A&P 2014, p. 398–99 (interim report); A&P 2015, p. 411–17, 46). We used a slightly modified and updated version of this earlier survey to create a questionnaire which was sent to all presbytery clerks for response. One part of the survey consisted of an Excel spreadsheet for each presbytery with a breakdown of the kinds of pastoral charges (e.g., single point, multi-point) and the ministry arrangements for each (e.g., full-time minister, part-time minister). The second part consisted of a section for narrative responses to questions. Of 45 presbyteries, 24 (53 percent) returned the Excel spreadsheet and 26 (58 percent) returned the narrative responses – a lower than expected response rate possibly influenced by the ongoing pandemic. We also received three responses from individuals. We greatly appreciate the thoughtful narrative responses from people deeply committed to and concerned about, the wellbeing of these congregations and the dedicated ministers and professional church workers who serve them.

Survey Results

The information below summarizes the responses that were received from 24 presbyteries and represent 328 of 696 pastoral charges (47 percent). While the results represent the reality in slightly less than half of the church’s pastoral charges and may not reflect the circumstances across the denomination, the 2021 pulpit vacancy survey highlights a continuation of the trends noted in the 2015 pulpit vacancy survey.

Congregation Ministry Arrangements	Number
Minister installed by call and induction	
- full-time only	144
- part-time only	25
- two or more ministers	31
Minister from other denomination (Ecumenical Shared Ministry)	
- full time only	0
- part-time only	0
- two or more ministers	0
Seeking to Call (or will start seeking soon)	
- full-time (no change)	23
- part-time (no change)	0
- part-time (reduced from full-time)	5
Discerning ability to Call	
- discerning viability of congregation and ability to call	9
No plans to seek to Call or Appointment	
- interim moderator and pulpit supply	16
- stated supply appointment	15.5
- interim minister appointment	2
- non-PCC minister	7.5
- lay minister	11
- elders and lay leaders	31
- preaching point	8
Total	328

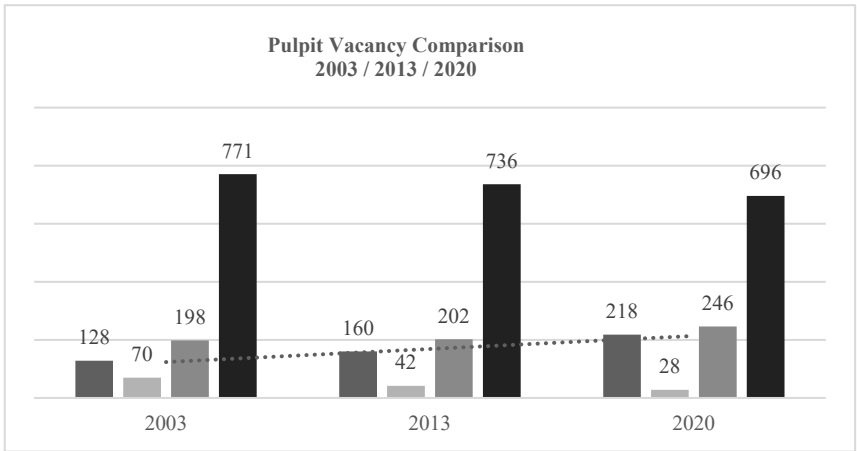
The survey confirmed that the major reasons behind the inability of many officially vacant congregations to call a minister are:

- Finances: 18 of 26 responses.
- Size/Attendance (related to finances): 11 of 26 response.
- Location (remote): 2 of 26 responses.
- Other: three of 26 responses:
 - surrounding farmland being purchased by non-Presbyterians,
 - satisfaction with current lay-led ministry,
 - unemployment in area resulting in people moving away.

Some presbyteries indicated that distance was a factor for interim moderators who made lengthy drives to attend meetings or conduct pastoral visits. Respondents also remarked on the heavy workload for interim moderators who were not only responsible for their own congregations but also for the additional congregations they were charged with serving, often with no apparent end to their duties because these congregations had little or no prospect of calling a minister.

Presbyteries also commented on the heavy workload for retired ministers within their bounds who were increasingly called upon to serve as interim moderators or stated supply. The pandemic has only made these challenging conditions more difficult, with overworked interim moderators facing exhaustion and burnout. None of this comes as a surprise. It reaffirms the findings of the 2015 study on “The Nature and Impact of Long-term Pulpit Vacancies” (A&P 2015, p. 411–17), a significant study and analysis which we would again draw to the attention of the wider church.

One response took issue with using terms like “vacant congregations” to describe smaller congregations which are not actively searching for a minister because such language diminishes their value in suggesting that real congregational ministry is not happening where there is no called and inducted minister. Many congregations without called and inducted ministers are well served by other forms of ministry. The Life and Mission Agency will work with the Clerks of Assembly to find better terms to describe these non-searching congregations.



	2003	2013	2020
Officially vacant charges not seeking new minister	128	160	218
Officially vacant charges seeking new minister	70	42	28
Total number of officially vacant charges	198	202	246
Total number of pastoral charges	771	736	696

Pandemic Learnings

The 2020 survey offered a unique snapshot of the state of ministry and congregations because it was conducted during the pandemic. While it is true congregations, clergy and presbyteries have struggled, the pandemic has also resulted in unexpected opportunities as they have adapted to the use of videoconferencing and livestreaming technology for meetings and worship.

Before the pandemic, interim moderators typically drew from a limited group of supply preachers who were within driving distance of the congregations where the worship services would be held. Interim moderators discovered the pool of supply preachers could be drawn from a much wider geographical area where services are held online. Technology also enabled presbyteries to appoint interim moderators who were geographically distant from the pastoral charges they served. In some instances where presbyteries did not have enough ministers on their rolls to appoint interim moderators from within their bounds, assessor presbyters (ministers from other presbyteries granted permission to work within their bounds) served as interim moderators and conducted their work in the congregations remotely through Zoom videoconferencing. Some presbyteries considered adding a general presbyter, a presbytery-level regional staff person with responsibility for overseeing the life and work of multiple non-searching pastoral charges which would otherwise have been assigned individual interim moderators. General Presbyters could serve as interim moderators of several non-searching congregations and could even have additional responsibilities depending on the presbytery’s needs – for example, providing pastoral care to clergy within the presbytery’s bounds.

In the past presbyteries and congregations have explored a variety of models for ministry and different congregational configurations for worship and service:

- Multi-point charges, where two or more congregations share a single minister in a formal arrangement which links the congregations together as a single entity called a “pastoral charge”.
- Separate part-time calls, where a single minister serves two or more separate autonomous congregations.
- Cluster ministry, where two or more congregations share two or more ministry staff persons.
- Ecumenical Shared Ministry, where a congregation enters into a formal shared ministry agreement with another congregation from an ecumenical partner denomination (the Anglican Church of Canada, the Evangelical Lutheran Church in Canada and the United Church of Canada).

- Preaching point (or “preaching station”, Book of Forms 200.9), a presbytery-sanctioned location, generally a church building with no established congregation or session of its own (but under the care of another session), where regular or occasional services are held.
- Tenant congregation, where a congregation without its own building rents worship space, frequently in another congregation’s church building.
- House church, where a congregation intentionally chooses not to have a church building and meets in homes for worship.

During the pandemic some congregations which were unable to hold online services joined remotely with other congregations which did have online worship. Perhaps this offers an additional model for how worship might be conducted in areas where congregations are geographically widespread: “satellite congregations” where a minister leads worship for one congregation in its church building, with the other congregations gathering in their own buildings or in other locations to worship together with them using video technology.

Recommendation LMA-019 (adopted as amended, p. 24)

That the above survey and report, along with the previous survey and report on “The Nature and Impact of Long-term Pulpit Vacancies” be commended to presbyteries, sessions and congregations for study and reflection.

SPECIALIZED MINISTRIES

The Order of Diaconal Ministries

The task of the church is to equip the whole people of God to fulfil their ministry in the world. The church affirms the essential partnership of all ministries within the body of Christ. One partner is the Order of Diaconal Ministries.

Council

Book of Forms 174.2 states that “Within the Order there will be a Council of the Order of Diaconal Ministries that shall meet regularly...”. Normally, the Order meets on a biennial basis, however due to ongoing gathering and travel restrictions resulting from the COVID-19 pandemic, an in-person council meeting was not held in 2021. A new date will be set once it is deemed safe to both travel and gather so that members from across the country are able to attend an in-person meeting for business, education, mutual support and spiritual enrichment.

Diaconal Ministry Worldwide

The Order of Diaconal Ministries is connected worldwide with organizations engaged in diaconal ministry. Membership fees are paid annually to DIAKONIA World Federation and DOTAC (Diakonia of the Americas and Caribbean). Ann Blane (Presbytery of Lindsay-Peterborough) is our representative on the DOTAC Board of Directors.

DOTAC is one of three regions of DIAKONIA and as a member community it furthers the understanding of the diaconate, provides a network of mutual relationships crossing church traditions and cultural boundaries and provides a forum for discussion of diaconal issues including social justice and reconciliation. Through this past year the DOTAC Social Justice Committee supported several programs including anti-racism events and activism against gender-based violence. In response to the global pandemic, DIAKONIA awarded 15 grants to members of the diaconate for projects which dealt with the many stresses and struggles related to the pandemic.

The next DIAKONIA World Assembly was to have been held in Darwin, Australia in 2021. It was postponed to 2022, however with the on-going challenges and disruptions resulting from the global COVID-19 pandemic the decision was made to plan a virtual World Assembly in 2022.

Christina Helen Currie Memorial Fund

Miss Christina Helen Currie was a graduate of the Presbyterian Missionary and Deaconess Training Home in 1921. Following her death in 1988, a fund was established in her name by The Presbyterian Church in Canada to be used for the benefit of active and/or retired deaconesses. We remain grateful for the vision that Christina Currie shared with the church to assist members of the Order fulfill their ministry and participate in events here in Canada and around the world.

Alumni Bursary Fund

Diaconal ministers furthering their theological education can make application to The Ewart College Alumnae/Alumni Bursary Fund for financial assistance up to \$1,500.00 per academic year to a maximum of \$3,000.00. The fund is administered by the Order of Diaconal Ministries.

In Memoriam

The Order of Diaconal Ministries records its gratitude for the faithful service and witness offered by:

- Jean Sonnenfeld (designated 1956) who died on June 6, 2020 in Toronto, Ontario.
- Merle McGowan (designated 1958) who died on May 28, 2021 in Saskatoon, Saskatchewan.

Diaconal Ministry Model

In the book “Together in Ministry” chapter five on Diaconal Ministry begins with the following quote from a 1998 working paper from DIAKONIA World Federation entitled “A Study of Diaconal Ministry”:

The model for diaconal ministry is Jesus Christ, “one who serves”. Servanthood is the key to understanding the “call” to diaconal ministry. Servanthood ministry is being a physical and positive presence to others, enabling them to experience God’s grace and redemption. It presumes an image of God whose love and care extends to all people. It is a call to be in relationship with God and God’s world, to accept, support, comfort, equip and encourage others to use their gifts to fulfil their potential in service and in life.

Since 1908, The Presbyterian Church in Canada has been setting people apart to do diaconal ministry. We express thanksgiving for the many members who over the years have answered the call to serve and in that service have helped “in the equipping of the saints for the work of ministry, for building up the body of Christ”. (Living Faith 7.2.2)

Donna McIlveen
Administrator

The Interfaith Committee on Canadian Military Chaplaincy

The Presbyterian Church in Canada has a vital ministry through our 24 ministers who serve as chaplains in the Royal Canadian Chaplain Service (RCChS).

Regular Force Chaplains

Captain (N) Bonita Mason	Ottawa, Ontario
Major Charles Deogratias	Kingston, Ontario
Major Kenneth MacRae	Yellowknife, Northwest Territories
Captain David Stewart	Gagetown, New Brunswick
Captain In Seob Won	Ottawa, Ontario
Captain Andrew Cameron	St-Jean, Quebec
Lieutenant (N) Mike Rundle	Kingston, Ontario
Captain Kim Barlow	Gagetown, New Brunswick
Captain Luke Vanderkamp	Petawawa, Ontario
Captain Seaton Brachmayer	Gagetown, New Brunswick
Captain David (Euikyum) Chang	Winnipeg, Manitoba
Captain Katie MacIntosh	Winnipeg, Manitoba
Captain Charmila Ireland	Valcartier, Quebec
Captain Boghos Barbouri	TBD

Reserve Force Chaplains

Major Tom Hamilton	Queen Charlotte Armoury 117, Prince Edward Island
Major Gavin Roberston	Kemball Armoury, British Columbia
Captain Steven Filyk	J.R. Vicars Armoury, British Columbia
Captain Frances Savill	22 Wing North Bay, Ontario
Captain David Clark	Moss Park Armoury, Ontario
Captain Andrew Thompson	St. Thomas Armoury, Ontario
Lieutenant (N) Erin Ko	HMCS York, Ontario
Captain Michael Aldred	John Weir Foote VC Armoury, Ontario

Captain Lydia Bae
Lieutenant (N) Andrew Kun
Young Lee

39 Combat Engineer Regiment, British Columbia
HMCS York, Ontario

Subsidized Education Entry Level Masters Program
(completing educational program for military chaplaincy)

Captain Enoch Lee St. Edwards Church, Beauharnois, Quebec

These ministers are called to serve as part of an ecumenical and interfaith chaplaincy. Chaplains are called to care for all and are uniquely placed to offer an ongoing ministry of presence and provide spiritual support to military personnel and their families of all faiths and spiritual perspectives, during conflict and in peacetime.

In an effort to communicate a chaplain's care for all, a new symbol of the Royal Canadian Chaplain Service has been created that includes a tree and the sun, reflecting the meaning of light and life from many faiths. All chaplains will now wear the new cap badge in addition to the cross that Christian chaplains will wear on their lapel.

Chaplains also provide spiritual leadership within the Canadian Armed Forces; officiate at religious services and ceremonies; advise the Commanding Officer regarding religious accommodation, ethical dilemmas, as well as spiritual and moral issues of the unit; are involved in suicide prevention; work with deployment-related issues and challenges; and nurture the faith community that gathers on bases for worship and faith formation. As you will have heard in the news, sexual misconduct cases continue to plague the military. Chaplains continue to journey with affected persons.

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 Canadian Armed Forces. Captain (N) Bonita Mason is now the highest-ranking serving female in the Royal Canadian Chaplain Service. She gave the English prayers during Remembrance Day services at the Citadel in Ottawa in 2021.

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. The pandemic continues to have an impact on meetings and gatherings and Called to Serve will happen online again in 2022.

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.

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 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 to help with denominational matters.

The Interfaith Committee on Canadian Military Chaplaincy recently studied a report on a Review of the Royal Canadian Chaplain Service. After consultations with military personnel, it was found to be highly valued by most personnel. The Interfaith Committee on Canadian Military Chaplaincy and the Royal Canadian Chaplain Service continue to strive to better reflect the diversity of the population it serves, including different spiritual perspectives and the LGBTQI2+ community. A new Indigenous Advisor was recently appointed and the possibility of Humanist chaplains are also being explored. Gender based analysis is now done from the creation of all policies and communication.

With grateful hearts, we give thanks to Jean Morris, who completed her nine years of service as The Presbyterian Church in Canada representative on the Interfaith Committee on Canadian Military Chaplaincy. During her time on the committee, she served in many leadership roles, including convener and was a respected, strong and wise voice. I was honoured to begin serving as The Presbyterian Church in Canada representative on the Interfaith Committee on Canadian Military Chaplaincy in September 2021.

Our prayers continue to be with members of the Canadian Armed Forces deployed in Eastern Europe, due to the crisis in Ukraine. To date, no Presbyterian chaplains have been deployed. Please remember our chaplains, their families and the work of the Interfaith Committee on Canadian Military Chaplaincy in your prayers.

Lara Scholey

The Interfaith Committee on Chaplaincy in the Correctional Service of Canada

Like many sectors of Canadian society, the federal corrections system faced significant upheaval during the COVID-19 pandemic. Prisons are particularly vulnerable to viral spread given the number of inmates living in close quarters. As a result, the Correctional Service of Canada acted quickly to limit visitation in institutions and to only admit employees deemed essential, in order to mitigate the risk of infection. Chaplains were not deemed essential to the operation of institutions and there were mixed feelings about this decision among our front-line spiritual care providers. Some were grateful that their employer was protecting them from unnecessary risk and others felt that they should be in the institutions at such a critical time, providing care to inmates. In general, our chaplains showed remarkable dedication and resilience as they pivoted to provide care from outside the institutions, through video conference platforms and other available means. Other creative solutions began to emerge including, for example, chaplains who recorded services that could be broadcast in the institutions and chaplains who began doing radio broadcasts to ensure that their presence was still experienced among the inmate population. Our committee debated whether chaplains should be deemed an essential service in future crisis situations but we did not come to a firm decision, except to note that future situations are likely to have unique circumstances and that the presence of spiritual care in these circumstances might need to be negotiated between the Correctional Service of Canada and the chaplains' union.

Another significant issue facing the federal prison system is the question of solitary confinement or what the system calls "administrative segregation". For decades it has been standard practice to isolate inmates for long periods of time in Canadian prisons. Advocacy groups like the John Howard Society and the Church Council on Justice and Corrections have long questioned the practice, as have chaplains themselves, in favour of restorative justice approaches that are less punitive and less harmful. In 2011 the United Nations deemed the practice a form of torture. Solitary confinement also relates to the question of inmate mental health, since it is often the most vulnerable and mentally destabilized inmates who face segregation and the practice is now known to greatly exacerbate mental health issues. The death in 2007 of Ashley Smith, which was ruled a homicide by the 2013 inquest, attracted significant public attention both to mental health and segregation in Canadian prisons and in its 2014 response to the inquest, the Correctional Service of Canada rejected calls to limit the use of segregation. In 2019 the federal government, after ongoing legal battles, introduced legislation to convert segregation units to "structured intervention units", and a panel was appointed to ensure that the practice of segregation had truly ended. To date, the findings of that panel have been only somewhat encouraging. It is important to note that chaplains have for many years been attending to this challenging issue, both by caring for the most vulnerable in our institutions and by providing moral and spiritual direction within the institutional culture itself. We continue to be grateful for their work in this and many other areas.

Glenn McCullough
Ontario Coordinator and Vice President
Interfaith Committee on Chaplaincy

ADVISORY COMMITTEE

Kathy Fraser (Presbytery of Grey-Bruce-Maitland), Wally Hong (Presbytery of Niagara), Matthew Sams (Presbytery of East Toronto), John-Peter Smit (Presbytery of West Toronto).

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT (PWS&D)

Staff Director:	Guy Smaghe
Finance and Administration Coordinator:	Dwan Billings
Administrative Assistant:	David Di Sera
Communications Coordinator:	Karen Bokma
Communications Assistant:	Stephanie Chunoo
Public Engagement Assistant:	Emma Clarke
Program Coordinator:	John Popiel
Program Coordinator:	Kristen Winters
Program Coordinator:	Maria Carmona
Refugee Program Coordinator:	Biniam Goitom
Refugee Program Assistant:	Sevan Hajinian

Inspired by God's promise of abundant life, Presbyterian World Service and Development (PWS&D) envisions a sustainable, compassionate and just world. As we enter into our 75th year of mission we take stock of the impact of our work in the world, beginning with post-war relief in Europe in 1947.

The following report outlines how PWS&D worked to fulfill this vision. In 2021, PWS&D contributed to \$4.6 million worth of development and relief programs where most needed around the world – \$1.4 million in development and \$3.2 million in emergency relief programming. This was done with a total of \$2.6 million in donations from members of The Presbyterian Church in Canada, including \$348,326 to our Canadian Foodgrains Bank (CFGB) account and \$391,171 contributed 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 and our reach through collaboration with our ecumenical members and their partnerships. Lastly, PWS&D's refugee sponsorship work has allowed PWS&D to provide accompaniment to 52 congregations and six presbyteries involved in sponsoring 266 refugees during 2021.

The report is divided into the following sections:

1. Programs in 2021 (Development and Emergency Relief; Refugee Ministry)
2. Resources and Communications
3. Ecumenical Coalitions
4. Financial Responsibility and Stewardship
5. Governance and PWS&D Committee

PROGRAMS FUNDED IN 2021

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 to respond. 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 psychosocial support are implemented through the 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 2021. 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 \$1,407,454 in overseas development programs in 2021. This includes the following:

	2021	2020
	\$	\$
Global Affairs Canada co-funded Maternal and Child Health Program*		191,710
Agriculture and livelihood projects through CFGB	526,982	371,181
Development projects funded directly with PWS&D funds**	880,472	807,887
Total development programs	1,407,454	1,370,778

*This includes Canadian administration, consultants and program support and was funded 82 percent by government funds except for the Overhead Allocation which is 100 percent government funded.

**This 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. It was able to respond with life-saving relief and rehabilitation assistance through Canadian and international ecumenical networks and coalitions. As a member of the ACT Alliance, PWS&D can respond in communities where it has no historic or direct partnerships while ensuring accountability and results through the mechanisms of the Alliance.

Global Rapid Response Fund (ACT Alliance – ACT GRRF21) – \$50,000

As a global network of local, national and international actors, the 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 2021, the fund was used for the following responses:

- Honduras: Emergency Response to people affected by the structural fire in Guanaja, Islas de la Bahia
- Madagascar: Response to drought
- Democratic Republic of Congo: Emergency response to volcanic eruption in Goma
- Indonesia: Nusa Tenggara Timur flash floods
- Indonesia: West Sulawesi earthquake
- Haiti: Reduction of gender-based inequalities
- Mozambique: Response to Cyclone Eloise
- Liberia: Assistance to Ivorian refugees

Disaster, Relief and Rehabilitation Expenditures

PWS&D contributed a total value of \$3,227,640 in relief programs in 2021:

	2021	2020
	\$	\$
Food Assistance and Nutrition projects through CFGB	2,654,240	2,232,268
Responses through ACT Alliance Appeals	453,000	265,448
Responses through local/other partners	120,400	118,599
Total Emergency Relief Programs	3,227,640	2,616,315

Africa Development and Emergency Relief Programs

Africa: Conservation Agriculture Capacity Development Project – Mennonite Central Committee Canada (CFGB) – \$7,200

The Agricultural and Livelihoods Capacity Development Project is a five-year project that started in 2019. This program provides technical support in a variety of forms to multiple Canadian Foodgrains Bank member partners in sub-Saharan Africa through Agricultural and Livelihoods Technical Advisors who provide training and technical advice to CFGB projects in areas such as gender, marketing, seed storage, conservation agriculture and situational assessments. Our Malawian partners, SOLDEV and CARD, who are currently implementing agriculture and livelihoods programming through CFGB, have benefited greatly from this program and the training opportunities it has provided. Funds were matched 1:1 by CFGB.

Democratic Republic of the Congo: Fizi Food Assistance Phase II – Mennonite Central Committee Canada (CFGB)

It is estimated that more than 13 million people will or are currently severely food insecure in the Democratic Republic of the Congo. This is the result of conflict, insecurity and drought in South-Kivu Province in the east of the country. This large influx into the area also made host households vulnerable to food insecurity. In addition, COVID-19 further strained the food supply, making it difficult for households to afford or access supplies in markets.

In response, PWS&D provided resources to Mennonite Central Committee Canada to improve the food security of 325 households, including 250 conflict-affected and food-insecure internally displaced families and 75 host families, by providing food assistance, training and agricultural inputs over a two-year period. To help reduce the spread of COVID-19, the project provided hygiene kits and organized COVID, along with water, sanitation and hygiene (WASH) awareness campaigns in the project areas. PWS&D provided \$25,000 to this project in 2021 but the funds were not received until 2022. This project is matched 3:1 by CFGB.

Ethiopia: ACT APPEAL ETH 201 – Emergency Response to People affected by the Conflict in Tigray and Southern regions in Ethiopia – \$50,000

The onset of armed conflict in the Ethiopian Tigray region has contributed to a dire humanitarian crisis. Ongoing hostilities continue to impact the safety and wellbeing of millions of civilians whilst constraining humanitarian access. The 2021 Humanitarian Needs Overview released in March estimated that about 4.5 million people are currently in need of humanitarian assistance in Tigray, of whom 52 percent are women, 48 percent are children and an estimated 15 percent of

persons in need have a disability. An estimated 2.5 million people remained inaccessible in rural areas and had not accessed essential services since the start of the crisis.

Since then, Ethiopia's Tigray region has continued to be affected by armed clashes and insecurity, having a serious impact on the provision of humanitarian assistance to refugees and internally displaced persons. The ACT Forum in Ethiopia undertook emergency assistance in the region in the form of in-kind food commodities, WASH, psychosocial support and construction of communal emergency latrines and hygiene promotion. This response worked with relevant UN sector coordination bodies to ensure an effective response to the humanitarian crisis in the area. Through this appeal, one implementing partner distributed food for 2,290 people in Mekelle, provided unconditional cash transfers to 5,304 people and reached 2,750 people with WASH/COVID-19 items.

Ethiopia: Food Assistance in Tigray – Development and Peace (CFGB) – \$125,000

This three-month project was designed to direct food and nutrition support to address the needs at facilities run by a non-profit organization providing residential and drop-in support for those in need in three urban areas of Tigray – Mekele, Alamata and Adwa. The project aimed to target the internally displaced persons staying at these sites with food rations, as well as the increased numbers of vulnerable persons who seek food assistance arriving on a daily basis. Given the deterioration of the security situation in the area, the project was unable to take place as planned in 2021. The project will take place in 2022, potentially in another area of the country in need of food assistance. PWS&D provided \$25,000 to this project which was matched 4:1 through funding from Global Affairs Canada.

Ghana: Garu Community Based Rehabilitation – Presbyterian Church of Ghana – \$120,919

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 2021, 3,523 people (1,953 women and girls, 1,570 men and boys) were reached through the program. A total of 450 farmers with disabilities (186 men and boys, 264 women and girls) were trained in techniques to improve crop production and were provided with improved varieties of seeds. To increase financial literacy and access to local credit, 1,200 people were trained and mobilized into self-help groups and community savings and loans associations. 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. Self-help groups, caregivers, disabled peoples' organizations (DPOs) and community volunteers received training on advocacy and lobbying to promote disability rights. Mental health services were also provided to 1,152 (517 men and boys, 635 women and girls) persons with psychosocial disabilities through home-based care and monthly consultation sessions organized by the program team. The clients received counselling and medication as needed and were sensitized to observe the safety protocols for the prevention of the COVID-19.

Ghana: Gambaga: Go Home – Presbyterian Church of Ghana – \$33,882

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 2021, 10 sensitization sessions were conducted at the community level in efforts to reduce community banishment and brutal attacks on women accused as witches. Twenty women forced to leave their homes were trained and supported to start their own business. The project also supported the reintegration of 13 accused witches back into their communities through advocacy, as well as discussions with local leaders and family members. The project provided support for the 15 children and grandchildren residing at the camp to attend school. In 2021, many activities also included sensitizations on COVID-19 prevention and response.

Kenya: Turkana Drought Response – World Renew Canada (CFGB) – \$125,000

An estimated 2.1 million people in the Arid and Semi-Arid Lands in Kenya experienced high levels of acute food insecurity between July and October 2021. Compared to the same period in 2020, there was a 34 percent increase (by over 700,000 people) of people classified in crisis and emergency. The deterioration and severity of food insecurity are mainly attributed to two consecutive poor performances of seasonal rainfall. World Renew Canada is responding in

Turkana County in north-western Kenya through their partner World Renew Kenya. Monthly food assistance is being provided for seven months to 1,200 drought affected beneficiary households. Monthly food rations include 50 kg maize flour, 10 kg pulses (beans), 3 litres of vegetable cooking oil and 0.5 kg of iodized salt. The proposed food basket comprises 65 percent of food needs. It is expected that households will supplement the remaining 35 percent of the food basket by engaging in income generating activities. This is also to avoid unintended dependency and to ensure the project does not distort the responsibility of household heads as providers. PWS&D provided \$25,000 to this project which was matched 4:1 through funding from Global Affairs Canada.

Malawi: Ekwendeni Hospital AIDS Program (EHAP) Integrated Development Project – \$116,922

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 Erukweni 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 2021, the project reached 10,073 people (66 percent women and 34 percent men). Twenty-two orphans and vulnerable children were supported to go to secondary and tertiary school. The project also strengthened community awareness on health issues through sensitizations on safe motherhood, nutrition, hygiene and cancer awareness. To support income generation and business development, 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 and strengthening of gender-based violence reporting mechanisms in primary schools.

The advent of the COVID-19 pandemic in the second year of project implementation in 2020 coupled with government mandated restrictions and school closures eroded gains that the project made in the first year of the project. The pandemic has disproportionately affected women, girls and other marginalized groups such as orphans, the elderly and persons with disabilities who have experienced increased challenges such as food shortages, lack of school fees, reduced income and increased incidences of gender-based violence, child marriages and teenage pregnancies. The precautionary measures to the pandemic have also resulted in a significant reduction of economic activities and a loss of income. Women participating in self-help groups have been greatly affected such that their small-scale businesses have stopped or faced a reduction of profits and members are failing to regularly save. EHAP, therefore, requested a one-year extension to the project to ensure that gains made in the early part of the project are not reversed and to strengthen project participants' resilience and ability to recover from the effects of the COVID-19.

Malawi: Every Girl Empowered Project – Livingstonia Synod AIDS Program – \$68,669

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. 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 and life skills, nutrition and advocacy skills to fight harmful cultural practices that inhibit them from completing their education. In 2021, 11 primary schools and four community day secondary schools were targeted and reached with family planning awareness. Mentorship and support was provided to one teen club comprised of adolescents living with HIV and 20 sexual and reproductive health in-school youth clubs were established. A meeting was conducted in 2021 with service providers and leaders in the community to review the strategy previously developed for combatting gender-based violence and early marriage and to facilitate improved reporting and responding to cases of abuse.

The start of the pandemic, coupled with government mandated restrictions and school closures, eroded gains that the project made especially in reducing child marriages and early pregnancies. A one-year extension was granted to ensure that gains made in the early part of the project are not reversed and that project activities started during the project continue even after project phase out.

Malawi: Maternal, Newborn and Child Health– Mulanje Mission Hospital – \$49,610

PWS&D is supporting a three-year maternal, newborn 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 MNCH project and continues to support the provision of essential MNCH services, both at the hospital and through outreach clinics. In 2021, the project supported

community clinic days for immunization, growth monitoring, antenatal care and family planning. Health workers were trained in long term family planning methods and the prevention of mother to child transmission of HIV/AIDS. The project also provided monitoring and support to community groups such as village safe motherhood committees, village health committees and community-based distributor agents that provided family planning messages and materials in 33 villages.

Malawi: Mzata Conservation Agriculture – Livingstonia Synod Development Department (CFGB) – \$26,566

The second phase of this drought mitigation project targeted farming households from 15 villages in the Mzata 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. This project reduced cyclical hunger and built the resilience of participating households by training them on conservation agriculture 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 2021, 560 farming households (66 percent women and girls and 34 percent men and boys) participated in the project and 22 self-help groups were formed and providing increased savings and access to loans. Household food security increased as evidenced by the increase in months that families were able to consume from their own production. The number of project participants practicing at least one conservation agriculture method reached 100 percent by the end 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 \$13,283 in 2021, which was matched 1:1 through CFGB.

Malawi: Neno Girls Secondary School Scholarships – Blantyre Synod Education Department – \$29,332

Neno Girls Mission Secondary School 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 2021 school year. Students continue to deliver high academic results compared to other similar schools in the country. To respond to challenges faced by COVID, additional support was provided to purchase four thermo scanners and one LCD projector.

Malawi: Orphan Care – Mulanje Mission Hospital – \$58,343

This program supports 300 orphaned and vulnerable children in the hospital’s catchment area. Working with village level committees, the program assesses and identifies those that would most benefit from health and education support. In 2021, 72 children were recruited to the program, school children were provided with uniforms, shoes, soap and school bags to support their education. In addition, students were supported to attend secondary school and 31 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. The program also trained and supported 40 volunteers to carry out psychosocial support sessions at the community level for orphaned and vulnerable children and their families.

Malawi: Situational assessment in Lupembe, Karonga District – Synod of Livingstonia Development Department (SOLDEV) – \$4,233

PWS&D supported a situational assessment in Lupembe, Karonga in the north of Malawi. The area has been assessed as in great need of food security intervention, given challenges faced due to frequent droughts. The objective of the assessment is to collect information on the social, economic and geographic environment, including key stakeholders, to better understand the food system and food security needs in the area. The results will form the basis of a three-year food security proposal that will be submitted to PWS&D and CFGB. This assessment was matched 1:1 by CFGB.

Malawi: Strengthening Production and Marketing Capacity of Smallholder farmers in Balaka District – Churches Action in Relief and Development (CFGB) – \$67,582

Churches Action in Relief and Development is implementing a three-year agriculture and livelihood project in Balaka District, Malawi. The project is working with 750 farmers and their households (approximately 3,750 individuals) to improve skills in conservation agriculture. The project is also enhancing the capacity of farmers to improve value-added agriculture activities, including better storage and package and labelling techniques, as well as create market linkages and farmer associations so that crops have more potential to be sold in higher value markets. In 2021, the project supported 72 village savings loans associations and carried out trainings for farmers in various aspects of conservation agriculture including minimum tillage and mulching, as well as post-harvest management, nutrition and hygiene and sanitation. The project also carried out gender advocacy meetings and gender sensitivity trainings. The project is matched 3:1 with funding from CFGB.

Nigeria: Food Assistance in Biu LGA, Nigeria – World Renew Canada (CFGB) – \$125,000

Northeast Nigeria has reached alarming levels of food insecurity and hunger as a result of the ongoing Boko Haram insurgency. An analysis from March 2021 indicates that up to 4.4 million people in northeast Nigeria’s Borno, Adamawa and Yobe states would require food assistance beyond the lean season. The situation has been exacerbated by the high levels of conflict in northeast Nigeria which limit the ongoing dry season harvest and agricultural labour activities. In response, World Renew is supporting a food assistance intervention aimed at addressing the most urgent food needs to stabilize and increase immediate food consumption of targeted host communities and internally displaced households and decrease negative coping mechanisms. The response, which began in August, is targeting 12,630 individuals (1,804 households) with cash for food assistance for five months. PWS&D contributed \$25,000 to the project which was matched 4:1 by Global Affairs Canada.

Somalia: Prevention and treatment of severe and moderate acute malnutrition in Gedo Region, Somalia – Development & Peace (D&P)/Trócaire (CFGB) – \$125,000

The food security situation in southern Somalia continued to deteriorate since the beginning of 2021, driven by the negative impacts of below average 2020 harvests, a harsh dry season that evolved into drought conditions, the delayed 2021 rainy season and insecurity in agricultural employment opportunities, crop development and livestock production. In response, Development and Peace/Trócaire responded with a four-month intervention which reached 10,629 individuals. Trócaire’s nutrition program targeted malnourished children under five years and pregnant and lactating women in Dollow, Luuq and Belet Hawa districts. Nutrition services were provided in health centres, hospitals, selected primary health units and mobile outreach sites. The project provided Plumpy’Nut (a peanut based ready-to-use therapeutic food) to nutrition sites to treat moderate and severe acute malnutrition. In total, 5,586 malnourished children (52 percent girls) and 1,136 pregnant and lactating mothers were enrolled and treated for severe and moderate malnutrition in nutrition sites. In addition, 1,136 women and 5,210 caretakers (89 percent women) received knowledge and skills on optimal infant and young child feeding practices. PWS&D has supported three previous phases of this program and provided \$25,000 to the 2021 project. The project received a 4:1 match from Global Affairs Canada.

South Sudan: Emergency Food Assistance to Support Food Insecure IDPs, Returnees and Host Communities in Rubkona and Bentiu, Unity State – Mennonite Central Committee Canada (CFGB)

A total of 69 percent of the population in Unity State (which includes Rubkona and Bentiu) was projected to be facing high levels of acute food insecurity, with little expectation of significant improvement. In response, Mennonite Central Committee Canada, through their implementing partner Episcopal Church of South Sudan – South Sudanese Development and Relief Agency, is carrying out a six-month food assistance project. The project started in July 2021 and was projected to end at the end of December but given project delays, will end in February 2022. This project is providing unconditional in-kind food transfers to 800 internally displaced, returnees and host communities’ most vulnerable households (approximately 1,630 women/girls and 1,441 men/boys). To improve food security, the targeted beneficiaries are provided with sorghum, beans, cooking oil, salt and cash for milling. PWS&D approved a \$25,000 equity contribution to this

project in 2021 but the funds were not provided until 2022. The project is receiving a 4:1 match from Global Affairs Canada.

South Sudan: Food Assistance in Aweil East County – Tearfund Canada (CFGB) – \$250,000

Tearfund Canada supported Tearfund South Sudan with an ongoing food assistance project in Aweil East, Northern Bahr El Chazal, South Sudan. The humanitarian needs have persisted into the first and second quarter of 2021. According to the Humanitarian Needs Overview (2021), out of a population of 336,500 in Aweil East, 235,500 were in need. To respond, a food assistance project, started in July 2021, reached 19,838 (2,134 men, 2,938 women, 7,536 boys and 7,349 girls) most vulnerable and food insecure individuals in Wun-lang and Mangok Payams, Aweil East County. The response provided three months of food assistance, vegetable seeds and tools and training on gardening and processing of vegetables, as well as gender training and awareness. PWS&D contributed \$50,000 to the 2021 project as well as supported two previous phases of this project in 2019 and 2020. Funds were matched 4:1 by Global Affairs Canada.

Sudan: Blue Nile Emergency Food Assistance – Adventist Relief and Development Agency Canada (CFGB)

Humanitarian needs continue to escalate in Sudan. Inflation, national debt and sanctions (just lifted by the United States) continue to weaken essential infrastructure and service delivery. There are now 1.63 million people in need of humanitarian assistance, out of which 25 percent are in Blue Nile state. Additionally, over 12.8 million people face severe hunger, which represents a 44 percent increase from 2020. ADRA Canada, through ADRA Sudan, is supporting 1,834 households (approximately 11,004 individuals) with monthly market-based vouchers from October 2021 to March 2022. The project began the first of four distributions at the end of the lean season, when households in Blue Nile have normally exhausted their savings and work is scarce. PWS&D approved a \$75,000 equity contribution to this project in 2021 but the funds were not provided until 2022.

Zimbabwe: Binga Conservation Agriculture – Livestock Integration for Enhanced Climate change Adaption – Mennonite Central Committee Canada (CFGB) – \$50,000

This two-year project is a response to climatic, social and environmental challenges that are contributing to food insecurity in nine wards of Binga District, Zimbabwe. Implemented by Kulima Mbobumi Training Centre, the project is contributing to improved food security through promotion of conservation agriculture and livestock integration. The project is reaching 3,550 project participants and their household members (50 percent women and girls). PWS&D contributed \$25,000 towards the project which was matched 1:1 by CFGB.

AMERICAS DEVELOPMENT AND EMERGENCY RELIEF PROGRAMS

Guatemala: Support for Vulnerable Children – Francisco Coll School – \$33,473

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. Parents receive support and counselling 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 2021, 244 students were enrolled and 223 passed to the next grade. Eight students received scholarships to support their education beyond grade 6. Due to COVID-19, the school provided education remotely for the students which was done by having students take home schoolwork on a weekly basis and return it for teachers to review and provide feedback to their parents. It was a challenging year for the children and their parents to maintain high level of schooling in the face of the pandemic. The staff of the school put in extra effort to ensure students and their families received the support they need to pass their grade.

Guatemala: Food Security Project – Fraternidad de Presbiteriales Mayas (CFGB) \$ 9,102

Fraternidad de Presbiteriales Mayas 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 2021, PWS&D supported a situational assessment that showed that the entire region of Quetzaltenango is characterized by small scale farmers who, on average, farm 5.8 acres of land, despite the fact that a minimum of 8–10 acres is necessary to be able to produce enough food to adequately feed a family. In 2020, acute and chronic malnutrition increased by 81.31 percent compared to 2019 due to the impact of hurricanes Eta and Iota and the COVID-19 pandemic. Government agencies also found very high levels of environmental contamination and degradation in the three municipalities where Fraternidad wants to implement the food security project caused by the excessive use of agrochemicals that contaminate and degrade soils and water sources. Low agricultural productivity and the lack of land mean that annual food production is only enough to feed a family for four to six months. Fraternidad is developing a project to address the issues identified in the assessment with the goal to help over 400 families become more food secure. The project will start in 2022.

Guatemala: Agroecology Production for Food Security in Comitancillo – Maya-Mam Association for Research and Development (AMMID) (CFGB) – \$12,300

This five-year project provided agriculture and livelihood support to farmers in eight communities in the San Marcos Department of Guatemala. Technical support was provided to 325 farming families who experienced low yields due to poor soil management and seed selection techniques, coupled with a lack of fertile lands and diverse crops. Farming families (including 304 women, 21 men, 975 girls and 650 boys) expanded the number and types of fruit trees grown and increased maize and vegetable production. Families also received training on nutrition, swine production and marketing. Soil conservation systems were implemented and farm tools were provided to make erosion barriers and filtration ditches. The project, which received a 3:1 match through CFGB, ended in 2021.

Guatemala: Gender Empowerment and Defence of Maya-Mam Territory – Maya-Mam Association for Research and Development (AMMID) – \$30,412

This three-year project will increase women's rights and voices within the household and 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, beginning in 2022, will enable greater coordination and awareness of citizens on their rights and defense of their territory. The project will benefit 320 women and five men will participate in the program, along with 54 women from municipal organizations and 60 teachers. Gender awareness workshops will be conducted in high schools and reach a targeted 2,500 students. The project will also carry out trainings on political advocacy, women's participation and gender equality for women in the community.

Guatemala: Compassionate Support for Migrant Families in Comitancillo – Maya-Mam Association for Research and Development (AMMID) – \$5,000

On January 22, 2021, 19 migrants were killed in Mexico close to the US border. Eleven of the migrants were from Comitancillo in Guatemala where PWS&D's partner AMMID works. Three of the young people killed were children of AMMID program participants. This has had a large impact on the families from Comitancillo, not only the loss of loved ones but also the economic hardship the families now face having to pay for their family members' journey to the United States. Ten families received compassionate support in the form of livestock, inputs for agricultural production and tools, food, clothing, kitchen furniture and house renovations.

Guatemala: Humanitarian Response for Hurricanes Eta and Iota – The Protestant Centre for Pastoral Studies in Central America (CEDEPCA) – \$30,000

Hurricanes Eta and Iota hit Central America in November 2020 causing considerable human and material damage. In Guatemala, an estimated 2.4 million people were affected, representing around 14 percent of the total population. The hurricanes impacted 12 of the 22 departments of the country, mainly with floods due to overflowing rivers and landslides. Almost half of the damage was concentrated in the departments of Alta Verapaz, Izabal and Quiché. The overflowing

of rivers damaged homes, crops, livestock and poultry, road infrastructure and the health system, buildings and schools.

PWS&D's partner CEDEPCA responded by addressing food security, water, sanitation and hygiene, shelter, mental health and the recovery of livelihoods for 100 families. They provided 175 food baskets (rice, beans, pasta, oatmeal, powder milk, cereal, sugar, oil, salt), 100 water purification filters were distributed and 100 families received hygiene kits (soap, toothpaste, toothbrushes, hand towels, KN95 masks and disinfectant).

Haiti: Life-Saving Malnutrition Treatment for Children – Partners in Health (CFGB) – \$328,066

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 2021, political unrest and ongoing demonstrations impacted many aspects of Haitian life and led to closures of schools, hospitals and commerce due to insecurity. President Jovenel Moïse was assassinated in July, causing further chaos and uncertainty. Fuel shortages also impacted people's daily lives. Gang activities increased, including taking hostages for ransom. This political and social unrest has had a critical impact on the health and nutrition of children in St. Marc and Hinche. Many children suffer from nutrient deficiencies because they do not receive the proper food at critical development stages and minimal health infrastructure exists to prevent or treat diseases. Consequently, many children are underweight or experience severe stunting. This project used mobile clinics to reach remote communities to identify and treat malnourished children. 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 2021, a new two-year project was started in the communities of St. Marc and Hinche. Even with pandemic and political unrest, the project was still able to deliver vital services through mobile clinic and two hospitals: 3,589 children were screened for malnutrition; 398 children were identified and enrolled in the treatment program and receiving life-saving therapeutic nutritional supplement; 2,722 treatments were provided to children aged 6–59 months through mobile clinics; 3,061 children received deworming treatments to help improve their health. In 2021, PWS&D contributed \$73,057 to this project which was matched 1:1 at CFGB. Additional support was provided by the United Church and World Renew.

Haiti: Sustainable Food Security through Agroecology and Cooperative Associations – Mennonite Central Committee Canada (CFGB) –\$150,000

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 2021, project activities were disrupted by political unrest 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 2021, 231 farmer-owned cooperative participants were trained in organizational management, conflict resolution and micro-savings. Three nurseries were built, one in each of the three project areas. Thirty farmers were trained in livestock management with an emphasis on veterinary care, breeding, feeding and how to improve livestock production. PWS&D contributed \$75,000 to this project which was matched 1:1 with CFGB funds.

Haiti: Integrated Agroforestry in 6 Mountain Communities of the Artibonite – Mennonite Central Committee Canada (CFGB) – \$100,000

A new five-year phase of this conservation agriculture project started in 2020. The project is implemented by Konbit Peyizan. The project's focus remains on 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 is to increase food consumption among subsistence

farmers through establishing tree nurseries and supporting farmers through training in natural resource management, conflict resolution, micro-savings and seed storage program. Farmers improved their farmland by using intercropping methods and planting an increased number of crops to increase and diversify production.

In 2021, 980 farmers were trained in natural resource management: 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. Seven local committees managed community tree nurseries. Participants planted a total of 189,877 forest trees and 24,743 fruit trees. 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 cancelling large group activities. PWS&D contributed \$50,000 to this project which was matched 1:1 with CFGB funds.

Haiti: Food Assistance Project in Nippes and Gran d'Anse – World Renew, Humanitarian Coalition – \$21,025

On August 14, 2021, a 7.2 earthquake affected the southwest part of Haiti. Days later, Tropical Storm Grace struck the same region. Tens of thousands of people left homeless by the quake had to decide whether to brave the storm under flimsy tarpaulins or risk returning to already damaged buildings. More than 2,200 people are known to have died in the quake, more than 12,200 were injured and 130,000 homes were damaged or destroyed. The country was also dealing with the assassination of President Jovenel Moïse in July, adding to the political instability that has impacted the country since 2018.

World Renew's initial response provided one-time emergency food rations to 2,600 households in the Grand'Anse and Nippes Departments, located in the south-west of Haiti. They also provided emergency seeds required for fall/winter planting season in October 2021 for 750 farmers that grow food and cash crops. As per the lessons learned from the 2010 earthquake response, supporting emergency agriculture and rehabilitating agricultural infrastructure expedites the restoration of livelihoods. Furthermore, emergency agriculture support provides a clear contribution to rapid economic recovery and to humanitarian-development collaboration. A second phase began in November that included cash-based transfers for three months for the 1,000 most vulnerable households in targeted communities in Arnaud, Nippes.

The project was funded through CFGB with grants from Global Affairs Canada and the Humanitarian Coalition. PWS&D provided \$4,200 in funding, matched 4:1.

Haiti: ACT Appeal HTI211 – Humanitarian Response to communities affected by the Earthquake – \$158,000

PWS&D provided \$100,000 to World Renew's response to the earthquake through the ACT Alliance appeal. The one-year project is providing non-food items to 1,500 families, food items for 1,300 families, shelter rehabilitation for 400 families and agricultural support for 500 families. It is being implemented in the Grand'Anse Department.

PWS&D also provided \$28,000 to Lutheran World Federation/Norwegian Church Aid's response which is providing access to water and sanitation services including rehabilitating and protecting water sources and chlorinating contaminated water. Toolkits for maintaining and repairing water and sanitation facilities are being provided to community groups. Positive hygiene behaviours (including handwashing, food preservation, menstrual hygiene management and water storage) are being promoted through awareness raising and educational materials. The project is also distributing cash to 2,000 families to allow women to access appropriate hygiene supplies.

PWS&D contributed \$30,000 to Service Chretien d'Haiti's response. They are implementing a project using a survival and community-led response which involves local actors, community groups, volunteers and the local authorities in a conversation about the needs of the community and how to address these as a community. This approach also involves community cash grants. The project is providing unconditional cash and protection for 300 households of disabled people and women-headed households for five months.

Nicaragua: COVID-19 and Community Psychosocial Health Care – Council of Protestant Churches in Nicaragua (CEPAD) – \$40,200

The pandemic has had a significant effect on the country. According to the Ministry of Health figures, as of July 20, 2021, 194 deaths had been associated with the virus. However, parallel reports from independent doctors identify 3,591 deaths.

The COVID-19 and Community Psychosocial Health Care project will strengthen the local capacity for psychosocial care in 40 rural communities and will promote measures aimed at reducing the spread of COVID-19. The project will help build community cohesion and strengthen the ability of the communities to respond to crises. Some of the key activities include providing water filters to 1,900 people, training 160 community leaders to provide psychological support and distributing hygiene kits including soap, masks and chlorine to 580 families. Project activities were to start in early 2022.

Nicaragua: Health and Food Security – Peer to Peer Training and Prevention, Institute of Human Promotion (INPRHU) – \$44,451

This three-year health and food security project, in its final year, targeted 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 2021, 96 youth were educated on nutrition. Additionally, 200 youth were sensitized on sexuality and reproductive health topics, 53 youth were educated on gender-based violence and its prevention and response in their community 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.

Nicaragua: Health and Education – Infant Nutritional and Development Program – Nicaraguan Soya Association (SOYNICA) – \$21,256

In 2019, Soynica began implementing a three-year project titled “Healthy Start, Smart Start” in Villa Guadalupe, a poor neighborhood of Managua. The project aimed to improve the nutritional health of families, as well as train parents how to stimulate early childhood development in their babies, from birth 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 gained new knowledge to improve their eating practices, to increase the consumption of nutritious foods and reduce the consumption of junk food. The project also promoted 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.

In 2021, 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 were 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. Additionally, 68 children were 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.

In August 2021, Soynica was informed by the Nicaraguan Government that their legal status was being revoked and they could no longer operate in the country. This unexpected decision was a shock for Soynica’s board, staff and project participants. PWS&D has been in partnership with Soynica since 1996, including a food security project with CFGB. Soynica had to cease operations and end all project activities by the September 2021, including this PWS&D supported project.

Nicaragua: COVID-19 Relief Projects – Nicaraguan Soya Association (SOYNICA) – \$3,200

In 2021, Soynica provided humanitarian assistance in response to COVID-19. 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, 71 families were supported in July were provided with food and hygiene products.

Bahamas: Response to Hurricane Dorian – Assisting Vulnerable Haitian Migrants in the Bahamas – Church World Services (CWS)

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 (IOM) 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.

The project ended in February 2021, after some delays due to the pandemic. CWS and IOM worked together to improve migrant access to basic legal and essential assistance. A virtual documentation hub was established with the launching of the IOM MigApp for the Bahamas to adapt to COVID-19 restrictions. In total, 271 people applied for technical and financial support to apply for legal status. PWS&D provided funding in 2020.

Venezuela – Food Assistance Project – Adventist Development and Relief Agency (ADRA) (CFGB)

Venezuela has been in a social and political crisis since 2010. The crisis has affected the life of the average Venezuelan on all levels. By 2021 almost 20 percent of Venezuelans (5.4 million) had left their country. As of July 2021, accumulated inflation reached 415 percent. The hyperinflation caused the loss of income-generating opportunities and a general collapse of the country's infrastructure and public services, making daily life a struggle for survival for most Venezuelans. The World Food Program's analysis shows that acute food insecurity is occurring throughout the country and that the COVID-19 pandemic has caused the crisis in Venezuela to reach critical levels.

ADRA Canada, through their partner ADRA Venezuela, is providing food baskets to 4,956 individuals (53 percent women and girls). The food baskets include rice, corn flour, black beans, kidney beans, tuna, wheat flour, pasta, oats, oil, sugar and salt. PWS&D approved a \$30,000 equity contribution to this project in 2021 but the funds were not provided until 2022. This project is matched 1:1 by CFGB.

Canada: BC Flooding Relief – St. Andrew's, Kamloops, British Columbia – \$2,000

In November 2021, the lower part of British Columbia experienced intense rain and heavy winds forcing 17,000 people from their homes, emptying towns and inundating farms and washing out bridges and roads and causing landslides. Many communities were cut off from one another. It is the second time in six months the province has experienced a major climate-related weather emergency.

The city of Merritt was placed under an evacuation order on November 15 due to rapid flooding. Flood waters inundated bridges and rendered the water treatment plant inoperable when the Coldwater River overflowed its banks amid a massive storm impacting much of lower British Columbia. The provincial state of emergency declared on November 17, 2021, was extended to December 14, 2021, to support ongoing response and recovery efforts due to severe weather, flooding and landslides in British Columbia. Many properties will require extensive rehabilitation.

St. Andrew's, Kamloops, in collaboration with the Salvation Army, invited several church families to participate in a project to assist those affected by flooding with relief hampers. In total, St. Andrew's supported eight families, of which six families were Indigenous. Each hamper included gift cards allowing children to receive gifts at a time when parents would not have been able to purchase any. Additional funds were used to prepare 'stockings' for each family which included practical items that could be better bought in bulk. PWS&D contributed \$2,000 of designated funds to the response.

ASIA DEVELOPMENT AND EMERGENCY RELIEF PROGRAM

Afghanistan

Afghan President Ashraf Ghani was forced to flee on August 15, 2021, with the Taliban simultaneously taking de facto control of the country. UN agencies warned that 60 percent of the Afghan population (24 million people) are suffering from acute hunger due to drought, the winter season and the disruption caused by the Taliban takeover. As many as 8.7 million people are nearing famine situation. PWS&D is unable to resume relief and development programming in Afghanistan without an exemption to the provision in Canada's Criminal Code that bars organizations from sending money that will benefit, directly or indirectly, a terrorist group/activity. PWS&D continues to monitor the situation and is actively engaged with groups advocating for the Canadian government to act expeditiously on the issue.

Afghanistan: Girls Education Project – Community World Service Asia – \$20,000

In 2021, Community World Service Asia continued to work on Phase 6 (2020–2023) of this project which PWS&D has been supporting since 2006. The project has been increasing access of girls to education and incentivizing enrolment in 28 target schools and two community-based schools in Bamyan, Laghman and Nangarhar provinces. The impact of the pandemic persisted in communities and schools in Afghanistan. Distribution of hand soap and awareness raising activities on hygiene reduced the risk of spread of COVID-19 and provide a safe learning environment for the students. The establishment of two play areas and the monthly distribution of school supplies contributed to the improvement in the quality of education and increase in student enrolment to 4,500 girls versus the target of 2,000. Three centres were established to prepare 105 returnees and internally displaced persons for university entrance exams. Three Education Centres were established to supplement the learning of 125 students who were weak in sciences and maths. Subject-based training and workshops on teaching methodologies were provided to 60 teachers; training on monitoring and evaluation was attended by 60 education officials; nine community awareness raising sessions on the importance of education were provided to 135 community members; and 10 Volunteer Education Communities were established and functionalized. The project benefited 5,189 additional project participants in the last year.

Since the fall of the government in Afghanistan in August 2021, while girls' schools in the primary level continued to operate, girls' schools from grades 6–12 were closed. Due to fear of Taliban, student dropouts increased. The project managed to secure a special permission from authorities to resume classes in science for students in the upper grades. The two education centres that were originally established to supplement classroom learning became the primary avenue for girls from grades 6–12 to access education through two-hour daily sessions. With very limited foreign funding entering the country, project delivery was impacted but still managed to carry out some of the planned activities. This project is jointly funded project with Act for Peace, an Australian NGO, which contributes \$100,000 annually towards the overall budget.

Afghanistan: ACT Alliance Appeal – AFG211, Emergency Response for crisis and conflict affected Afghan Communities in Afghanistan and Pakistan – \$25,000

PWS&D contributed to the ACT Appeal to provide humanitarian assistance to vulnerable households among the internally displaced, returnees, host communities and refugees affected by the conflict in Afghanistan. PWS&D's contribution was designated to Community World Service Asia for a winterization intervention to protect communities from harmful elements and associated health risks. This supported 3,000 Afghan refugee households in Pakistan through a one-time cash assistance of US\$350 per family for the purchase of winterization kits for their families. These will include blankets/quilts, mattresses, pillows, plastic sheets and warm clothes. The response is being implemented from November 2021 to October 2022.

Afghanistan: Humanitarian Assistance for Internally Displaced People and Recent Returnees in Bamyan Province – Community World Service Asia (CFGB) – \$403,149

The spread of COVID-19 had a considerable effect on the economic situation of Afghanistan and worse for marginalized communities and groups such as internally displaced people (IDPs) and returnees. Community World Service Asia (CWSA) provided five monthly tranches of cash assistance of US\$90 to 1,100 most vulnerable IDPs and returnee families in Bamyan province through PWS&D and CFGB. Out of the total number of households which received cash assistance, 427 (39 percent) were women-headed households and 673 (61 percent) were headed

by men. The project significantly contributed to improving food security and nutrition of participants; allowed women, girls and children to access their preferred choice of food; and contributed to empowering women by giving them decision-making power or control in managing the cash assistance received. Distributions took place between December 2020 and May 2021. PWS&D contributed \$38,783 in equity with \$364,366 match from CFGB.

Bangladesh: Improving Food Security of Vulnerable Host Community Impacted by the Rohingya Refugee influx in Teknaf – World Renew (CFGB) – \$100,000

The goal of this three-year project (2021–2023) is to increase food security of vulnerable members of the host community in Teknaf, Upazila, who have been severely affected by the influx of some 800,000 Rohingya refugees in the area around Cox’s Bazar. The project is supporting local livelihoods skills training and income generating activities among women, men and youth; promoting nutrition and health practices; empowering women and enhancing community governance. Host community participants are being organized, trained and empowered in advocacy, running small businesses and participating in local markets to improve their food security. The project targets 3,000 households (approximately 16,000 beneficiaries). The total budget over three years is \$870,012, to which PWS&D contributed \$25,000 in equity, which received 3:1 matching funds from Global Affairs Canada through CFGB.

India: ACT Alliance Appeal – IND211, Humanitarian Assistance to COVID-affected communities in India – \$50,000

The World Health Organization reported that as of May 2021, India continued to account for 95 percent of COVID-19 cases and 93 percent of COVID deaths in the South-East Asia Region, as well as 50 percent of global cases and 30 percent of global deaths. COVID-19 outbreaks wreaked havoc on the economic and social condition in India, disproportionately impacting the poorest and most vulnerable groups who had limited means to cope. COVID-19 case rates began to rise dramatically in India in late March 2021 due to the Delta variant. Within a month, over 400,000 new cases were identified per day. The ACT Alliance India Forum’s response to the crisis is being implemented in 39 districts in 13 of the most affected states between May 2021 and June 2022. The interventions focus on raising awareness of the risk of infection and its mitigation and vaccine acceptance; helping COVID-19 affected people and people at risk meet their immediate needs, including medical expenses; supporting hospitals by providing them with needed supplies; and increasing awareness on gender sensitivity and referral systems among men, women and youth on gender-based violence. The response plans to distribute personal protection kits to 16,500 households, multi-purpose cash grants to 14,060 households and equipment to 10 hospitals. Additionally, 331 awareness raising and training programs on gender sensitivity and gender-based violence are programmed to be completed. PWS&D contributed \$50,000 to the total project budget of US\$1,656,781.

India: Christian Medical Association of India – Response to the COVID-19 Pandemic – \$40,000

CMAI is working with its membership, the community and government towards achieving the primary objective of improved capacity of 20 hospitals and health care centres to meet the challenges of the pandemic. PWS&D is supporting the following activities: documenting member hospitals’ COVID-19 response and sharing learnings through a web-based platform; promoting vaccination among the poor and the marginalized; and conducting stress management workshops for health personnel. The project aims to provide services to 40,080 participants.

India: Improved Young Women & Adolescent Mental Health Program Duncan Hospital

PWS&D provided \$12,323 to Duncan Hospital in 2020 to contribute to the outcome of improved mental health of adolescents in Bihar, India. This was accomplished through various activities: supporting livelihood opportunities; forming adolescent groups to address issues such as dowry, the low value of girl children, early marriage, illiteracy, gender based violence and substance abuse; providing programs in vocational centres to build skills as tailors and beauticians among girls who never went to school or who had dropped out; and increasing awareness on health and nutrition practices, including sexual and reproductive health. A total of 1,179 adolescent boys and girls benefited from group training; 84 girls completed tailoring and beautician courses and 40 students attended the spoken English course.

India: Evangelical Fellowship of India Commission on Relief 2nd Wave Covid Response – Tearfund Canada (CFGB) – \$125,000

The intervention provided unconditional cash transfers to 3,760 selected daily wage workers/migrants, elderly people, women-headed families, widows orphans, persons with disabilities and families affected with COVID-19. The cash transfers were provided to meet participants' food and essential needs. PWS&D contributed \$25,000 in equity, matched 4:1.

Myanmar: ACT Alliance Appeal – MMR211, Humanitarian Assistance to displaced people in Myanmar – \$20,000

PWS&D responded to the appeal to support relief to 17,000 individuals in 3,400 households living in informal camps for internally displaced people (IDPs). On February 1, 2021, the government in Myanmar was overthrown by a military coup. Public services, the banking, health and education sectors, internet services and mobile communication have been severely disrupted. Fighting between ethnic armed organizations and the Myanmar Armed Forces has been widespread. Market linkages and supply chains have collapsed. Many people are jobless, while remittances have reduced due to the near-collapse of the banking sector and the return of many migrants due to COVID-19. Mass protests have been repressed and many people have been displaced. Priority needs of IDPs include food, shelter, hygiene and sanitation. Members of the ACT Forum for Myanmar are providing monthly distributions of basic food rations (rice, salt, oil) from August to January; a one-time distribution of hygiene kits to IDP households containing cloth facemasks, toothbrushes, toothpaste, hand soap, body soap, sanitary pads and comb; and one-time distribution of temporary shelter materials including tarpaulins and ropes. Local churches will be used as distribution centres. PWS&D contributed \$20,000 to the total project budget of US\$663,966.

Nepal: ACT Alliance Appeal – NPL211, Joint Response to the Second Wave of COVID-19 – \$25,000

The second wave of the COVID-19 pandemic in Nepal began in mid-April, with infection rates growing to a daily average of almost 9,000 from approximately 300 per day a month prior. The response aimed to improve the capacity of vulnerable communities and frontline health service providers to cope with the impact of the pandemic through provision of personal protective supplies, medical supplies and improved water, sanitation and hygiene services; awareness raising campaigns on the causes, effects, prevention and testing of COVID-19; and distribution of cash grants and vouchers to at-risk and vulnerable households to support their immediate food needs and to restart small farm activities. The appeal is targeting 174,134 persons. PWS&D contributed \$25,000 towards the total budget for the appeal of US\$617,372.

Nepal: Intervention for Leprosy-Free Community – International Nepal Fellowship – \$53,716

The ultimate outcome of this project is to sustainably improve the health and quality of life of persons infected and affected by leprosy and further reduce the local leprosy burden in the Lumbini Province of Nepal. Shining Hospital-INF Banke (SH-IB) has been able to carry out activities to help leprosy affected people and their families, who are often disadvantaged, vulnerable and marginalized people, to live a full life. For this three-year project (2019–2022), SH-IB is focusing on activities such as awareness raising campaigns on leprosy; examination and diagnostic services to people suspected of contracting leprosy; establishment of a separate self-care unit to teach leprosy patients on care, prevention and safety related to leprosy; and septic surgeries for patients requiring surgery to prevent disability. Women Community Health Volunteers, government health workers and health workers will be mobilized through a mobile phone application. In 2021, despite the challenges brought about by COVID-19, Shining Hospital was still able to provide outpatient services to 13,864 beneficiaries and inpatient service to 93 patients; perform a total of 17,321 diagnostic tests; provide assistive devices to 169 leprosy patients; operationalize six self-help groups that supported 82 patients; and create awareness on leprosy through radio broadcasts and distribution of print materials.

Nepal: Green Pastures Hospital – Medical Charity Fund (formerly “Poor Fund”) – International Nepal Fellowship – \$4,500

INF-Green Pastures Hospital has a long history of serving the poor and marginalized people of Western Nepal by providing medical and rehabilitation services. Over many decades, the work has focused on neglected medical conditions such as leprosy, spinal cord injuries, physical disabilities, cerebral palsy and hearing disabilities. In 2021, PWS&D contributed \$4,500 to the

fund to support 183 poor and marginalized patients who were unable to pay for their treatment, as well as patients affected by COVID-19.

MIDDLE EAST DEVELOPMENT AND EMERGENCY RELIEF PROGRAM

Lebanon – ACT Appeal LEB211 – Humanitarian Response to the Beirut Explosion and Overlapping Crises in Lebanon – \$50,000

In 2021, Lebanon was entering its third year of severe economic recession and was facing its worst depression since the end of the Lebanese Civil War in 1990. Between the Syrian refugee influx crisis, street uprising, COVID-19 pandemic, dangerous depletion of resources, Beirut port explosion in 2020, protracted absence of government and overlapping economic, financial and social crises, Lebanon teeters on the edge of collapse. The Lebanese lira had lost more than 80 percent of its value since late 2019, due to foreign currency shortage, crippling the supply of food in the country and primary materials needed to produce food. PWS&D contributed \$25,000 towards DSPR-JCC’s project and \$25,000 towards MECC’s project.

Department of Service for Palestinian Refugees – Joint Christian Committee implemented their response in the greater Beirut area, including with Palestinians in camps outside of Beirut. The intervention included the following: rehabilitation of 20 business premises; blankets, heaters and unconditional cash for 500 households; food vouchers for 400 households; psychological support for 680 people, including survivors of gender-based violence, through centres or home services; and payment of school fees for 100 students.

Middle East Council of Churches (MECC) responded in the Greater Beirut region and in Akkar, North and South. Activities included providing unconditional cash, blankets and heaters to 1,000 households; food vouchers to 1,000 households; counselling to 264 people, including on gender based violence and COVID-19 awareness; medical health kits to 800 people; hygiene and dignity kits to 1,500 people (including 300 women and girls); vocational training and start-up kits for livelihood support to 200 women; restoration and material support to 45 damaged businesses; and tuition fee assistance to 400 students.

Occupied Palestinian Territories – ACT Alliance Appeal PSE 211 Emergency response – \$25,000

As the conflict escalated between Israel and Palestinian armed groups in Gaza, airstrikes on Gaza and rocket attacks on Israel continued for 11 consecutive days in May 2021. Most of the victims were reported to be civilians. According to the Palestinian Ministry of Health, a total of 253 Palestinian people were killed in Gaza, including 66 children, 38 women and 17 elderly people. There were more than 1,900 Palestinians injured, including many children and women. Tens of thousands have been displaced from their homes and many were forced to find shelter in United Nations Relief and Works Agency (UNRWA) schools. On the Israeli side, 12 people in Israel, including one soldier, have been killed and hundreds have been injured. Despite the ceasefire reached on May 21 between Israel and Palestinian armed groups ending the hostilities, the escalation exacerbated an already dire humanitarian situation in Gaza, generated by nearly 14 years of blockade and internal political divisions.

The Department of Service to Palestinian Refugees of the Middle East Council of Churches is implementing a humanitarian response to the crisis in the Occupied Palestinian territory of Gaza. PWS&D contributed \$25,000 towards this response. The project is providing shelter for 55 households, healthcare for 5,000 individuals and psychosocial support for 1,010 individuals. In addition, 1,700 households will receive unconditional cash transfers to help support livelihoods.

Syria: Food Assistance for Internally Displaced and Vulnerable People – World Renew (CFGB) – \$250,000

Although active conflict has decreased in many parts of Syria, the need for ongoing food assistance remains great. High prices, inflation and limited employment, combined with massive population displacement caused by the conflict are contributing to continued high levels of vulnerability. In response, World Renew initiated a nine-month food assistance response in 2021 to provide 6,000 families (about 30,000 individuals) with food baskets each month. The project is being implemented through the Lebanese Society for Educational and Social Development and Middle East Revive and Thrive who coordinate distribution hubs through local churches located in Homs, Hama, Tartous, Latakia, As-Sweida and Damascus. PWS&D has supported World Renew’s food

assistance projects in Syria since 2018. PWS&D contributed \$50,000 with fundings matched 4:1 by Global Affairs Canada.

Syria: Food Assistance for Internally Displaced and Affected Syrians – Mennonite Central Committee of Canada (CFGB) – \$250,000

Mennonite Central Committee Canada is carrying out a nine-month food assistance project in and around the Qalamoun Area, Rural Homs, Hama Villages and Rural Damascus. Implemented by their local partner the Forum for Development Culture and Dialogue, the project is targeting 6,000 conflict-affected and displaced households currently seeking refuge with five months of food assistance. The food baskets cover 36 percent of daily food requirements for a family of five, on the basis that the affected population is still able to access other food sources to complement the ration. PWS&D contributed \$50,000 to this project which received a 4:1 match from Global Affairs Canada. PWS&D has supported Mennonite Central Committee of Canada’s programming in Syria since 2018.

Yemen: Emergency Food Assistance in Marib – Adventist Development and Relief Agency Canada (CFGB) – \$150,000

Yemen’s devastating civil war started in March 2015. As of 2021, an alarming 16.2 million people were still experiencing a critical lack of food, with five million facing extreme hunger and malnutrition. The dire economic situation, marked by the tumbling value of the Yemeni Rial, was further compounded by the intensifying fuel crises as well as severe impacts from COVID-19. Seventy percent of all districts in Yemen are considered food insecure. In the district of Harib Al Qaramish, Marib Governorate the food security situation is classified as acute, putting lives and livelihoods in immediate danger.

In response, ADRA Canada, through their partner ADRA Yemen, implemented a food assistance intervention in the district, providing food vouchers to 1,150 households (6,198 beneficiaries) for four months. The voucher-based intervention targeted the most vulnerable families in such a way that their primary needs are addressed and the erosion of their assets are prevented. With the vouchers, items available for purchase include wheat flour, beans, oil, sugar and salt. PWS&D has supported ADRA Yemen’s food assistance project since 2019 and contributed \$75,000 in 2021. Funds are matched 1:1 from CFGB.

Yemen: Taiz Yemen Food Assistance – Emergency Relief & Development Overseas (CFGB) – \$250,000

ERDO, through their implementing partner International Training and Development Center, carried out a six-month food assistance project in the Taiz Governorate of the country. The project provided monthly food basket for 1,200 vulnerable households (approximately 7,800 individuals). PWS&D provided \$50,000 which was matched 4:1 with funding from Global Affairs Canada.

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)

There has been a slight decrease during 2021 in the number of requests congregations and presbyteries have made to sponsor named refugees from overseas through the Private Sponsorship of Refugees Program. This has to do with the prevalence of COVID-19, which has shifted the priorities of many sponsoring groups. However, requests still exceed the annual sponsorship quota allocated to The Presbyterian Church in Canada by the Government of Canada.

Despite an allocation by the Government of Canada of 81 people in 2021 for The Presbyterian Church in Canada, requests from Presbyterian sponsorship groups totaled 100 people, while some groups did not submit all of their requests knowing that they could not be accommodated within the 2021 quota. The rise in requests over the course of the past five years was largely due to many sponsoring groups 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”. By the end of 2021, 28 applications were submitted for 83 named individuals sponsored by 16 congregations or presbyteries.

Since 2016, when The Presbyterian Church in Canada saw a rise in requests to sponsor named refugees, a Refugee Sponsorship Selection Task Group has worked to prioritize who would be

sponsored. In 2021, the task group consists of Theresa McDonald-Lee, Jean Williams, John Bannerman and PWS&D Refugee Program Coordinator, Biniam Goitom. 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 Blended Visa Office Referred sponsorship program (sponsorships of UNHCR referred individuals whose numbers are not limited to annual quotas and whom have already been approved by Canadian visa offices overseas) is temporarily paused. However, Immigration, Refugees and Citizenship Canada (IRCC) has informed Sponsorship Agreement Holders (SAH) that the program would resume early 2022 and a few sponsors have expressed their interest in this program.

For 2022, IRCC will implement a new framework to monitor post-arrival activities and ensure that standards of support to newcomers are being met. The new Program Integrity Framework, designed by IRCC, will put in place more standardized measures for monitoring post-arrival settlement activities, such as auditing sponsoring groups and/or sponsoring organizations. We are still spending a significant amount of time and resources to ensure that sponsoring groups are aware of these standards and offering them support throughout the sponsorship period.

Among the highest group of individuals sponsored in 2021 were refugees originally from Syria: nine applications for 24 individuals were submitted by seven churches. Others sponsored during the year included individuals from Afghanistan, Burundi, Somalia, Ethiopia, Pakistan, Myanmar/Burma, Iraq and Iran.

Sponsorship Applications Submitted in 2021

81 named refugees and five Blended Visa Office Referred refugees.

Country of Origin	Applications	People
Syria	9	24
Ethiopia	2	15
Somalia	3	11
Eritrea	3	9
Pakistan	2	6
Burundi	3	6
Afghanistan	1	4
Myanmar/Burma	3	4
Iran	1	3
Iraq	1	1
Total	28	83

2021 – Arrivals of Sponsored Refugees

During the year, 34 sponsored people arrived originally from five countries. This number reflects a slight increase from arrivals in 2020, when only 23 people arrived, when arrivals were paused for some time during the year because of the evolving nature of COVID-19 and how countries reacted to it.

Country of Origin	Applications	People
Syria	10	18
Eritrea	2	5
Pakistan	1	5
Egypt	3	5
Burma/Myanmar	1	1
Total	17	34

In addition, there are 68 applications, representing 266 people, for which approval from the government and/or arrival is pending. This includes eight applications from 2017, 13 from 2018, 15 from 2019, 15 from 2020 and 17 from 2021.

The world is experiencing the highest levels of displacement on record so the church's growing response to refugees is needed more than ever. At the end of 2020, the United Nations High Commissioner for Refugees (UNHCR) reported that global forced displacement was 82.4 million people, an increase of 11.6 million people from 2019. Among the 26.4 million people identified as refugees (i.e., those who had left their countries seeking safe haven), over half are under the age of 18. Additionally, 48 million people had fled their homes but remained within their home countries. Referred to as internally displaced persons, these individuals rarely qualify for resettlement in countries like Canada.

More than 50 percent of the world's refugees under the UNHCR's mandate in 2020 came from four countries – Syria (6.8 million), Venezuela (3.9 million), Afghanistan (2.8 million) and South Sudan (2.2 million). At the end of 2020, host countries with greatest number of refugees were Turkey (3.7 million), Colombia (1.7 million), Pakistan (1.4 million), Uganda (1.4 million) and Germany (1.2 million). Developing countries host 86 percent of the world's displaced people. In 2019, the UNHCR reported that 37,000 people are forced to flee their homes each day due to conflict.

Sponsorship Processing Times and Advocacy

Over the course of 2019, the sponsorship program saw a slight decrease in processing times for applications to sponsor named refugees as a result of IRCC trying to clear the application back log within their system. However, this effort was short lived as application processing was negatively impacted by COVID-19, which is still the case at the time of writing. As the pace of refugee arrivals picked up in 2021 which has been good news for sponsors and family members, numbers are nowhere pre-pandemic levels.

The Private Sponsorship of Refugees program continues to experience complex guidelines regarding the implementation of the Quality Assurance program and the newly planned Program Integrity Framework, which is intended to improve the quality assurance program but will likely end up adding more complexity. Despite PWS&D's efforts to express the church's concern by writing a letter to the previous Minister of Immigration, Refugees and Citizenship Canada Marco Mendicino regarding these guidelines and how they do not fit well with the kind of community and family-based support provided by our sponsoring groups, no response has been received from the Minister.

Afghan Refugee Sponsorship Update

In August 2021, the Government of Canada pledged to resettle 20,000 Afghan refugees as a response to the evolving situation in Afghanistan. This number has since increased to 40,000 as a campaign promise. However, since that announcement, a fraction of that number has been resettled in Canada – around 7,000 Afghan refugees. There is still the usual paperwork that hinders faster processing. Advocates are pressing the government to waive some of the paperwork and requirements to allow for expedited processing, which would ease some of the processing bottlenecks and allowing those who are in the most danger to come to safety.

Immigration, Refugees and Citizenship Canada has reserved a pool of 3,000 spaces for Sponsorship Agreement Holders (SAH) for Afghan sponsorship cases. These cases would fall under the following categories:

- women leaders,
- human rights advocates,
- persecuted religious,
- minorities,
- LGBTQI individuals,
- journalists,
- people who assisted Canadian journalists,
- immediate family members of one of the above,
- extended family members of previously resettled interpreters who assisted the Government of Canada.

These 3,000 spaces are on top of annual allocations. If Presbyterian sponsors are planning to go forward with Afghan cases that might fall under these categories, we will initiate the process and work to submit the application to IRCC.

Sponsorship of Refugees in 2021

PWS&D is very grateful to everyone who contributed to the church's sponsorship efforts in 2021. 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 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:

Beaches, Toronto, Ontario	Calvin, Abbotsford, British Columbia
Calvin, Kitchener, Ontario	Centennial, Calgary, Alberta
Central, Cambridge, Ontario	Chapel Place, Markham, Ontario
The Church of St. Andrew and St. Paul, Montreal, Quebec	Coquitlam, Coquitlam, British Columbia
Doon, Kitchener, Ontario	Dayspring, Edmonton, Alberta
Erskine, Hamilton, Ontario	Erindale, Mississauga, Ontario
First, Brockville, Ontario	Fallingbrook, Toronto, Ontario
First, Regina, Saskatchewan	First, Edmonton, Alberta
The Gathering Place, Port Colborne, Ontario	First, Thunder Bay, Ontario
Grace, West Hill, Toronto, Ontario	Grace, Calgary, Alberta
Knox, Vankleek Hill, Ontario	Grace, Orleans, Ontario
Knox, Kincardine, Ontario	Innerkip, Innerkip, Ontario
Knox, Waterdown, Ontario	Knox, Calgary, Alberta
Knox-Calvin, Harriston, Ontario (with Minto Refugee Committee)	Knox, Oakville, Ontario (with ICNA Relief Canada)
North Bramalea, Brampton, Ontario	New St. James, London, Ontario (with the London Ecumenical Refugee Committee)
St. Andrew's, Brampton, Ontario	Rosedale, Toronto, Ontario
St. Andrew's, Guelph, Ontario	St. Andrew's, Edmonton, Alberta
St. Andrew's (King St.), Toronto, Ontario	St. Andrew's (Islington), Toronto, Ontario
St. Andrew's, Markham, Ontario	St. Andrew's, Kitchener, Ontario
St. Andrew's, Westville, Nova Scotia (with the WARM Hearts Refugee Committee)	St. Andrew's, Ottawa, Ontario
St. Luke's, Bathurst, New Brunswick	St. Andrew's, Sackville, New Brunswick
St. Paul's, Hamilton, Ontario	St. Andrew's (Streetsville), Mississauga, Ontario
Unionville, Markham, Ontario	St. Cuthbert's, Hamilton, Ontario
Westmount, Edmonton, Alberta	St. James, Stouffville, Ontario
	St. Mark's, Don Mills, Toronto, Ontario
	St. Paul's, Ingersoll, Ontario
	Varsity Acres, Calgary, Alberta

Presbyteries:

Presbytery of Hamilton	Presbytery of London
Presbytery of Niagara	Presbytery of Pickering (with LInC Ministry)
Presbytery of Seaway Glengarry	Presbytery of Winnipeg

Other Groups:

Action Réfugiés Montréal, Montréal, Quebec	Life in Christ Ministry (LInC), Toronto, Ontario (with Presbytery of Pickering and independently)
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RESOURCES, COMMUNICATION, PROMOTION AND GRANTS

In 2021, 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

The PWS&D Champions Network has existed for four years. It serves an important function in ensuring information about PWS&D programs and appeals reaches constituents and PWS&D champions provide significant support for PWS&D through their prayers and fundraising efforts. There are currently 108 champions: seven in Alberta, 11 in British Columbia, eight in Manitoba, one in New Brunswick, one in Newfoundland, six in Nova Scotia, 62 in Ontario, three in Prince Edward Island, six in Quebec and three in Saskatchewan.

PWS&D hosts opportunities throughout the year for champions to connect with each other and grow their knowledge. Since Champions Pray and Gather2Grow began being offered in March 2020, 42 percent of champions have connected with the network through these virtual events.

Champions Pray is offered on the first Wednesday evening and Thursday afternoon of each month is an opportunity for champions to come together and pray for the work of PWS&D around the world. Gather2Grow, held twice a year, is held equip and inform champions about PWS&D's ongoing work, which they can then share with their congregations.

There is ongoing work to both grow and support the Champions Network. PWS&D would like every congregation from across Canada to identify a champion. Additionally, PWS&D would like to invite everyone who is signed up as a champion to increase their involvement by attending events offered throughout the year including Champions Pray and Gather2Grow.

Contact eclarke@presbyterian.ca with a recommendation for a champion from your congregation. Further information is available at WeRespond.ca/be-a-champion.

Recommendation LMA-020 (adopted, p. 22)

That congregations be encouraged to identify a PWS&D champion in 2022.

Resources for Congregations, Groups and Individuals

Print and electronic resources continue to be used widely by congregations across the country. In 2021, over 2,800 people received our monthly electronic newsletter. The most used 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.

In 2021, much of the focus continued to be on ensuring that individuals and congregations had the information they needed regarding PWS&D's ongoing work. Online Q&A sessions, webinars with partners and short videos featuring programs updates were made available to ensure supporters remained connected to the 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. Appeals were issued through the PWS&D website, email and social media.

In 2021, PWS&D issues emergency appeals for COVID-19 relief and a numerous natural disasters and emergency responses. A COVID-19 appeal for India raised \$116,518. The August 2021 earthquake in Haiti saw \$81,793 contributed in response. After the Taliban takeover of Afghanistan, Presbyterians generously contributed over \$102,000 to respond to food and other emergency needs in the country, including a generous \$40,000 donation from St. Andrew's-Chalmers in Uxbridge, Ontario. Additionally, over \$60,000 was raised in response to flooding in British Columbia at the end of 2021.

Ride for Refuge

PWS&D participated in the Ride for Refuge for the sixth time in 2021. Ride for Refuge is an annual, multi-generational cycling/walking fundraiser that takes places in locations across Canada. Almost 80 participants on 11 teams in five locations (Victoria, Edmonton, London, Toronto and Waterloo) raised over \$36,000 in support of PWS&D's food security programs.

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.

Because of ongoing challenges caused by COVID-19, there was a continued decline in speaking engagements in 2021 – with only 13 virtual engagements taking place. As a result, PWS&D shifted its focus to equipping congregations with resources to use online, including videos and online learning opportunities.

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).

PWS&D 75th Anniversary

Planning began in 2021 for PWS&D's 75th anniversary, which will be marked in 2022. Several educational, worship and historical resources will be available to mark this anniversary in the church. Online engagement and learning opportunities with PWS&D partners and staff will also be highlights in the anniversary year.

Recommendation LMA-021 (adopted, p. 22)

That congregations and presbyteries be encouraged to mark PWS&D's 75th anniversary by inviting PWS&D speakers, using resources such as recorded sermons, Overflowing prayer booklet and promoting the book, *Practical Compassion: The Story of PWS&D*.

ECUMENICAL COALITIONS

World Council of Churches (WCC)

In 2021, PWS&D contributed \$20,000 to two initiatives at the World Council of Churches.

Ecumenical Advocacy Alliance (EAA)

The EAA focuses on two priority areas:

- HIV and AIDS: The goal is to make a significant contribution to the vision of ending AIDS as a public health threat by 2030 through deepened dialogue and joint action between religious leaders, people living with HIV and others involved in the respond to HIV; increased access to prevention, testing and treatment; and increased investment by governments towards a comprehensive global response.
- Food security: With the objective to make progress toward eradicating hunger, promoting adequate nutrition and striving towards just and sustainable food systems. This will be achieved through increased awareness of the issues among faith communities; recognition of and support for, sustainable agricultural practices and the situation of smallholder producers and their access to and control over, natural resources such as land, water and seeds.

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 2021 included training partners and church representatives on the United Nations human rights system, the lingering health and environmental consequences of nuclear testing, ratification of the Treaty on the Prohibition of Nuclear Weapons and the churches' commitments to children.

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.

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.

PWS&D collaborated with other Canadian members of ACT Alliance to hold a consultation with partners and forums in Africa to discuss the climate emergency, the outcomes of COP-26 and to identify ways for us to support climate initiatives in the region. A joint fund will be established for that purpose.

In November 2021, ACT Alliance held a virtual general assembly to elect a new Governing Board and to update its statutes based on the newly approved youth seats on the Governing Board.

Americas Policy Group (APG)

The Americas Policy Group is a strong advocate for the Canadian-based organizations working in the Americas. The group meets on a regular basis to share information on their local partners in the region, educate each other on the issues impacting the region and engage with Canadian stakeholders, including the Canadian Government, either through Embassies or with Global Affairs Canada officials, on the trends and concerns for people living in the Americas. In 2021, advocacy around Guatemala was a focus, given the lack of democratic rule of law in the country.

CanWaCH

CanWaCH is a membership of more than 100 NGOs, academic institutions, health professional associations and individuals partnering to improve health outcomes for women and children in more than 1,000 communities worldwide. Through PWS&D's membership in CanWaCH, PWS&D program staff accessed online tools and resources and participated in education and networking opportunities, including trainings and presentations.

Canadian Council for Refugees (CCR)

The Canadian Council for Refugees holds two consultations each year, one in the spring (May or June) and one in the fall (November or December). These consultations are a chance for member organizations to gather and discuss current issues relating to immigration and refugees in Canada. The CCR's fall 2021 Consultation took place online, from November 29 to December 3, on the theme "Welcoming newcomers with open borders". Welcoming newcomers means working together to ensure justice, capacity and participation for all – from those who have cared for this land for centuries, to those who are here now. This consultation addressed key aspects of the realities faced by newcomers and the organizations that serve them. PWS&D was pleased to attend the consultations through representatives from the refugee sponsorship team.

Over the course of the year, CCR continued to promote its vision for strengthened international human rights implementation for 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.

After the recent announcement from the Government of Canada to assist Afghan refugees through the expanded resettlement program, the CCR has been making recommendations to better assist vulnerable Afghan refugees and has been urging the government to continue to look for ways to facilitate evacuation out of Afghanistan, if possible, for the priority groups targeted by the program.

Coopération Canada (formerly the Canadian Council for International Cooperation)

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 Coopération Canada's contributions as a convener, an advocate and a thought leader.

Coopération 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, Coopération 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.

Coopération 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

Coopération Canada hosts Digna, the Canadian Centre of Expertise on the Prevention of Sexual Exploitation and Abuse (PSEA). PWS&D has signed on to Coopération 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.

KAIROS: Canadian Ecumenical Justice Initiatives – \$195,000

KAIROS is an ecumenical organization working with partners in Canada and internationally to promote and advocate for human rights, ecological justice, Indigenous rights and gender justice. KAIROS is committed to working for practical solutions to global human rights struggles, deepening research, conducting education, building networks and increasing partner capacity. KAIROS has a long history of working with and accompanying the most marginalized populations, including women and Indigenous people, in the Global South and in Canada.

In 2021, PWS&D contributed \$65,000 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 defence 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, 1,083 women survivors of gender-based violence received psychosocial and medical counselling and care and 1,226 women and 618 men participated in gender awareness training. Psychosocial support and medical referrals for women victims and survivors was provided through 18 clinics set up through the project. In addition, 179 women and nine men participated in mixed workshops on the psycho-social impacts of war and effective accompaniment.

PWS&D and The Presbyterian Church in Canada are represented on the KAIROS Steering Committee by Sarah Travis (Oakville, Ontario) and Allyson Carr (Justice Ministries). PWS&D also participates in the Partnerships and Rights Circle.

Manitoba Council for International Cooperation (MCIC)

The Manitoba Council for International Cooperation 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. The Government of Manitoba has supported international development through this fund since 1975. In 2021, PWS&D received \$9,572 that was utilized to improve access to and quality of education of participants through the Girls' Education Project in Afghanistan.

Ontario Council for International Cooperation (OCIC)

The Ontario Council for International Cooperation 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 2021, 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.

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 2021, PWS&D received \$2,637,272 from Presbyterians to carry out work in development, relief and refugee sponsorship initiatives. This included \$391,171 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 2021:

	2021	2020
Revenue	\$	\$
Undesignated contributions	1,205,570	1,221,315
Transferred from Loaves and Fishes Fund	1,063,692	760,520
Designated contributions (excluding relief projects)	278,654	256,108
Designated relief	413,541	390,178
Government funds from:		
Global Affairs Canada	0	261,305
Government of the Province of Manitoba	9,572	9,377
Government of Canada (CEWS)	27,134	40,119
Other income – interest	2,692	3,429
Total	3,000,855	2,942,351

Designated and Undesignated Contributions

Undesignated donations 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 2021, PWS&D received designated funds in response to the COVID-19 appeals for India, Nepal and other areas. We also responded to the Humanitarian Crisis in Haiti.

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, the Manitoba provincial government and other ecumenical relief and development agencies.

Recommendation LMA-022 (adopted, p. 22)

That individuals and congregations be commended for their response to PWS&D’s special appeals in 2021: COVID-19 and Haiti earthquake.

Loaves and Fishes Fund

The Loaves and Fishes Fund is a legacy giving fund that receives undesignated gifts made through bequests, gift annuities, insurance policies, appreciated securities and other investments. The Loaves and Fishes Fund is a seven-year fund. One-seventh of an undesignated legacy gift is used for the work of PWS&D in the year that it is given. The remaining funds are invested and during the following six years PWS&D uses the interest and portions of the principal to support development and relief work until the full amount has been expended. This mechanism facilitates a more even year-to-year distribution of undesignated funds received through planned gifts to PWS&D, ensuring that funds get time to grow but that they are also fully put to work within a period of seven years.

PWS&D would like to recognize the generous legacy gifts received in 2021 from the estates of Tamiko Corbett, Ethel Jane Dickson, Tanis Barbara Garden, Peter Heyboer, Diny Hielema, William Graham MacDonald, William Mainprize, Helen Patterson Marr, Laura Shaw and Olive Margaret Sinclair.

	2021	2020
	\$	\$
Opening fund balance	5,306,796	3,939,095
Bequests and planned gifts	391,171	1,386,119
Interest and market revaluation	563,766	741,662
Transfer to PWS&D	(1,063,692)	(760,520)
Closing fund balance	5,198,041	5,306,796

Expenditures

In 2021 PWS&D spent \$2,404,016, transferred \$739,765 to Canadian Foodgrains Bank and managed \$850,997 in projects at Canadian Foodgrains Bank.

	2021	2020
	\$	\$
Expenditures		
Disaster, relief and rehabilitation	1,036,983	528,388
Overseas development projects	1,035,923	941,145
Relief and development programs support	416,735	433,539
Global Affairs Canada – PWS&D overseas program	0	191,710
Memberships, partnerships and coalitions	54,959	42,561
Resources, communication, promotion and grants	289,837	283,323
Administration	309,344	201,994
	3,143,781	2,577,660

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. PWS&D Director Guy Smaggehe serves on the Executive Committee of the Board of Directors. Afua Amante (Winnipeg, Manitoba) is the other board member representing PWS&D.

In 2021 CFGB provided over \$43 million of assistance for over 989,000 people in 33 countries. Over \$28 million was spent on food assistance and nutrition programs in humanitarian emergencies and over \$12 million was spent on agriculture and livelihoods, 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, while 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 2021

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 2021, PWS&D received \$348,326 in gifts and grain donations from individuals in its CFGB account. In 2021, PWS&D managed projects at CFGB worth \$850,997.

In 2021, 19 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 2021.

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	
Bluewater Growing Project	Camlachie
Inverhaugh Community Growing Project	Elmira
Glencoe and District Grainshare Project	Glencoe
Harriston Community Growing Project	Harriston
Holstein Community Growing Project	Holstein
Loaves and Fishes Growing Project	Innisfil
Tricounty Growing Project	Lakeside
St. Paul’s/Leaskdale Growing Project	Leaskdale
St Andrew’s Calvin Knox Growing Project	Listowel
Love Your Neighbour Growing Project	London
Bighead River Community Growing Project	Meaford
Centreville Church Growing Project	Millbrook
Heritage Reflections Hunger Relief Project	Owen Sound
Putnam Growing Project	Putnam
Knox Church Growing Project	St. Thomas
Woodstock Growing Project	Woodstock

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 2021 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 10 acres. This was done in collaboration with the York Growing Project in Stouffville (Mennonite). The proceeds from the harvest (\$5,800) were split between the respective churches’ accounts proportionately (Anglican 10 percent Presbyterian 20 percent United 70 percent). These funds may be programmed with a match of up to 4:1 which provides a potential value of \$29,000 in food assistance where most needed.

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 \$119,782 in 2021. PWS&D also led food assistance (FA) and nutrition (NU) projects valued at \$731,215 in 2021.

Contributions from other CFGB members to projects led by PWS&D

CFGB members contributed their resources to PWS&D in Afghanistan, Guatemala, Haiti and Malawi. Members who shared their equity at CFGB with PWS&D are the United Church of Canada (UCC), Primate's World Relief and Development Fund (PWRDF), Nazarene Compassionate Ministries Canada (NCM) and World Renew (Christian Reformed). PWS&D is grateful to these member agencies for generously contributing to these initiatives.

Projects Led by PWS&D at CFGB in 2021

Country	Partner/Project	PWS&D Funds \$	CFGB Match \$	Total \$
Africa				
Malawi	Strengthening Production Capacity in Balaka (CARD) – AL	16,896	50,687	67,585
Malawi	Mpata Drought Mitigation Project (SOLDEV) – AL	13,283	13,283	26,566
	Planning for Project in Lupembe (SOLDEV – AL	2,117	2,117	4,234
	Africa Sub-total	32,296	66,087	98,383
Asia				
Afghanistan	COVID19 Response in Bamyán Province (CWSA) – FA	38,783	364,366	403,149
	Asia Sub-total	38,783	364,366	403,149
Americas				
Guatemala	Comiteca Food Security (AMMID) – AL	3,075	9,225	12,300
Guatemala	Guatemala Pre Project (FPM) – AL	4,551	4,551	9,102
Haiti	Child Nutrition (PIH) – NU	73,057	255,009	328,066
	Americas Sub-total	80,683	268,785	349,468
Other				
	PWS&D program support*		18,586	18,586
Total		170,348	699,238	869,586

*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 2021, \$18,586 was provided to PWS&D by CFGB to offset some of its salary costs

PWS&D Contributions to Other CFGB Members' Projects

In 2021, 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 2021

Country	Partner/Project	PWS&D \$	CFGB \$	Total Value \$
Africa				
Africa	MCCC – Conservation Agriculture Capacity Building – AL	3,600	3,600	7,200
Ethiopia	D&P – Food Assistance Project in Tigray – FA	25,000	100,000	125,000

Kenya	World Renew – Turkana Drought Response – FA	25,000	100,000	125,000
Kenya	World Renew – Food Assistance Project in BIU – FA	25,000	100,000	125,000
Somalia	D&P – Somalia Nutrition – NU	25,000	100,000	125,000
South Sudan	Tearfund Canada – Food Assistance in Aweil East County – FA	50,000	200,000	250,000
Zimbabwe	MCCC – Food Assistance Project in Binga District – FA	25,000	25,000	50,000
Africa Sub-Total		178,600	628,600	807,200
Middle East				
Lebanon	ADRA – Assistance Internally for Displaced People – FA	1,000	1,000	2,000
Syria	World Renew – Assistance for Internally Displaced People – FA	50,000	50,000	250,000
Syria	MCCC – Assistance for Internally Displaced People – FA	50,000	50,000	250,000
Yemen	ADRA – Food Assistance Project – FA	75,000	75,000	150,000
Yemen	ERDO – Food Assistance Project – FA	50,000	200,000	250,000
Middle East Sub-total		226,000	676,000	902,000
Asia				
Bangladesh	World Renew – Food Security Project in Teknaf – AL	25,000	75,000	100,000
India	TFCA/HC - COVID19 Response – FA	25,000	225,000	250,000
Asia Sub-total		50,000	300,000	350,000
Latin America				
Haiti	MCCC – Food Security Project – AL	75,000	75,000	150,000
Haiti	World Renew/HC – Food Assistance Project – AL	4,205	16,820	21,025
Haiti	MCCC – Konbit Peyizan – Integrated Agroforestry – AL	50,000	50,000	100,000
Latin America Sub-total		129,205	141,820	271,025
Total		583,805	1,746,420	2,330,225

Legend: AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

In 2021 \$20,133 in equity initially contributed to Agriculture and Livelihoods and Food Assistance projects in Africa and the Middle East through MCCC and ADRA was reallocated to other projects as the initially funded projects did not require all the funds.

GOVERNANCE AND PWS&D COMMITTEE

PWS&D Committee

PWS&D is governed by a standing committee of the Life and Mission Agency that approves the annual budget, develops policies and priorities and ensures the proper functioning of PWS&D in the pursuit of its mission and vision. Members of the committee are both clergy and lay people with diverse backgrounds, qualifications and experiences who offer their skills, knowledge and time for the effective functioning of the agency and its programs. Two in-person meetings are held, in April and October, as well as teleconferences that are regularly scheduled for the executive committee – comprised of six members. The executive committee carries on the work of the committee throughout the year, particularly on financial matters and responses to emergencies, as well as providing regular guidance to the director.

The PWS&D Committee bids farewell to Geoff Zakaib (Calgary, Alberta), Rob Robertson, Amanda Henderson-Bolton (Charlottetown, Prince Edward Island) and Jean Williams (Atlantic Mission Society) with gratitude for their years of service.

In 2021, two of PWS&D’s former conveners died. We were saddened by the death of Dianne Ollerenshaw on July 1, 2021. Dianne was a former committee member and convener of the PWS&D Committee and had travelled to India to visit community health programs during her years of service. Within weeks of completing his term with the PWS&D Committee and after being the convener of the committee for four years, Rob Robertson died on August 27, 2021. Rob had visited PWS&D’s programs in Malawi. Both Dianne and Rob were remembered at the PWS&D fall committee meeting.

Canadian Members of the PWS&D Committee

The lay members of the committee are:

Okelo Aballa (Calgary, Alberta), Victoria Chandler (Halifax, Nova Scotia), Carol Ferguson (representative from the Atlantic Mission Society), Debbie Kallender (representative from the Women’s Missionary Society), Brian Merrett (North Hatley, Quebec), Susan Viegas* (Toronto, Ontario) and Donna Wilkinson* (Saskatoon, Saskatchewan) (* member of the Executive).

The members of the committee ordained to Word and Sacraments or members of the Diaconal Order are:

Andrea Perrett* (convener – Vancouver, British Columbia), John Bannerman* (London, Ontario), Laura Hargrove (Brandon, Manitoba), Theresa McDonald-Lee* (Goderich, Ontario), Shahrzad Kandalaf (Kemptville, Ontario) and Daniel Scott (Moderator of the 2021 General Assembly) (* member of the Executive).

Global Partners are:

Sunita Baskar Abraham (Christian Medical Association of India (Bangalore, India), Jonathan Drake Vumu (Livingstonia Synod AIDS Programme (Ekwendeni, Malawi).

Ex-officio non-voting member of the committee are:

Associate Secretary of Justice Ministries (Allyson Carr), General Secretary of the Life and Mission Agency (Ian Ross-McDonald), Associate Secretary for Stewardship and Planned Giving (Karen Plater), Associate Secretary for International Ministries (Glynis Williams*), Chief Financial Officer and PWS&D Treasurer (Oliver Ng) (* member of the Executive).

STEWARDSHIP AND PLANNED GIVING

Staff	Associate Secretary:	Karen Plater
	Gifts and Database Administrator:	Maggie Leung
	Development Manager:	Jim MacDonald
	Program Coordinator, Education:	Heather Chappell

The Stewardship and Planned Giving department helps congregations and specialized ministries use a diversity of tools and resources to nurture a culture of generosity for local, national and international mission and ministry, including Presbyterians Sharing, Presbyterian World Service and Development and other ministry and mission programs of The Presbyterian Church in Canada.

The report of the Stewardship Department of the Life and Mission Agency is divided into the following sections:

1. Discerning Support for Congregations
2. Providing Empowering Resources
3. Encouraging Generosity
4. Presbyterians Sharing
5. Advisory Committee

DISCERNING WITH CONGREGATIONS – SURVEY RESULTS

Supporting congregations as they try new approaches to stewardship and planned giving is a shared journey where information to help explore and share best practices is exchanged. To that end, three surveys on bookkeeping, stewardship and worship were conducted. Responses came in from across the country and from congregations of all sizes and over 50 percent of congregations responded to at least one survey.

The stewardship survey received 365 responses. 58 percent of respondents said that their congregation talks about money several times a year, 61 percent said that stewardship was a sermon topic at their church. 28 percent of respondents said that they discussed why and how we give, while 24 percent said they discuss money to connect faith and finances. 17 percent of churches said that their church would like help with a stewardship campaign. 79 percent said that their congregation did not have an intentional program to encourage generous giving. 78 percent of respondents said their churches held fundraising events but 72 percent said that less than 10 percent of their budgets come from fundraising events. Despite this fact, 52 percent said that their fundraising efforts were well worth the effort and built relationships with the community and/or served a need. This information is helping us develop stewardship resources to support congregations as they talk about money. In the future we will help provide examples of what an intentional program to encourage generous giving might look like, as it may not be what congregations imagine it to be and can be an important part of discipleship.

The worship survey received 428 responses. The survey was conducted in the heart of the COVID-19 pandemic and at that time only 21 percent of churches reported conducting in-person worship services and 47 percent of churches had adopted online meetings for session and committee meetings while 33 percent were still meeting in person. Among churches that used live-streaming, 42 percent used YouTube.com, 27 percent used Facebook.com and 23 percent used Zoom, with a wide variety of other options taking up the balance. 45 percent of respondents had been able to continue their ministry for children/youth, serving all age groups, with more than 65 percent of these churches delivering content using an online method. 62 percent of respondents planned to expand their use of online tools in the future. Respondents reported that overall attendance (in-person and online) had increased for 28 percent of respondents and decreased for 34 percent of respondents, with 38 percent staying the same.

The bookkeeping survey received 450 responses. Respondents indicated the donation and accounting software being used and how they felt about those tools. Most respondents had adapted some sort of e-Giving solution, 32 percent of respondents had PAR and 10 percent of churches had no e-Giving options at that time. 62 percent of responding churches had set-up automatic withdrawal for pension/health and dental payments. These answers were used to update the Treasurer's Handbook on possible software options for congregations and have been helpful information for the one-on-one consultations with congregations wanting to improve their financial accounting. Questions and concerns raised by respondents became one of the driving impetuses for the Treasurer's Webinar series.

PROVIDING EMPOWERING RESOURCES

Workshops and Webinars

Webinars

Recordings of the following webinars are available online at presbyterian.ca/leadership-webinars.

Growing a Generous Church Webinar

Fundraising consultant Lori Guenther Reesor walked webinar participants through her book, *Growing a Generous Church: A Year in the Life of Peach Blossom Church* and helped them understand how to better talk about money and learn how to implement strategies in their own churches.

Ministry of Managing Money Webinar Series

This series of five webinars, designed for treasurers and anyone interested in the congregation's management of money, had over 440 registered to receive the recording and resources and over 100 attending live. From the very first webinar, everyone involved realized the heavy responsibility involved in being a treasurer and these webinars served a real need in congregations as financial reporting and management is becoming more complicated. Some experienced treasurers who were very active in the first webinars were recruited as consultants and presenters for subsequent webinars and supported the redesign of the statistical report forms and instructions based on input received in the webinars.

Feedback from the webinars lead to improvements made in the Treasures Handbook, the statistical report and material available on the website to support treasurers.

The recordings, slides, slides with notes and questions and answers from the webinars were posted online at presbyterian.ca/leadership-webinars/#treasurers.

The webinars were entitled:

- Finance Roles and Budgets in Congregations.
- Receiving and Receipting God’s Gifts.
- Sharing God’s Gifts through Congregational Expenditures.
- Reporting Finances (to the session and to the CRA [the T3010]).
- The Presbyterian Church in Canada’s Statistical Report – For Clerks and Treasurers.

Digital Giving Consultations

Staff continued to work one-on-one with congregations to help implement e-giving and develop strategies for annual, major and legacy giving. Congregations were supported as they implemented e-transfers, PAR, Square terminals and set-up online giving, either through Tithe.ly or CanadaHelps.org. Extensive one-on-one support was offered and congregations were often provided further support to repair or improve their websites, so that the donation functionality would be more intuitive for parishioners. Most congregations can manage [CanadaHelps](https://CanadaHelps.org) and Tithe.ly on their own but we continued to provide support for 16 congregations and their Tithe.ly pages. Interestingly this allowed us to see that they received over \$101,000 through Tithe.ly in 2021, an average of almost \$5,982 per church.

Adoption of credit/debit card terminals for in-person giving has been successfully tested at two congregations. The Stewardship department is happy to help congregations experiment with this technology and share their experiences.

Staff also worked with donors and lawyers looking for wording for wills. Sample wording can be found at presbyterian.ca/stewardship/planned-giving/ways-of-giving-estate-planning. All individuals are encouraged to have bequests/wills reviewed by a lawyer to ensure it will serve their final wishes.

Presentations

Tailored presentations, sermons and workshops were provided to seven congregations on stewardship, planned giving and Presbyterians Sharing either in person or via Zoom.

New Digital and Print Resources

Stewardship

- Stewardship Moments are short quotes to help people consider what God teaches about what we do with the resources God has given us all. Congregations share them on social media, project them during worship and include them in bulletins.
- Stewardship e-newsletter provides practical information on stewardship, digital giving, annual campaigns, giving strategies, new Presbyterians Sharing resources and more.
- The presbyterian.ca/stewardship website was updated with practical information and tools to help congregations encourage generous giving and help individuals make gifts to Presbyterian congregations and ministries. New pages were developed on using credit/debit card terminals in churches, e-transfers, online giving and managing gifts. The site has bulletin inserts on planned gifts, tools for annual stewardship campaigns, discussion points for sessions and stewardship committees, sample thank you letters, to learn how to start legacy funds and more.
- A Stewardship Sunday service highlighted ways to share hope through generosity in a time of COVID. In addition to a complete written liturgy, a pre-recorded sermon and children’s story are posted online.
- Based on data collected from the bookkeeping survey, the treasurer’s handbook was updated with the latest information on accounting and donation software being used by congregations.
- A new sample Narrative Budget was developed, with an Excel spreadsheet tool to help congregations learn how to convert a line-item budget into a narrative budget.

Planned Giving

- A worship resource prepared by Lara Scholey of St. Columba by-the-Lake Church, Pointe-Claire, Quebec to help congregations reflect on faithfulness and leaving a legacy. It included a full liturgy for a legacy/planned giving Sunday and videos.
- Articles were written for the *Presbyterian Connection* newspaper on giving securities - “Sage Advice About Giving Securities”) bequests and power-of-attorneys – “The Loving Act of Being an Attorney” and charitable gift annuities – “Cheerfully Give and Then Receive”.

Presbyterians Sharing

- A brochure, bulletin insert (available in English, Korean and French) and annual report cover were produced as tools to help congregations show the impact of gifts to Presbyterians Sharing.
- Articles highlighting the impact of Presbyterians Sharing were included in the *Presbyterian Connection* newspaper.
- A complete worship resource with recorded sermon and children’s story was prepared for Presbyterians Sharing Sunday.
- Several videos were produced. One animated the 2022 brochure, one thanked people and congregations for their gifts and three short videos highlighted ministries supported by Presbyterians Sharing: Prison Ministry in Malawi, Boarding Homes Ministry and Replanting Churches in Hamilton. These videos could be shared as part of the sermon for Presbyterians Sharing Sunday, as mission moments on separate Sundays, during fellowship times or at annual general meetings.
- *Stories of Mission* included stories and biblical reflections on ministries supported by Presbyterians Sharing and PWS&D. It was used for sermon illustrations, in-depth moments for mission and material for Bible study and Atlantic Mission Society and Women’s Missionary Society groups.
- Weekly *Mission Moments* were included in the Prayer Partnership Resource. These brief stories highlight ministries supported by Presbyterians Sharing and PWS&D. They can be printed in bulletins, projected on a screen or read during the service.

Encouraging Generosity

Gifts to The Presbyterian Church in Canada

As a connectional church, Presbyterians participate in mission and ministry together. It begins by working on mission and outreach programs through congregations, regional programs like camps through presbyteries and synods and programs with national and international scopes through the denomination.

In 2021, congregations, individuals, foundations, estates, the Atlantic Mission Society and Women’s Missionary Society generously gave over \$9.9 million to the mission and ministry we do together as The Presbyterian Church in Canada:

- \$5.7 million was given to Presbyterians Sharing to support ministry in Canada and around the world.
- \$2.3 million was given to PWS&D for international development and relief programs.
- \$350,000 was given to PWS&D’s account with the Canadian Foodgrains Bank.
- \$148,000 was given for special mission and ministry programs (Indigenous, international, justice and more).
- \$1.46 million was given in designated and undesignated bequests to The Presbyterian Church in Canada.

Beyond undesignated gifts to Presbyterians Sharing (detailed below) and Presbyterian World Service and Development (see PWS&D’s report, p. 206ff), The Presbyterian Church in Canada had 102 funds to which people gave to support of a wide variety of programs and projects. These include Gifts of Change, designated funds (including PWS&D designated funds) and legacy funds designed to support ministry into the future. Some of these funds are endowment funds, designed to preserve the capital and spend the income, while others are spent as needed. They support a wide variety of work including creative ministry with children and youth, international mission staff, building stronger relationships between Indigenous and non-Indigenous people in Canada, experimental ministry/projects, short-term training for lay leaders, financial support for ministers and diaconal workers at or near minimum stipend, equipping worship leaders, sustainable

agriculture, emergency relief, sponsorship of refugees, maternal and newborn health and much more. Information about how the funds and ways to donate is available at presbyterian.ca/donate.

In 2021, over \$110,000 was given to Gifts of Change projects and an additional \$221,000 given to other ministry funds (excluding bequests.) Undesignated gifts to Presbyterians Sharing and PWS&D allow these funds to support important mission and ministry.

Gifts of Change

Gifts of Change provides an opportunity for people to build on the ministry of Presbyterians Sharing and PWS&D by supporting important work of partners of The Presbyterian Church in Canada through virtual gifts. The Gifts of Change catalogue is inserted into the fall *Presbyterian Connection* newspaper and can be ordered free-of-charge to distribute to congregational members. The projects can also be found online. During Advent, congregations use the Giving Tree to support Gifts of Change programs by hanging ornaments on a tree as a tangible way to see their collective gifts. In 2021 the average Gifts of Change gift size was \$137. Learn more at presbyterian.ca/gifts-of-change.

Planned and Legacy Gift

Charitable Bequests

The Presbyterian Church in Canada is grateful for the generosity and foresight of the following people who shared over \$1.5 million to The Presbyterian Church in Canada's ministries in 2021. The church received gifts or notifications of bequests from the estates of the following people: Amalie Barron, Harold Allan Brumwell, Tamiko Corbett, Ethel Jane Dickson, Heather O'Brien Fear, Tanis Barbara Garden, Jessie Margaret Horne, George R.P. Graham, Jean Paterson Greig, Peter Heyboer, Diny Hielema, Vera Gladys Langdon, Ethel Adeline Jack, William Graham MacDonald, Marjorie Elaine Mahood, William Mainprize, Helen Patterson Marr, Robert Charles Martin, Doreen Morrison, Olive Evelyne Quinney, Margaret Reid, Sarah M. Robert, Lillian G. Secord, Laura Shaw, Olive Margaret Sinclair and A. Laurence Somerville.

Charitable Gift Annuities

There are currently 79 annuitants who have charitable gift annuities worth more than \$2.45 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. In 2021, seven annuitants passed away, releasing \$368,027.29 for mission and ministry. The Presbyterian Church in Canada is grateful for these gifts from Albert E. and Evelyn Bailey, Janet W. Barclay, Stella G. Beerman Norma L. Cavers, Isabell Ford, J. Patricia Hanna and Versa Sitar.

Life Insurance Policies

There are 21 life insurance policies for various ministries within The Presbyterian Church in Canada including PWS&D, Presbyterians Sharing and the Mission Priority Funds.

Publicly Listed Securities

The Presbyterian Church in Canada facilitates gifts of publicly listed securities to any Presbyterian congregation or ministry. In 2021, 97 Presbyterians donated gifts of securities totaling \$1.5 million with 83 percent designated to The Presbyterian Church in Canada's congregations/ministries and the rest to The Presbyterian Church in Canada for PWS&D, Presbyterians Sharing, Gifts of Change projects and other designated ministries.

The church is grateful to 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.

Presbyterians Sharing

Presbyterians Sharing supports the ongoing mission and ministry of The Presbyterian Church in Canada through the budget approved by the General Assembly. Together we are equipping congregations, starting and supporting new faith communities, supporting international partners, empowering youth, encouraging new ministers and theological students, supporting Indigenous ministries, working towards healing and reconciliation, speaking on issues of justice – and so much more.

The Presbyterian Church in Canada celebrates the generosity of congregations, individuals, Atlantic Mission Society, foundations and others who support Presbyterians Sharing through gifts of prayer and money, by participating in advocacy campaigns and by serving on committees and working groups.

2021 Gifts in Action

Gifts to Presbyterians Sharing in 2021 were distributed as follows:

Mission and Ministry in Canada

Fifty-nine percent of Presbyterians Sharing went to equip congregations and ministries in Canada. Grants, conferences, webinars, printed and digital resources, coaching and mentoring supported mission and ministry and regional initiatives across Canada in the areas of evangelism, Christian education, worship, stewardship, communications, youth ministry and justice work. Congregations were equipped in best practices and ideas for online worship, starting new ministries, financial sustainability, fundraising and management, faith formation and discipleship. Best practices in the areas of new congregational development, congregational renewal, evangelism and grant programs were shared between ecumenical partners.

The Presbyterian Church in Canada provides coaching and practical support for congregational ministries. The denomination hosted 322 websites for congregations, camps, presbyteries, synods and specialized ministries. Ten congregations participated in the New Beginnings program to help them take steps towards future directions in ministry. Twenty-five people participated in The Presbyterian Evangelism Network's online training opportunities to help them explore new ideas on how to share faith during the pandemic, have postmodern conversations and develop new models of evangelism. Cyclical PCC helped 11 emerging worshipping communities and more than 60 individuals with training.

Grants to the three theological colleges and support from committees and national staff helped equip presbyteries and ministerial candidates discern calls to ministry. Association of Presbyterian Church Educators provided the opportunity for Christian educators to sharpen their skills by putting their conference online and facilitating regular virtual gatherings. Ninety-six people participated in the Christian Educators Network, which explored practical ways to help children, adults and families grow in their faith. Curriculum was purchased for seven Presbyterian camps and monthly gatherings provided an opportunity for camp directors to share resources and best practices and be trained in anti-racism and best practices for creating an LGBTQI+ inclusive environment at camps.

\$175,000 supported four new worshipping communities; \$138,000 supported four congregational ministries with intentional programs of significant renewal and change; \$129,000 supported six ministries serving refugees, newcomers to Canada, sex workers and people with addictions, mental health issues, disabilities or other barriers to traditional social engagement; and \$28,000 supported three small congregations/pastoral charges with strategic reasons for helping sustain their ministries.

Grants from legacy funds created by bequests and generous donations from Presbyterians also support the church's work beyond the annual Presbyterian Sharing budget. Nine congregations received innovation grants to help run discipleship and public witness programs during COVID-19. Forty congregations received technology grants to help them purchase or upgrade technology for use in their ministry. Six Presbyterian camps received special grants for property maintenance. Three ministries received grants for experimental projects, seven received grants for their work with children and youth and five rural and remote ministries received grants to provide short-term leadership.

Ministries with Indigenous Peoples

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. In 2021, \$605,000 from Presbyterians Sharing supported these ministries, plus an additional grant of \$200,000 from legacy funds, (an annual amount directed by the General Assembly in 2019) which could be used toward their operational expenses.

Mission and Ministry around the World

International Ministries sends mission staff, short-term volunteers and grants to accompany partners in leadership development, Bible translation, Christian education, theological education and evangelism. Working together, the church supports 32 mission partners working in 14 countries with grants from Presbyterians Sharing and/or special gifts.

Finance and Administration

In addition to ensuring good stewardship of all gifts, 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

More than 240 people serve on 34 committees, subcommittees and working groups that report to or through the General Assembly.

Working for Justice

In 2021 the church advocated for urgent responses to the climate crisis, for speaking out against racism and xenophobia, including accepting the findings of the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, for guaranteed living wages and for social programs that build up community wellness and address root causes of gun violence.

Financial Support

In 2021, gifts to Presbyterians Sharing exceeded \$5.7 million. This was a 0.5 percent increase over 2020, the first time in a number of years gifts were greater than the year before.

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 percent of their dollar base.

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 are called to give cheerfully, proportionally, intentionally and regularly. Some congregations may not be able to achieve the 10 percent goal but it is hoped they will work to achieve it and that congregations who can give more will exceed the 10 percent goal.

Overall, congregations gave \$5.36 million, a decrease of \$101,000 or 1.85 percent from 2020. Out of 817 congregations, 767 gave in 2020 and/or 2021. Compared to 2020 gifts, 35 percent increased, 46 percent decreased and 19 percent maintained their giving.

Total congregations in The Presbyterian Church in Canada are 812:

- 1 congregation gave over \$115,000
- 2 congregations gave over \$85,000
- 3 congregations gave \$50,000–70,000
- 2 congregations gave \$40,000–\$49,999
- 15 congregations gave \$30,000–\$39,900
- 39 congregations gave \$20,000–\$29,999
- 112 congregations gave \$10,000–\$19,999
- 134 congregations gave \$5,000 and \$9,999
- 39 congregations gave \$4,000–\$4,999
- 92 congregations gave \$3,000–\$3,999
- 98 congregations gave \$2,000 and \$2,999
- 92 congregations gave \$1000–\$1,999
- 68 congregations gave \$500–\$999
- 36 congregations gave under \$500
- 79 congregations gave \$0

Of the congregations that gave to Presbyterian Sharing, 33 percent congregations gave more in 2021, 18 percent gave the same and 43 percent congregations gave less. 34 congregations who had made gifts in 2020, reduced their gifts to zero in 2021, which translated into a loss of a little over \$56,500. Most of those congregations were already giving a minimal amount to Presbyterians Sharing. We hope in future years they may find a way to support Presbyterians Sharing, as recommended by the General Assembly, as participating together in mission and ministry is an important part of being members of The Presbyterian Church in Canada.

In addition, 10 congregations that gave in 2020 became inactive in 2021. In 2020 they had collectively given \$21,400. Out of those 10 congregations, four gave \$4,900 in 2021.

Individuals

In addition to congregations, individuals, businesses, foundations, Atlantic Mission Society and Women's Missionary Society groups and church schools give gifts to support national and international programs through Presbyterians Sharing. Individuals giving directly to the national office may ask that their gifts to be credited to the congregation. In 2021, \$307,898 came from individuals and groups beyond congregations. This was an increase of \$122,297.38 or 65.89 percent over 2020. This increase from individuals offset the decrease from congregations so that there was an overall increase in gifts to Presbyterians Sharing in 2021.

Having a decision regarding the remits may stabilize gifts to Presbyterians Sharing as the church is able to focus on the mission and ministry it wants to do together. A recent comment from a congregation on the question about what would be helpful to encourage giving for Presbyterians Sharing in their congregation was "unity".

Recommendation LMA-023 (adopted, p. 22)

That appreciation be expressed to the congregations, individuals and groups who faithfully supported Presbyterians Sharing in 2021 with prayers, financial gifts, volunteering for committees and working groups, participating in programs and advocacy campaigns.

2022 Narrative Budget

The plan for the 2022 budget continues the impact seen in 2021.

ADVISORY COMMITTEES

Stewardship and Planned Giving receives advice and suggested direction from both the Life and Mission Agency Committee and the church's Finance Committee.

Treasurer Webinar Working Group: Lawrence Eastwood (the Presbytery of Westminster), Bill Patterson (the Presbytery of Oak Ridges) and Maurice Mawhinney (the Presbytery of West Toronto).

OVERTURE RESPONSES

OVERTURE NO. 10, 2019 (A&P 2019, p. 514, 240, 17)

Re: Network of student charges and/or placements

Overture No. 10, 2019 was assigned to the Life and Mission Agency in consultation with the theological colleges. In 2021, the General Assembly granted permission for a response to the overture to be presented to the General Assembly in 2022. (A&P 2021, p. 510, 38)

The overture addresses the matter of congregations that are not in a position to call a minister of Word and Sacraments and may not have other consistent or fitting pastoral leadership. The proposed remedy is a network of pastoral charges across Canada that choose to be served by ministry students of the theological colleges of The Presbyterian Church in Canada; in addition to valuable experience, the students would receive academic credit in their M.Div. program or tuition relief or other remuneration. The overture asks the theological colleges to amend their curriculums and the Life and Mission Agency to revise its granting programs to create, administer and promote a system whereby students could serve in congregations while completing their theological studies.

Representatives of the colleges and the Life and Mission Agency consulted to discuss the concerns and the prayer of the overture. There was shared sympathy for the experience of congregations

without called and inducted ministers or appropriate leadership and for the challenges of presbyteries that have pastoral oversight of the charges within their bounds.

Current Options for Congregations

The colleges note that students occasionally serve in a congregation concurrent with their theological studies. Often, these are rewarding experiences for both the students and the congregations. Since students have found that they can serve in congregations without significant conflict with their studies, no change to the curriculums of the colleges is needed to facilitate students serving charges while they study.

For many years, the Life and Mission Agency provided grants to rural and remote congregations that did not have ministers. These grants provided funds for congregations to use to support theological students during the summer. The terms of the Life and Mission Agency's funding have been expanded to provide grants to support ministry beyond the summer months and for lay or ordained leadership as well for students.

Constraints to Granting the Request of the Overture

There are several factors that make the creation and operation of a network of student charges impractical. The number of students enrolled in programs leading to ordination has dropped significantly. One result of lowered enrollment is that there are very few students available to serve in charges while they study; thus, a change to the current curriculums would not result in any benefit for congregations wanting student pastoral leadership. Moreover, the three theological colleges – each working with other colleges in their ecumenical consortium – have structured their curriculums and programs differently from one another; this complicates matters significantly. It is difficult to envision how student pastoral service in a network of pastoral charges could be integrated into the program of study of all three colleges. These realities would argue against proceeding with the approach proposed by the overture.

Alternatives for Congregations

Nevertheless, the overture points to a significant and perennial need and challenge that the church experiences. To address these concerns, several observations and suggestions can be made.

Presbyteries may find it helpful to realign congregations into multiple-point pastoral charges or to create models of ministries that can support a minister of Word and Sacraments in a cluster of congregations.

Interim moderators are encouraged to contact the theological colleges to enquire whether there are students interested in serving a pastoral charge during their studies.

Congregations may discover that receiving even a modest grant from the Life and Mission Agency could augment local resources to the extent that it would be possible to find clergy leadership.

When clergy leadership or student leadership is simply not possible, even with grants or in ministry clusters or multiple-point pastoral charges, one option is to allow lay persons, whether paid or voluntary, to carry out some ministry functions traditionally performed by clergy. Lay missionaries are lay persons appointed by presbyteries to provide pastoral and teaching leadership in congregations. Typically, lay missionaries serve under the supervision of an interim moderator in a congregation or pastoral charge lacking a called or appointed minister of Word and Sacraments. The report on lay missionaries, adopted by the General Assembly in 2008, outlines the definition, duties, and educational programs for lay missionaries, as well as the responsibilities of the appointing presbyteries. (A&P 2008, p. 340–45)

Recommendation LMA-024 (defeated, p. 26)

That the prayer of Overture No 10, 2019 requesting the creation, administration and promotion of a network of student charges and/or placements to meet congregational pastoral needs be answered in terms of the above report.

OVERTURE NO. 17, 2018 (A&P 2018, p. 231, 497, 15; A&P 2019, p. 395–96, 53; A&P 2021, p. 519–32, 38)

Re: Ministry and Mental Health

Overture No. 17, 2018 requested an update of the 2011 *Guidelines for Dealing with Mental Health Issues* to address concerns arising when persons affected by mental disorders seek church

employment or certification in the candidacy process. The original response with proposed revisions to the guidelines was submitted to the 2020 General Assembly, which was cancelled because of the global pandemic. The response was subsequently posted on the national church website as a study document with congregations, sessions and presbyteries encouraged to submit comments. While some responses were received, more were needed; so, the document was resubmitted to the 2021 General Assembly, which commended the document to congregations, sessions and presbyteries for further study and response with the goal of presenting a final report to the General Assembly in 2022. We received 29 total responses (12 presbyteries, nine sessions, six individuals and two General Assembly committees). We are grateful for the thoughtful submissions from those in our denomination who care deeply about mental health in the church.

The majority of responses were generally in support of the proposed document. Some suggested minor changes, while others raised important issues which would entail significant additions to the document. One response expressed concern about whether there would be sufficient response from the wider church during the pandemic to obtain a clear sense of the mind of the church.

Other issues identified were:

- The need for a deeper theological grounding of the policy and a clearer articulation of the connection between spiritual health and mental health. How does Christ's church as a healing community of faith promote and support good mental health through prayer and other spiritual practices?
- The need to distinguish between situational conditions affecting mental health (such as depression arising from grief) which may be of limited duration and ongoing conditions affecting mental health (such as chronic depression) which may require long-term management.
- The need to acknowledge how the church has not done especially well in dealing with mental health matters in the past or in creating a safe environment by removing the stigma associated with mental health issues.
- The need to consult a psychologist or other qualified specialist for guidance when contemplating an intervention.
- Concerns about power dynamics and consent when dealing with vulnerable persons affected by mental health issues.
- The need to expand upon the role and place of human rights legislation.

The subject of mental health in the church has been an important topic of discussion for many years. The conversation has become even more significant because of the mental health struggles experienced by clergy, elders, professional church workers and congregational members over the past two years as the demands of life and work during the pandemic have taken a toll. In light of the importance of the issue and the number of responses received requesting substantial changes, the Life and Mission Agency (Ministry and Church Vocations) would respectfully request the General Assembly's permission for more time to do further work on the revisions to the 2011 *Guidelines for Dealing with Mental Health Issues*.

In light of the foregoing discussion, the following recommendation is presented.

Recommendation LMA-025 (adopted, p. 22)

That the above response to the prayer of Overture No. 17, 2018 re ministry and mental health, be received as an interim report; and that permission be granted to do further work on revising the 2011 *Guidelines for Dealing with Mental Health Issues* with the goal of reporting back to the 2023 General Assembly.

OVERTURE NO. 15, 2019 (A&P 2019, p. 516; A&P 2021, p. 511–14, 38)

Re: Review Committee on Education and Reception Guidelines

This overture, originally sent from the Presbytery of Temiskaming and referred to the Life and Mission Agency for a response, requested a review of the Committee on Education and Reception's guidelines (last reviewed in 2011) considering any apparent disparity between the number of ministers coming into our denomination and the number of available ministry positions. An interim response was prepared for the 2020 General Assembly which was cancelled because of the pandemic. An updated interim response was adopted by the 2021 General Assembly (A&P 2021, p. 511–14, 38).

The interim response intended for the 2020 General Assembly presented tracking data from 2002–2018 on:

- the number of graduating students who found a call or ministry position,
- the number of ministers who applied to the Committee on Education and Reception and were declared eligible to be received as ministers in The Presbyterian Church in Canada who were able to find a call or ministry position, and
- pulpit vacancy statistics as of January 2020.

The data showed an overall decline in both the number of graduating students and those declared eligible for reception who went on to find calls or ministry positions between 2012–2018. The data also indicated that of 244 officially vacant pastoral charges, only 30 were actively seeking to call a minister. The preliminary research supported the overture's concern about the number of ministers pursuing too few calls and ministry positions. The updated interim response to the 2021 General Assembly presented the results of a pulpit vacancy survey conducted during 2020. The survey results affirmed that financial constraints remain the single most significant factor for congregations unable to call a minister. The updated interim report also indicated that Ministry and Church Vocations would conduct surveys of recent graduating students and recent Education and Reception applicants declared eligible to learn more about why they did not receive a call or ministry position. These surveys were conducted in 2021 and their results presented below.

Survey of Graduating Students

For the first survey, candidates for ministry who graduated from a Presbyterian Church in Canada theological college with the M.Div. and diploma of the college or certificate of completion for studies assigned by the General Assembly who had not been ordained in The Presbyterian Church in Canada were contacted. The survey sought the following information:

- the year they graduated from theological college,
- the year they were certified for ordination,
- whether or not they were still actively seeking a call and ordination and if not, why not,
- how long they were actively seeking a call,
- the number of vacancies for which they applied,
- the number of times they were short-listed or interviewed by a search committee, and
- comments on their experience seeking a call.

The survey was sent to 28 ministry students who graduated between 2016 and 2020. We received replies from ten students, four who chose to respond anonymously. Not all questions on the survey were answered by all respondents.

The seven respondents who answered the “length of search” question stated they were unsuccessfully seeking a call for one to two years. All but three respondents sent fewer than 12 applications to search committees, while two respondents indicated they sent over 45 and over 75 applications respectively. Most respondents indicated they were shortlisted or interviewed by only one search committee, though one respondent stated they were shortlisted or interviewed 8 times with another respondent reported being shortlisted or interviewed over 40 times.

The graduating ministry students who responded to the question about their current search status indicated the following:

- Not actively searching for reasons such as: currently pursuing further studies, decided to postpone ordination, seeking ordination in another denomination, currently in a ministry not requiring ordination, chose not to pursue ordination after the adoption of Remits B and C, 2019 by the 2021 General Assembly.
- Actively searching but encountered challenges because of views on Remits B and C, 2019, barriers related to age, sex, race, language and accent, lack of experience or personal circumstances and difficulties in search process because of the pandemic.

One respondent suggested revisiting the regulation asking student ministry candidates to decline pulpit supply requests from vacant congregations where they might have an interest in seeking a call (A&P 1993, p. 288) or to withdraw from pulpit supply for at least six months before applying as a candidate for the pulpit vacancy. This suggestion merits consideration, which will be done in the year ahead.

Survey of Education and Reception Applicants Declared Eligible

In the second survey ministers from other Christian denominations who fit the following two circumstances were contacted:

- ministers who had been declared eligible to be received as ministers in The Presbyterian Church in Canada but who had not yet been called or appointed to a congregation or other ministry such that their name could be added to the constituent roll of a presbytery,
- ministers who had been declared eligible but decided not to pursue ministry opportunities in the denomination or whose eligibility had expired.

The questionnaire asked for the following information:

- the year they were declared eligible,
- their denominational background,
- what conditions were placed on their eligibility (i.e., courses assigned),
- whether they fulfilled the conditions and if not, why not,
- whether or not they were still actively seeking a call in the denomination and if not, why not,
- how long they were actively seeking a call,
- the number of vacancies for which they applied,
- the number of times they were short-listed or interviewed by a search committee, and
- comments on their experience of seeking a call.

The survey was sent out to 36 ministers who were declared eligible between 2015 and 2021. We received responses from ten ministers, two of whom have since received calls in our denomination. Not all questions on the survey were answered by all respondents.

The four respondents who answered the “length of search” question stated they were unsuccessfully seeking a call for between one and three years. Three respondents sent less than 12 applications to search committees; one sent more than 20 applications. All respondents indicated they were shortlisted or interviewed by search committees four or fewer times.

The ministers declared eligible who responded to the question about their current search status indicated the following:

- Actively searching,
- Not actively searching, currently have another job, plans to seek a call in a year,
- Not actively searching, called to a church in their denomination,
- Not actively searching, serving in a seminary in another country,
- Not actively searching, personal reasons,
- Not actively searching, unable to complete course work to fulfil eligibility conditions.

Respondents offered several reasons for being unable to receive a call despite their eligibility. Some indicated that geographical distance was a factor as some congregations were reluctant to cover relocation costs for a minister coming to Canada from another country. Others mentioned their inability to complete course work assigned as a condition of eligibility even when the courses could be taken remotely. One respondent was unable to take courses online because of their country’s currency restrictions. Another respondent, who was assigned completion of a supervised theological field placement in one of our denomination’s congregations as a condition for eligibility, indicated it would be impossible to fulfil the requirement as it would mean coming to Canada and receiving no income during the placement while having no guarantee of a call once the conditions were fulfilled. A few respondents identified immigration issues, especially during the global pandemic and the challenge of making arrangements to come to Canada on a work permit and then applying for permanent residency. Others mentioned language issues where English was not their first language.

The Committee on Education and Reception makes recommendations on eligibility for reception with no guarantee that ministers who have been declared eligible will receive a call or ministry position. Because the survey data suggest the number of ministers declared eligible for reception is not significantly affecting the current pulpit vacancy situation in the denomination, there is no reason at this time to revise the current guidelines under which the committee does its work.

Recommendation LMA-026 (adopted, p. 22)

That the above be the response to Overture No. 15 2019 re review Committee on Education and Reception Guidelines.

OVERTURE NO. 4, 2021 (A&P 2021, p. 741; 574-75, 56)

Re: Maternity/paternal leave benefit top-up

OVERTURE NO. 5, 2021 (A&P 2021, p. 742, 575, 56)

Re: Health and dental plans for clergy couple in congregation

Overture No. 4, 2021 and Overture No. 5 2021 were both initiated by the Session of Strathcona Park Church, Kingston. In 2021, both overtures were referred and responded to by the Pension and Benefits Board.

The 2021 General Assembly referred the Pension and Benefits Board's responses to both overtures to the Life and Mission Agency for further study and comment (A&P 2021, p. 56). The Life and Mission Agency reviewed the responses to the overtures, spoke with the framers of the overtures, reviewed the documents related to the Pension and Benefits plan and considered some data and statistics related to the use of the church's benefits program.

Overture No. 4, 2021 requested that congregations be reimbursed to 100 percent for the top-up of stipend and housing allowance for the entire parental leave rather than the current 95 percent plus a \$2,000 lump sum toward the housing allowance. The Pension and Benefits Board stated in its response in 2021, that the cost of the 100 percent top-up would place an undue financial burden on the health and dental fund and recommended no changes to the current policy. (A&P 2021, p. 574-75)

The Life and Mission Agency notes that employers are not required to top-up remuneration during parental leaves. Fortunately, however, the church has adopted a policy that in effect reimburses plan members for 95 percent of their usual remuneration in addition to a \$2,000 lump sum toward the housing allowance. This benefit is very generous in comparison to plans offered by other Canadian employers. The Pension and Benefits Board was correct that the cost of reimbursing congregations for 100 percent of parental leave stipend and housing was not feasible as it would create an additional financial burden on an already underfinanced feature of the health and dental fund. The Life and Mission Agency notes that any increase to the percentage that ministers are reimbursed during parental leave would have to be extended to all members of the plan, regardless of whether they were lay or ordained. Additionally, an increase in the parental leave plan would require an increase in the premiums congregations pay. The Life and Mission Agency does not believe that an increase in fees is favoured by congregations.

Overture No. 5, 2021 noted that congregations served by a clergy couple sharing a single full-time position are currently required to pay the full cost of two health and dental plans. The overture asked that provision be made to allow congregations that call a co-pastoring clergy couple to one full-time position the option of opting out of one of the two health and dental plans. The overture also asked that the denomination provide funding through such means as Presbyterian Sharing to support some of the costs of two health and dental plans on congregations with co-pastoring clergy couples.

Presbyterian Sharing supports the mission and ministry that the church does nationally and internationally. If Presbyterian Sharing were to pay for the congregational portion of the pension and benefit costs, other basic and valued ministry initiatives would have to be curtailed or discontinued.

On the matter of providing an option for one member of a clergy couple to opt out of the pension and benefits plan, the matter is clear. The Pension and Benefits Board was correct that according to the Employment Standards Act (ESA), any employer providing a benefits plan must comply to the rules against discrimination under the ESA. The response from the Pension and Benefits Board noted that under the ESA, both members of a clergy couple sharing a single position are regarded as separate employees who are legally entitled to the same benefits. An opt-out provision could be viewed as discriminatory based on marital status under the ESA. It would also entail the loss of ability to coordinate benefits under the Group Benefits Plan (A&P 2021, p. 575). 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 ESA. The Pension and Benefits Board's recommendation that the General Assembly not grant the prayer of Overture 5 was the appropriate action.

The matters addressed in the overtures do not fall under the mandate of the Life and Mission Agency and are properly addressed by the Pension and Benefit Board. Since the church has given the responsibility for administering denominational benefit programs to the Pension and Benefits Board, any proposals for changes to existing plans and policies are best directed to the Board and decided by the General Assembly.

Both the Life and Mission Agency (Ministry and Church Vocations) and the Pension and Benefits Board are acutely aware of the financial concerns to congregations of the rising costs of ministry, especially in smaller congregations with more modest financial resources. On the other hand, we are also aware of growing pressure placed on clergy and professional church workers to assume the responsibility of voluntarily relinquishing the stipend and benefits to which they are entitled in order to ease to some extent the financial strain on congregations they love and serve. Ministers are called, trained and ordained to serve as a resource to their congregations and are, as Christ intimated, to be financially supported when exercising their calling (Matthew 10:10, Luke 10:7).

Recommendation LMA-027 (adopted, p. 26)

That the referral of the Pension and Benefits Board's response to Overtures No. 4 and No. 5, 2021 to the Life and Mission Agency by the 2021 General Assembly be answered in terms of this report.

OVERTURE NO. 52, 2021 (A&P 2021, p. 774)

Re: Drug addiction resources and counselling

Overture No. 52, 2021 asked the General Assembly to create a national working group of rural and remote congregations that would, among other things, provide information and ideas of meaningful responses that rural and remote congregations could offer people and families experiencing drug addiction issues.

In recent years, the General Assembly has given some attention to the matter of drug addiction in Canada, specifically the opioid crisis. In 2018, the General Assembly adopted a report and recommendations that asked that the Government of Canada to address the crisis by:

- approving safe consumption/injection sites as a life-saving measure in the opioid crisis,
- funding for addiction treatment services,
- mandating stronger print marketing regulations for drugs with habit forming properties, and
- providing procedures for medical professionals to register complaints with Health Canada about prescription drug print ads.

Additionally, the General Assembly affirmed Health Canada's decision that made warning stickers mandatory with all dispensed prescription opioids and the Assembly wrote to the Colleges of Physicians and Surgeons inquiring how they assess the impact of their policies and guidelines for physicians' interactions with the pharmaceutical industry. Congregations were urged to assess the need to keep a naloxone kit on church property, ensuring that staff and/or volunteers were properly trained in their administration and to assess the need for safe disposal sites on church property.

The Session of Knox, Thedford was contacted to learn more about the issues and pastoral concerns that led to the overture. In January, congregations that have experience providing community support to those who are struggling with drug addictions and those affected by the opioid crisis were asked to contact the Life and Mission Agency. An online symposium was subsequently held in the spring that would help nurture a network of congregations seeking to support individuals and families affected by drug addiction.

The Life and Mission Agency will include these important issues in the regular advocacy work it does. Additionally, emerging insights and opportunities for congregations to advocate for support in the area of drug addiction will be brought before the church.

Recommendation LMA-028 (adopted, p. 22)

That Overture No. 52, 2021 re drug addiction resources and counselling be answered in terms of the above response.

OVERTURE NO. 1, 2022 (p. 328)

Re: Review and update the Policy for Dealing with Sexual Abuse and Sexual Harassment

Overture No. 1, 2022 requests that the Policy for Dealing with Sexual Abuse and Sexual Harassment (SASH policy) be reviewed and updated to include specific safeguards for those in leadership positions who may experience sexual abuse or sexual harassment.

The first version of the SASH policy, approved in 1993 (A&P 1993, p. 325–26, 46, 51), set out general principles and definitions and established procedures to be followed by courts and agencies of the church to receive, investigate and adjudicate allegations of sexual abuse or sexual harassment. The policy cannot anticipate all aspects of every unique situation. Courts and committees of the church consult the church's staff for advice and guidance in the implementation of the policy. Normally, this approach suffices. However, occasionally a court or committee encounters an unanticipated situation sufficiently serious to warrant a revision of the policy. This happened when an increasing number of ministers were experiencing sexual abuse or sexual harassment from laypersons in their congregations. In recognition of the unique dynamics involved in such situations, the 2017 General Assembly approved a revision to the SASH policy stipulating those complaints of sexual abuse of sexual harassment made by ministers against lay members, adherents or salaried employees of the same congregation would be made directly to presbyteries rather than to sessions (A&P 2017, p. 407–10, 21). This provision, analogous to a reference from a lower court to a higher court (Book of Forms 86, 87), essentially requires the presbytery rather than the session to act as the court of jurisdiction where a minister makes a complaint against a layperson in their congregation under the SASH policy. In other words, the presbytery assumes the responsibility normally taken on by the session to investigate and adjudicate the complaint.

The overture suggests the existing SASH policy should offer more guidance to presbyteries and better protections for clergy given the unique challenges faced by a minister who makes a complaint against a layperson in their congregation. What happens where the minister and the layperson both continue to be present in the congregation after the complaint is made? How much information does the presbytery share with the session and congregation about the complaint? What actions can the presbytery take to quell rumors or handle campaigns against the minister orchestrated by the layperson who may still have considerable power or influence in the congregation? What does pastoral support for the complainant look like if the minister is the one making the complaint against a member?

The current SASH policy provides general guidance presbyteries can implement to address situations when ministers make a complaint of sexual abuse or sexual harassment against a layperson. For example, under section B.4 of the policy, the presbytery could require a layperson to take a leave of absence without prejudice from the congregation while the complaint is under investigation. This would afford the minister a measure of protection while they continue to serve in the congregation. Should the layperson's actions threaten reprisal against the minister or attempt to undermine the minister's relationship with the congregation, presbytery may contemplate a disciplinary case under our judicial process. (Book of Forms 345–80) Depending on the severity of the layperson's behaviour, presbytery may need to consider a restraining order or other legal remedy to protect the minister. Under section B.3, the presbytery would appoint a liaison to the session and congregation to provide a channel for communicating appropriate information to manage rumour and speculation. Under section B.1, the presbytery would make decisions about pastoral care provisions based on the particular circumstances. Pastoral care options for the minister making the complaint could range anywhere from assigning a qualified pastoral care provider to authorizing a short-term leave of absence. Presbyteries would decide what pastoral care would look like given each situation's uniqueness and complexity. The Life and Mission Agency (Ministry and Church Vocations) and the Clerks of Assembly are available to offer assistance and guidance where needed.

The SASH policy undergoes regular review where significant changes vetted by the denomination's legal counsel. The 1997 General Assembly authorized the Life and Mission Agency "to make minor changes for the sake of clarity and ease of reading" to the policy. (A&P 1997, p. 366, 26) The Life and Mission Agency will look at revising the policy's language in its next review.

Recommendation LMA-029 (adopted, p. 26)

That the prayer of Overture No. 1, 2022 re review and update of the Policy for Dealing with Sexual Abuse and Sexual Harassment be answered in terms of this report.

OVERTURE NO. 6, 2022 (p. 329)

Re: Amending stated supply agreement template

This overture concerns whether retired ministers serving under term-limited stated supply ministry agreements should be entitled to receive coverage under the denominational sick leave policy. The overture notes that while retired ministers are not eligible to receive long-term medical leave benefits, they are still regarded as “professional church workers” under the terms of the standard stated supply ministry agreement and are consequently entitled to some sick leave benefits. Should a retired minister on a stated supply appointment become ill and unable to fulfill their responsibilities, the congregation would be required to assume the cost of three months’ stipend and allowances and additional four months’ housing allowance. This could potentially result in significant financial hardship for the congregation. The overture requests changes to the stated supply ministry agreement template and the definition of “professional church worker” in the denominational sick leave policy to exempt retired ministers serving in presbytery-appointed stated supply positions from receiving benefits under the denomination’s sick leave policy.

A distinction should be made between the sick leave policy, a policy of the General Assembly and the Health and Dental and Group Insurance Plan provided to employee members by the insurance carrier contracted by The Presbyterian Church in Canada. The General Assembly’s sick leave policy applies to all professional church workers regardless of whether or not they are members of the Health and Dental and Group Insurance Plan. Retired ministers appointed by presbyteries to serve under the standard stated supply ministry agreement are therefore covered by the sick leave policy. However, under the Health and Dental and Group Insurance Plan, long-term disability coverage for ministers ends either at age 65 or at retirement, whichever is earlier. Retired ministers in stated supply ministry agreements who are no longer eligible for long-term disability coverage are still eligible to receive limited benefits under the sick leave policy. The relevant clause in the stated supply ministry template agreement stipulates: “In the case of the Minister’s total disability or extended illness, this Agreement will terminate as of the date the medical leave commences. The Congregation will then continue to provide stipend and all allowances for a period of three months. Housing allowance and cost of utilities only will be continued for a further four months”.

There are good reasons to maintain these sick leave benefits at a time when an increasing number of pastoral charges being served by retired clergy in stated supply appointments. Small pensions or other financial factors mean some ministers will have to continue working in retirement and they will be vulnerable to injury or illness and need sick leave coverage like those in active service. As well, most retired clergy will be older; withholding a benefit available to others under the same sick leave policy would be regarded as age discrimination under applicable human rights legislation. Stated supply appointments made by presbyteries are term-limited; our church law mandates that presbytery stated supply appointments are “for a fixed period not exceeding one year” (Book of Forms 213.2) and may be renewed annually. The current provisions in the General Assembly sick leave policy offer retired ministers in stated supply ministry agreements financial support for most of the duration of the one-year term should extended illness result in them being unable to work. This is the same provision ministers who are not retired receive, which upholds the principle that equal benefits apply to all. While the concern about financial stress this may pose for some congregations is recognized and understood, it cannot override legal and human rights requirements to provide the same benefits to all regardless of retirement status. Therefore, no change to the current sick leave policy or stated supply ministry agreement template is recommended.

Recommendation LMA-030 (adopted, p. 26)

That for the above reasons, the prayer of Overture No. 6, 2022 re amending stated supply agreement template not be granted.

MINISTRY AND CHURCH VOCATIONS

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception reviews applications of Presbyterian Church in Canada certified candidates for ministry with three types of educational backgrounds: mature students lacking a university undergraduate degree, diaconal ministers seeking ordination to the Ministry of Word and Sacraments and graduates of non-Presbyterian Church in Canada theological colleges. It is also the committee's responsibility to review the applications of ministers from other denominations who wish to work within this branch of the church.

The guidelines the committee uses in reviewing applications are found at p. 10–11 in the Terms of Reference for Standing Committees. 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 Ministries is a general Arts or equivalent university undergraduate degree followed by the Master of Divinity degree and the diploma of a college of The Presbyterian Church in Canada. This standard is used as a benchmark in recommending the educational assignments for applicants to the Committee on Education and Reception, upon approval of their application. While the educational requirements outlined below are given in terms of full-time study, the equivalent amount of part-time study is also possible.

Certified candidates for ministry between the ages of 35 and 59 years who lack a university undergraduate degree, upon approval of their application, may be assigned a General Assembly Special Course. Their life experience is counted towards their Arts studies, reducing their undergraduate studies from a full three-year degree to either one or two years of Arts, depending on their age. The Arts studies must be completed with a minimum of a B average. These are followed by three years of theology in the M.Div. program of a college of The Presbyterian Church in Canada (fulfilling most of the requirements of the M.Div., but not always qualifying to receive the degree). Certified candidates younger than 35 years of age are ineligible for a General Assembly Special Course; they are required to complete a university undergraduate degree before entering M.Div. studies.

Certified candidates for ministry with M.Div. degrees (with a minimum B average) from theological colleges outside The Presbyterian Church in Canada (following the prerequisite university undergraduate degree), upon approval of their application, are assigned theological study in a Presbyterian Church in Canada college. Graduates of theological colleges affiliated with Reformed churches are typically assigned one semester plus a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. Graduates of other theological colleges are normally assigned two semesters at one of the colleges of The Presbyterian Church in Canada, with courses to include a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. Candidates for ministry in this category of application must have been members of a congregation of The Presbyterian Church in Canada for at least the two years preceding their application.

Ordained ministers and candidates certified for ordination in other Reformed churches, upon approval of their application, are typically assigned examinations in Presbyterian Church in Canada history and The Presbyterian Church in Canada government. Normally receiving presbyteries may tutor and examine such ministers using local resources or may require them to study at one of our denominational colleges. Ordained ministers and candidates certified for ordination in all other churches, upon approval of their application, are typically assigned two semesters of study at one of the colleges of this church, with courses to include a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

CASES IN WHICH ACTION HAS BEEN COMPLETED

Special Course Candidates, Certified for Ordination by Presbyteries as Shown

1. Thomas S. Mason, Presbytery of Algoma and North Bay

Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown

1. Sanghun (Steven) Yoon, Presbytery of West Toronto

Ministers of Other Churches, Received by Presbyteries as Shown

1. Stephen Rothery, Presbytery of Brampton

Ministers of Reformed Churches, Received by Presbyteries as Shown

1. Susan Brasier, Presbytery of New Brunswick
2. Oliver Ndula, Presbytery of Montreal
3. Prudence Neba, Presbytery of Montreal
4. Nigel Parker, Presbytery of Quebec
5. Dick Eric van Dorsten, Presbytery of Lambton-West Middlesex

CASES IN PROGRESS

Special Course Candidates

1. Okelo Aballa, Presbytery of Calgary-Macleod
Continuing studies in Arts
2. Shirley Carlton, Presbytery of Westminster
Continuing studies in theology
3. Istvan C. Farkas, Presbytery of Hamilton
Not studying
4. Sandrah Mashingaidze, Presbytery of Pickering
Completed studies
5. Christina McCarthy, Presbytery of Hamilton
Continuing studies in Arts
6. Clifford Smith, Presbytery of West Toronto
Continuing studies in Arts

Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Sonia Brulé, Presbytery of London
Completed studies
2. Chris Clements, Presbytery Waterloo-Wellington
Studies on hold
3. Jay (Hao Chieh) Liang, Presbytery East Toronto
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. Sung Yeol Jung, Presbytery of Western Han-Ca
No information
2. Chanil Lee, Presbytery Westminster
Completed studies
3. Brian McGuffin, Presbytery Essex-Kent
Continuing studies in theology
4. Lawrence Muvunzi, Zimbabwe
Studies on hold
5. Moheb Nasr, Presbytery of Winnipeg
No information
6. Cornelius Coenraad (Louis) Scheepers, South Africa
No information
7. Naggie Sterling, Jamaica
Completed studies

Ministers of Reformed Churches Applying for Eligibility for Reception

1. Jaeho Huh, South Korea
Completed studies
2. Emmanuel Mote-Ndasah, Germany
No information
3. Seongduk Nam, Presbytery of Western Han-Ca
No information
4. Johannes Ries, South Africa
No information
5. Travis Webster, USA
No information
6. Christiaan Wynand du Preez, South Africa
No information
7. MyungKyu Yang, Presbytery of Western Han-Ca
No information
8. Shun-Chieh (Joseph) Yang, Taiwan
No information

CASES TO BE DROPPED

Recommendation LMA-031 (adopted, p. 22)

That the cases of Nam Sun Choi, Mario Gundayao, Kye Won Lee, Joey Rugay and Johan van den Heever be dropped.

NEW APPLICATIONS

Special Course Candidates

1. Frederick Apraku, Presbytery of West Toronto

Recommendation LMA-032 (adopted, p. 22)

In light of his previous education and experience in the church, that Frederick Apraku be assigned five semester courses in Arts and 30 semester courses 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. Calvin Burt, Presbytery of Halifax & Lunenburg

Recommendation LMA-033 (adopted, p. 22)

That permission be granted to the Presbytery of Halifax & Lunenburg to examine Calvin Burt for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 10, 2022 and subject to the successful completion of two semester courses of theological education at one of the colleges of The Presbyterian Church in Canada, with areas of study to include 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.

2. Whitney Canning, Presbytery of Halifax & Lunenburg

Recommendation LMA-034 (adopted, p. 22)

That permission be granted to the Presbytery of Halifax & Lunenburg to examine Whitney Canning for certification for ordination, subject to no competent objections being raised by a presbytery of this church by February 27, 2022 and subject to the successful completion of two semester courses of theological education at one of the colleges of The Presbyterian Church in Canada, with areas of study to include advanced preaching, 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.

3. Elizabeth MacLeod, Presbytery of London

Recommendation LMA-035 (adopted, p. 22)

That the application of Elizabeth MacLeod for eligibility for examination for certification for ordination not be approved.

4. Daniel Surya, Presbytery of Western Han-Ca

Recommendation LMA-036 (adopted, p. 22)

That permission be granted to the Presbytery of Western Han-Ca to examine Daniel Surya for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 10, 2022 and subject to the successful completion of two semester courses of theological education at one of the colleges of The Presbyterian Church in Canada, with areas of study to include 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 Other Churches Applying for Eligibility for Reception

1. Jae Woong Park, Presbytery of Paris

Recommendation LMA-037 (adopted, p. 22)

That the Rev. Jae Woong Park be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by July 10, 2022 and subject to the successful completion of two semester courses in theological education at one of the colleges of The Presbyterian Church in Canada, with areas of study to include 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.

2. Arthur Surjadi, Presbytery of Westminster

Recommendation LMA-038 (adopted, p. 22)

That the Rev. Arthur Surjadi be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by July 10, 2022 and subject to the successful completion of two semester courses in theological education at one of the colleges of The Presbyterian Church in Canada, with areas of study to include 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, 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. Esther Acolatse, USA
2. Madalitso Banda, Zambia

3. Stefan Botha, South Africa
4. Bien Yi-Hsun Chung, USA
5. Jonathan (Tae Wook) Kwon, Presbytery of Westminster
6. Warren Muller, South Africa
7. Ernest van Eck, South Africa

Committee on Education and Reception

The Rev. Dr. Emily Bisset, Ms. Sandra Cameron-Evans, Ms. Jennifer De Combe, the Rev. Dr. Roland De Vries, the Rev. Dr. Kay Diviney (co-convener), Mr. Aubrey Hawton, the Rev. Dr. Joon Ki Kim, the Rev. Dr. Stuart Macdonald, Ms. Donna McIlveen, Ms. Anne Phillips (co-convener), the Rev. Tim Purvis (secretary), the Rev. Rebecca Simpson, Ms. Donna Wilkinson.

Cindy Stephenson
Convener

Ian Ross-McDonald
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 147th 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 pandemic challenges impacted all of us in 2021. But the ministry and mission of Crieff Hills continued, albeit altered in significant ways.

We would like to highlight the work, and the changes, that have taken place this year.

GENEROSITY

The faithful support of individuals, congregation, presbyteries and The Presbyterian Church in Canada has been inspiring. Their gifts allowed Crieff Hills to continue its work through a very trying time. We are blessed and grateful.

Many government programs and other grants were also accessed during the year and were very helpful.

LEADERSHIP AND STAFF

The faithful, committed leadership of the Rev. Dr. Kristine O'Brien and her staff continued. Staffing had to be reduced initially for financial reasons but as time went on more staff were engaged and a new team has been built. A Canada Summer Jobs grant resulted in an amazing crew of five young people working on the farm and landscaping and a number of skilled volunteers offered assistance with outdoor projects.

PROPERTY

A new facility manager is leading a renewal of our trails, buildings and outbuildings, including a renovation of the historic Dove House (complete in 2022). Farm animals (chickens, quail and Soay sheep) have been added, the vegetable gardens and beehives have expanded and maple syrup is now being produced.

PROGRAM

Despite the pandemic limits, we hosted a surprising number of events including 18 frontline workers on private retreats, a small Women's Retreat and a series of Soulful Saturday outdoor workshops. A new Intentional Community is growing with an online book club, neighbourhood bonfires and in-residence program in Ruth House. There were three very joyful weddings on site

(with more planned for 2022) and a large number of guests who came for day or overnight visits seeking rest amid God's creation.

MISSION, VISION AND VALUES

We have a team working on what the future may hold for Crieff Hills, and where God is leading this organization.

We ask for your prayers and support, as we seek to discern God's will moving forward, serving God's church.

Mark McLennan
Convener

NATIONAL INDIGENOUS MINISTRIES COUNCIL

To the Venerable, the 147th General Assembly:

The National Indigenous Ministries Council (NIMC) is pleased that the General Assembly approved our Council as a standing committee at the General Assembly in 2021.

We submit our first report in light of the atrocities against Indigenous peoples through colonial assimilation of church and government and in light of the Confession of The Presbyterian Church in Canada with respect to encouraging the government to ban important spiritual practices through which Indigenous peoples experience the presence of the Creator God. The report also notes as context The Presbyterian Church in Canada's part in the residential school system and the revelation of children's bodies found at sites of former "Indian" residential schools across Canada. These schools were part of a larger system of colonialism which included other forms of atrocious assimilation methods such as Day Schools, the 60s Scoop, the foster care system and Indian Act legislation that controlled every aspect of Indigenous life. The intergenerational impacts of colonialism, and calls to address them, have been highlighted in the recent findings of the National Inquiry into Missing and Murdered Indigenous Women and Girls and the Truth and Reconciliation Commission's Calls to Action.

In light of all these things, this report names the following needs: the need for more Indigenous people to be represented in The Presbyterian Church in Canada; the need to reconcile Indigenous wisdom and spirituality with the Christian faith; the need to speak against Indigenous-specific racism, hate and violence; the need for sustained funding to enable healing for Indigenous people and the need to reconcile the church's broken relationship with God and Indigenous people.

THE CHURCH NEEDS MORE INDIGENOUS LEADERSHIP

The Presbyterian Church in Canada currently has three ordained Indigenous Presbyterian ministers and five of its nine Indigenous ministries are led by Indigenous leaders. Having more ordained and lay Indigenous leadership within The Presbyterian Church in Canada is vital and we encourage the church to consider means to more fully enable such leadership.

THE CHURCH NEEDS TO CONTINUE ACKNOWLEDGING THE HARMS OF COLONIALISM AND WORK TO REPAIR IT

From his Native American perspective, late author/theologian, Richard Twiss stated that one of the primary reasons for the absence of Native people in North American churches today is the atrocities committed against them in the name of Christianity. In Canada, colonial assimilation through the total rejection of Indigenous culture and spirituality has been the greatest atrocity against Indigenous people. In its 1994 Confession before God and Indigenous People, The Presbyterian Church in Canada confessed to encouraging the government to ban important spiritual practices through which Indigenous peoples experience the presence of the Creator God. Colonial assimilation is an atrocity against Indigenous people which continues to be passed on to new generations and new Canadians. Early missionaries did not discern how the Holy Spirit was present in the cultures and worldviews of pre-colonized Indigenous people. In spite of its theological doctrines, which demand love and patience, the church failed in its mission by not listening to the beauty of God through Indigenous people and their cultures. Furthermore, Indigenous people were forced to shed their identity, complete with languages and cultures. Taking the children meant taking away their hope for the future and complete devastation. In the

meantime, other nations have adopted Christianity and expressed their faith in ways that included their culture and language.

Yet some Indigenous people have become followers of Jesus Christ and a few are Presbyterian. In the spirit of true reconciliation, it is important to provide opportunities for listening to Indigenous people, including elders while they are still here. As one example, at Hummingbird Ministries, in 2012, 2014 and 2016, a series of Indigenous Wisdom conferences were held in Vancouver. Guest speakers included Indigenous theologians, Presbyterian theologians and Indigenous elders who shared their peoples' stories in their original Indigenous languages. Appeals for the conference included an evangelical Christian community who believed that "Indigenous spirituality enhances the Christian faith". Indigenous wisdom and worldview could benefit all humanity in many respects. The Presbyterian Church in Canada's willingness to engage in dialogue on this topic and to provide resources for conferences and workshops could take us far towards reconciliation by changing the attitude and treatment of Indigenous people in Canada.

THERE IS A NEED FOR SUSTAINED FUNDING

It is important to speak to the need for sustained funding, including for reconnecting with culture and language as laid out in the Truth and Reconciliation Committee's Calls to Action. Indigenous languages taken from Indigenous people through colonial instruments such as the Doctrine of Discovery need to be restored. As Indigenous wisdom is embedded in Indigenous languages, we name a particular need for:

- Funding for the restoration of Indigenous languages and the preservation of Indigenous people's traditional stories.
- Funding for learning opportunities for the preservation and transmission of cultural and spiritual teachings, such as the eight Star-blanket teachings which include the stages of life and the care of children. Only one elder has been found who knows these teachings.
- Funding for learning healing concepts of Indigenous ceremonies such as how to sustain peace of mind and inner joy by restoring balance to the mind, body, soul and spirit.
- Funding for Indigenous wisdom concerning human nature, the science of relationships, stewardship of the land, and the reconciling of Indigenous wisdom with science and Christianity.
- Funding to pay Indigenous language speakers to translate church documents deemed important by the NIMC.

THERE IS A NEED FOR ADVOCACY AGAINST SYSTEMIC RACISM TARGETING INDIGENOUS PEOPLE

It is important that the church continue to promote awareness of and advocate against Indigenous-specific racism resulting in missing and murdered Indigenous people and other forms of hate and violence against Indigenous people. In spite of the National Inquiry into Missing and Murdered Indigenous Women and Girls, Indigenous women and girls continue to go missing. And over 600 Indigenous men and boys have gone missing or been murdered in Canada since 1974.¹ (Aboriginal People's Television Network report, February 2022).

Indigenous people continue to be targeted by colonial systems with deadly results. The work of reconciliation is necessary to address the life and death nature of the ongoing impacts of intergenerational trauma from residential schools (youth suicides) and the ongoing trauma of oppressive legislation of Indigenous lands (cancer due to fracking and oil spills). Industry and profit are given priority over the safety of Indigenous people and their lands and water sources. It is part of the call of the church's calling to be engaged in such justice matters.

Recommendation NIM-001 (adopted, p. 19)

That the National Indigenous Ministries Council work on a statement of faith relevant to today, in consultation with the Church Doctrine Committee.

Footnote

1. Brittany Guyot, "At Least 600 Indigenous Men in Canada have been Murdered or Missing since 1974 investigation shows" February 4, 2022, ATPN news aptnnews.ca.

COMMITTEE TO NOMINATE STANDING COMMITTEES

To the Venerable, the 147th General Assembly:

Now there are varieties of gifts but the same Spirit; and there are varieties of services but the same Lord; and there are varieties of activities but it is the same God who activates all of them in everyone....For just as the body is one and has many members and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit. (1 Corinthians 12: 4–5, 12)

The Committee to Nominate the Standing Committees of General Assembly has had the privilege of viewing the variety of gifts, services and talents which people bring when they agree to sit on one of these committees. In its work of preparing and presenting to the General Assembly a slate of names for membership on each of its standing committees, the Committee to Nominate was impressed by and grateful for the willingness of so many members to share their gifts and serve Christ through the church at the national level. We are struck by the rich diversity of skills, backgrounds, perspectives and experience within our denomination. We trust that in this diversity and in the discernment of the Committee to Nominate and the General Assembly, the gifts of the Spirit are made manifest for the common good.

With the terms of reference for the Committee to Nominate as a guide, we endeavoured to complete the slate of committees to the best of our ability with the discernment of skills and gifts of those whose nominations came before us. We were aided in our work by the nominations offered by courts and committees, for which we were grateful. All members of The Presbyterian Church in Canada are encouraged each year to think of those they know who might serve on these various committees so that God is glorified and the work of Christ continues.

STANDING COMMITTEES OF THE GENERAL ASSEMBLY FOR 2022–2023

This year, the Committee to Nominate Standing Committees received nominations from sessions, presbyteries and standing committees. Members whose first term concludes with this General Assembly and who are eligible 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 11 presbyteries submitted names. Three sessions also submitted names. The committee considered all the nominations and reappointments at its spring meeting in late March. 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 Roman numeral (I or II) notes whether it is within the first or second three-year term. New nominations for 2022–2023 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 an ex-officio member of all the Assembly standing committees (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
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
2022–2023	(I)	Mr. Charles Greaves, Albert Bridge, NS (for 1 year)
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
2019–2025	(II)	Rev. Cherie A. Inksetter, St. Catharines, ON (convener) **
2019–2025	(II)	Mr. Peter A. Kinch, Toronto, ON **
2022–2025	(I)	Rev. Daniel W. Cho, Toronto, ON

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

Years		Name and Presbytery
2020–2023	(I)	Ms. Brenda Butler, New Glasgow, NS (Pictou)
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)
2022–2025	(I)	Rev. Bartholomew Alexander, Howick, PQ (Montreal)
2022–2025	(I)	Ms. Martha Ferguson, Saskatoon, SK (Northern Saskatoon)
2022–2025	(I)	Rev. John D. Johnston, Arnprior, ON (Lanark & Renfrew)
2022–2025	(I)	Mr. Patrick O'Brien, Puslinch, ON (Waterloo-Wellington)

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

Years		Name
2021–2023	(II)	Ms. Lela Burt, London, 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
2019–2025	(II)	Rev. Jeremy Bellsmith, Nanaimo, BC **
2019–2025	(II)	Rev. Bradford E. Blaikie, Summerside, PE **
2022–2025	(I)	Rev. Dr. Mark A. Tremblay, Calgary, AB
2022–2025	(I)	Rev. Dr. J. Andrew Fullerton, London, ON

Ex-officio – 3 members

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

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years		Name
2017–2023	(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
2019–2025	(II)	Rev. H. Kenneth Stright, West Petpeswick, NS **
2022–2025	(I)	Dr. Heather Bryant, Calgary, AB

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
2020–2023	(I)	Rev. Dr. M. Beth McCutcheon, Toronto, ON
2022–2023	(II)	Mr. Alexander Herd, Richmond Hill, ON (for 1 year)
2018–2024	(II)	Rev. Jennifer L. Geddes, Comox, BC
2018–2024	(II)	Rev. Geoffrey M. Ross, Brampton, ON (convener)
2019–2025	(II)	Mr. David Mawhinney, Sackville, NB **
2019–2025	(II)	Rev. Janet Taylor, Edmonton, AB **

By Correspondence

8 synod conveners

Ex-officio – 6 members

Professor of History, Knox College
 Professor of History, The Presbyterian College
 Professor of History, Vancouver School of Theology
 Archivist/Records Administrator
 Assistant Archivist
 Curator and Convener of Presbyterian Heritage Centre

INTERNATIONAL AFFAIRS COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years		Name
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
2022–2025	(I)	Rev. Jin Woo Kim, Calgary, AB
2022–2025	(I)	Rev. Monika Berezki-Farkas, Cambridge, 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; one of whom is Indigenous)**

Years		Name
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
2020–2023	(I)	Rev. Amanda Currie, Regina, SK
2021–2024	(I)	Mr. John Barrett, Charlottetown, PE
2021–2024	(I)	Ms. Yvonne Bearbull, Kenora, ON (National Indigenous Ministries Council)
2021–2024	(I)	Ms. Sue Senior, Waterloo, ON
2022–2024	(I)	Rev. Nicole Reid, Dunnville, ON (for 2 years)
2019–2025	(II)	Ms. Donna McIlveen, Johnstown, ON (convener) **
2022–2025	(I)	Ms. Karen Abboud, Ottawa, ON
2022–2025	(I)	Mr. Kirk Dunn, Toronto, ON
2022–2025	(I)	Mr. Brian Neilson, Sackville, NB

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
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
2022–2023	(I)	Ms. Kim Oliver, Toronto, ON (for 1 year)
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
2019–2025	(II)	Ms. Jessica Foy, Hamilton, ON **
2019–2025	(II)	Mr. Michael Lemiski, Mississauga, ON **
2019–2025	(II)	Rev. Mark R. McLennan, Woodstock, ON (convener) **
2022–2025	(I)	Mr. Steven Marsh, Cambridge, ON

NATIONAL INDIGENOUS MINISTRIES COUNCIL**2 Members (3 year term, option for 2nd term)**

Years		Name
2022–2025	(I)	Mr. John Carr, Vancouver, BC
2022–2025	(I)	Ms. Cathy Lindsay, Kenora, ON

Ex-Officio – 1 representative and director/minister from each Indigenous Ministries

Cedar Tree Ministries

Edmonton Urban Native Ministry

Hummingbird Ministries

Mistawasis Memorial Church

Kenora Fellowship Centre

Nazko & Area Dakelh Outreach – Cariboo Region
 Place of Hope Indigenous Church
 Saskatoon Native Circle Ministry
 Winnipeg Inner City Missions

COMMITTEE TO NOMINATE STANDING COMMITTEES

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

Years	Name and Synod
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)
2022–2025	Rev. Donna Hagen, Saskatoon, SK (Saskatchewan)
2022–2025	Mr. John Chik, Calgary, AB (Alberta and the Northwest)
2022–2025	Rev. Alfred H.S. Lee, Pitt Meadows, BC (British Columbia)

PENSION AND BENEFITS BOARD

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

Years	Name
2017–2023 (II)	Rev. Corrie Stewart, North River Bridge, NS (convener)
2018–2023 (I)	Rev. Harry J. Currie, Edmonton, AB
2021–2023 (I)	Ms. Joanne Stewart, Toronto, ON
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
2019–2025 (II)	Mr. Dan Philips, Calgary, AB **
2019–2025 (II)	Mr. J.C. Mackenzie (Mac) Smith, Toronto, ON **
2022–2025 (I)	Rev. Gregory Dickson, New Glasgow, NS

Ex-officio – 2 members

Chief Financial Officer/Treasurer
 Convener of Trustee Board or alternate

TRUSTEE BOARD

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

Years	Name
2017–2023	Dr. Margaret Ogilvie, Ottawa, ON
2018–2024	Ms. Lori Ransom, Toronto, ON
2019–2025	Rev. Peter Bush, Fergus, ON (convener)
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
2022–2028	Rev. E. Brooke Ashfield, Waterloo, ON
2022–2028	Mr. William B. Collier, Ajax, ON
2022–2028	Mr. Murray MacDonald, Stillwater Lake, NS
2022–2028	Ms. Helen Anderson, Vancouver, BC

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
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
2019–2025	(II)	Ms. Gifty Amofa, Brampton, ON **
2019–2025	(II)	Mr. Garth Low, Toronto, ON **
2022–2025	(I)	Dr. Candace Grant, Toronto, ON
2022–2025	(I)	Mr. Kenneth W. Campbell, Toronto, ON
2022–2025	(I)	Rev. Simon Park, 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 (3 year term, option for 2nd term)**

Years		Name
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
2021–2023	(I)	Dr. Robert Bracewell, Montreal, QC
2021–2024	(I)	Mr. Nelson Cheung, Montreal, QC
2021–2024	(I)	Rev. Samar Kandalaf, Kemptville, ON
2021–2024	(I)	Rev. Linda Park, Lindsay, ON
2021–2024	(I)	Rev. Douglas H. Rollwage, Charlottetown, PE
2019–2025	(II)	Rev. Katharine Burgess, Quebec City, QC **
2019–2025	(II)	Dr. Marilyn Scott, Vaudreuil-Dorion, QC **

2022–2025 (I) Rev. Dr. David Clark, London, ON
2022–2025 (I) Ms. Rose Mbenoun, 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 (3 year term, option for 2nd term)

Years		Name
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
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
2019–2025	(II)	Rev. Gwen D.T. Brown, Vernon, BC **
2019–2025	(II)	Dr. Victor Ling, Vancouver, BC **
2019–2025	(II)	Mr. Ron Zapp, New Westminster, BC **
2022–2025	(I)	Mr. Tim Herron, Thornhill, ON

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. 44)

That the above be the membership of the standing committees of the General Assembly for 2022–2023.

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 term. 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. 44)

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

Committee to Nominate Standing Committee Retiring Members

Members of the Committee to Nominate Standing Committees serve only for a three year term. The membership term for Margaret Peacock, Synod of British Columbia, Nancy Cocks, Synod of Alberta and the Northwest and Spencer Hanson, Synod of Saskatchewan, conclude with this Assembly. Each of them shared their knowledge of the church and offered guidance as they fulfilled the responsibilities of this committee. We are grateful for their dedicated service over these past three years.

2023 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 be considered to serve on the Assembly’s standing committees. Our standing committees are strengthened by the diversity of age, gender, ethnicity, work and life experiences and gifts for ministry and mission.

The submission deadline for the 2023 nominations from sessions, presbyteries, synods and standing committees will be February 28, 2023.

Charlene Wilson
Convener

NOMINATIONS

To the Venerable, the 147th General Assembly:

MODERATOR OF THE 2022 GENERAL ASSEMBLY

Nominee

The Rev. Dr. Robert N. Faris

The Rev. James T. Hurd

The Rev. Stephen Kendall

Presbytery

East Toronto, Brampton, Barrie, Waterloo-Wellington,
Hamilton, Niagara, London, Huron-Perth,
Edmonton-Lakeland

Montreal

Pickering

PRINCIPAL CLERK OF THE ASSEMBLY

Nominee

The Rev. W. Alexander Bisset

The Rev. Amanda Currie

The Rev. Cherie A. Inksetter

The Rev. Victor S.J. Kim

The Rev. Donald G.A. Muir

The Rev. Ian A. Ross-McDonald

Presbytery

Seaway-Glengarry, East Toronto, Pickering

Halifax & Lunenburg, East Toronto

Ottawa, Brampton, Barrie, Waterloo-Wellington,
Huron-Perth, Winnipeg

Calgary-Macleod

Halifax & Lunenburg, Prince Edward Island, Pickering,
Grey-Bruce-Maitland

Pictou, Prince Edward Island, East Toronto, Calgary-Macleod

PRINCIPAL OF KNOX COLLEGE

Nominee

The Rev. Dr. Richard Topping

The Rev. Dr. Daniel Scott

Presbytery

Pictou, Halifax-Lunenburg, East Toronto

East Toronto

PENSION AND BENEFITS BOARD

To the Venerable, the 147th 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 2021 and March 2022. 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

2021

April The Rev. David W. Hooper
 The Rev. Seung Deok Jeon
 Ms. Diana L. Kellington
 The Rev. Elias Morales
 The Rev. Marc-Henri Vidal

July

The Rev. Cheryl MacFadyen
The Rev. I. Scott Sinclair
Dr. Nam Soon Song

August

Mr. Sali Hida
The Rev. Janice L. MacInnes

May	The Rev. Wes Chen-yii Chang The Rev. Richard W. Frotten The Rev. Garfield G. Havemann Mrs. Frances A. Sullivan	September	The Rev. Dr. Patricia Dutcher-Walls The Rev. Vicki L. Homes The Rev. Charles R. McNeil The Rev. Virginia P. Taylor-Head
June	The Rev. Barbara J. Fotheringham Mrs. Barbara A. Vickers	October	Ms. Jeannette L. Getty Dr. Myung-Gi Kim
July	Ms. Gail S. Allan The Rev. Otto H. Grosskopf The Rev. Dr. Andrew Human The Rev. Hugh N. Jack	December	The Rev. Sandra G. Copland The Rev. Mary Eluned Hughes The Rev. A. Harvey Self Mr. Robert C. Shropshire

2022

January	Mr. Robert H. Adams The Rev. Barbara Alston The Rev. Corey W. Ball The Rev. Anthon Bouw The Rev. J. Wes Denyer The Rev. Sung-Hwan Jang Mr. James S. Mason The Rev. Donald P. J. McCallum The Rev. Barbara Molengraaf The Rev. Robert B. Sim	January	The Rev. Larry B. Skinner
		February	The Rev. Lincoln Bryant Mr. James Burgess Mr. Richard E. Cotter The Rev. Jeanie Soonrye Lee The Rev. Duncan J. Jeffrey The Rev. Clayton Kuhn
		March	The Rev. Tom T. Cunningham The Rev. Margaret A. Reid The Rev. Robert H. Wilson
		April	

Pensioners Deceased

2021

Jan. 2	Mrs. Hazel M. MacNeill	June 28	The Rev. Robert C. Spencer
Mar. 7	Ms. Sophie Kwan	July 1	The Rev. M. Dianne Ollerenshaw
Mar. 16	The Rev. Jean Patricia Hanna	July 8	Mrs. Ledelina Santiago
Mar. 21	Mrs. Kathleen G. MacNeill	July 17	The Rev. Richard J. Gillanders
Mar. 23	Mrs. Alice J. Allen	July 17	The Rev. Dr. Cedric C. Pettigrew
Mar. 24	The Rev. Dr. J. Stanley Cox	Aug. 4	Mrs. Edna M. Reside
Mar. 25	The Rev. David Stewart	Sept. 2	Mrs. M. Marguerite Fish
Apr. 2	Mrs. Eleanor F. Nicol	Sept. 14	The Rev. Charles F. Boyd
Apr. 5	The Rev. James T. McVeigh	Sept. 21	Mrs. Joycelyn H. MacKay
May 1	The Rev. Lawrence D. Hankinson	Oct. 8	Mrs. Greta McGowan
May 2	The Rev. James D. Skinner	Oct. 9	Mrs. Carol Isaac
May 6	Mrs. Priscilla Ramsay	Oct. 10	The Rev. William W. Baird
May 9	The Rev. Joseph Pungur	Oct. 16	The Rev. Dr. Lorna G. Hillian
May 15	Mr. Brian Clark	Nov. 30	The Rev. Victor Jamieson
June 2	Mrs. Flora C. Anderson	Dec. 1	Ms. Marjorie G. Durnan
June 5	Mrs. Nan Budding	Dec. 9	The Rev. Robert M. Shaw
June 25	Ms. Jessie Gray		

2022

Jan. 9	The Rev. Dr. S. Wayne Dawes	Feb. 5	Ms. Lenke O. Herrod
Jan. 9	Mrs. Ria Kutcher-Gyra	Feb. 7	Ms. Valerie M. Dunn
Jan. 24	Mrs. Helen E. Humphreys	Feb. 23	Mrs. Phyllis G. Graham
Jan. 29	Mrs. Agnes V.L. Manthorpe	Mar. 8	Mrs. Marian E. Lefevre
Feb. 1	The Rev. Samuel J. Stewart		

Active Members Deceased

2021

Aug. 7	The Rev. Janine A. Dekker	Oct. 7	The Rev. Marian E. Raynard
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Recommendation PAB-001 (adopted, p. 45)

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 August 31, 2021

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 December 31, 2019.

In consultation with our actuaries, the board opted to file a formal valuation report as at August 31, 2021 which allowed the pension plan the opportunity to secure a surplus position on a solvency funding basis. In addition, the updated valuation report will minimize the church’s Pension Benefit Guarantee Fund (PBGF) assessments for 2021, 2022 and 2023.

The following table shows the going concern and solvency (wind-up) position of the pension plan as at December 31, 2021, with comparative information as at December 31, 2019 and August 31, 2021, the date of the last filed actuarial valuation.

Comparative Valuations as at December 31, 2019 and August 31, 2021 and Pension Plan Financial Status as at December 31, 2021

	Dec. 31, 2019 (filed)	Aug. 31, 2021 (filed)	Dec. 31, 2021
Going Concern Position			
Surplus	\$35,200	\$61,791	\$65,500
Wind-up Position			
(Deficit)/Surplus	\$(23,600)	\$13,321	\$26,300
Wind-up funded ratio	92.8%	104.0%	108.1%
(all amounts shown in thousands)			

The going concern funded status of the plan improved substantially from the December 31, 2019 to the August 31, 2021 valuation with the largest source of increase coming from positive investment experience on a smoothed asset basis offset by the provision for adverse deviations (PfAD), mainly due to the decrease in long-term bond yields. The solvency (wind-up) position of the plan improved significantly between the December 31, 2019 valuation and the August 31, 2021 valuation, with the plan moving into a solvency surplus position for the first time since 2007.

Financial Monitoring of the Pension Plan

The financial position of the pension plan is monitored on a quarterly basis. The next actuarial valuation must be prepared as of a date no later than August 31, 2024.

COST OF LIVING INCREASES

The Pension and Benefits Board seeks to enhance the incomes of pensioners by providing cost of living increases in pensions whenever possible. Legislation requires a pension fund to be in a solvency surplus position to grant a cost of living increase, as such the last cost of living increase was granted in 2008 for pensions in pay as of January 1, 2007.

As of the latest filed actuarial valuation as at August 31, 2021, the pension plan is in a solvency surplus position with a surplus of \$13,321,000. The Pension and Benefits Board is proposing that half of the surplus be used to increase pensions in pay for at least one year and the balance carried forward to maintain a strengthened funding position and protect against market volatility.

Given that cost of living increases have not been provided to retirees for a number of years, and in an effort to achieve fairness, it was agreed that the percentage of increase be paid on a scale with the highest increase applied to those who had pensions in payment for the longest period of time.

In consultation with our actuaries, the Pension and Benefits Board proposes a cost-of-living increase to pensions in pay for at least one year as at January 1, 2023, according to the following scale:

Pension Payment Start Date	Percentage Increase to Pension
On or before Jan. 1, 2008	6.1%
Feb. 1, 2008 to Jan. 1, 2009	5.6%
Feb. 1, 2009 to Jan. 1, 2010	5.0%
Feb. 1, 2010 to Jan. 1, 2011	5.0%
Feb. 1, 2011 to Jan. 1, 2012	4.5%
Feb. 1, 2012 to Jan. 1, 2013	3.9%
Feb. 1, 2013 to Jan. 1, 2014	3.5%
Feb. 1, 2014 to Jan. 1, 2015	3.3%
Feb. 1, 2015 to Jan. 1, 2016	2.8%
Feb. 1, 2016 to Jan. 1, 2017	2.6%
Feb. 1, 2017 to Jan. 1, 2018	2.3%
Feb. 1, 2018 to Jan. 1, 2019	1.9%
Feb. 1, 2019 to Jan. 1, 2020	1.4%
Feb. 1, 2020 to Jan. 1, 2021	0.9%
Feb. 1, 2020 to Jan. 1, 2022	0.8%
After Jan. 1, 2022	0%

Recommendation PAB-002 (adopted, p. 45)

That the increases to pensions in payment for at least one year as of January 1, 2023 be granted according to the above scale.

PENSION PLAN CONTRIBUTION RATE REDUCTIONS

As reported last year, the updated analysis of the Asset Liability Management Study confirmed that the plan had a contribution sufficiency and was therefore able to sustain a reduction in contributions. Further to that, the most recent actuarial valuation shows that the contributions to the pension plan remain sufficient enough such that the plan is able to sustain further contribution rate reductions while continuing to maintain a high contribution sufficiency. As such, the Pension and Benefits Board, in consultation with our actuaries, determined that the pension plan could sustain a reduction in contributions effective January 1, 2023 to 7.5 percent of pensionable income for member contributions, 4.0 percent of dollar base for congregational assessments and 10.5 percent of pensionable income for employer contributions.

Recommendation PAB-003 (adopted, p. 45)

That effective January 1, 2023, the member pension contribution rate be reduced to 7.5 percent of pensionable income, the pension plan congregational assessment rate be reduced to 4.0 percent of dollar base and the employer contribution rate be reduced to 10.5 percent of pensionable income.

PENSION PLAN CONSTITUTION

Amendments to the Constitution effective January 1, 2023

In accordance with Recommendations PAB-002 and PAB-003 above, 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%
2022	8.0%
after 2022	7.5%

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%
2022	4.5%
after 2022	4.0%

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;
- (f) 11% of the Pensionable Income of the Member while the Member is in Pensionable Service during all or part of 2022; and
- (g) 10.5% 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 2022.

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.

Section 1 of the Appendix is deleted and replaced with the following:

The pension increases under Section 8.5 approved by the General Assembly on and after January 1, 1988 are as follows:

Percentage of pension increase payable to:

	Retired Members	Deferred Paid Up Members	Spouses and Children of Deceased Members
January 1, 1988	12%	12%	18%
January 1, 1990	10%	10%	10%
January 1, 1993			
Based on Member year of retirement:			
1992	1.0%		
1991	2.2%		
1990	8.2%		
1989	10.8%		
1988	12.8%		
1987	14.8%		

1986	16.8%
1985	18.8%
1984	20.8%
1983	22.8%
1982	24.8%
1981	26.8%
1980	28.8%

Percentage of pension increase payable to:

Retirement Year	Retired Members	Deferred Paid Up Members	Spouses and Children of Deceased Members
1979	31.8%		
1978	34.8%		
1977	37.8%		
1976	40.8 % (plus \$25 p.m.)		
1975	43.8% (plus \$50 p.m.)		
1974	46.8% (plus \$75 p.m.)		
1973	50.0% (plus \$100 p.m.)		
1972	50.0% (plus \$125 p.m.)		
1971	50.0% (plus \$150 p.m.)		
1970	50.0% (plus \$175 p.m.)		
1969	50.0% (plus \$200 p.m.)		
1968	50.0% (plus \$225 p.m.)		
1967 or earlier	50.0% (plus \$250 p.m.)		

Retirement Year	Retired Members	Deferred Paid Up Members	Spouses and Children of Deceased Members
January 1, 1994	1.7%	1.7%	1.7%
January 1, 1995	0.2%	0.2%	0.2%
January 1, 1996	3.0%	3.0%	3.0%
January 1, 1997	1.9%	1.9%	1.9%
January 1, 1998	1.8%	1.8%	1.8%
January 1, 1999	0.9%	0.9%	0.9%
January 1, 2000	2.1% *	2.1%	2.1% *
January 1, 2001	2.5% *	2.5%	2.5% *
January 1, 2007	1.6% *	1.6%	1.6% *
January 1, 2008	3.0% *	3.0%	3.0% *
January 1, 2023			

* applies only to pensions which have been in the course of payment for at least 12 months as of the effective date of the increase.

Based on pension payment start date of Member:

Retirement Year	Retired Member	Deferred Paid Up Members	Spouses and Children of Deceased Members
On or before January 1, 2008	6.1%*	N/A	6.1%*
February 1, 2008 to January 1, 2009	5.6%*	N/A	5.6%*
February 1, 2009 to January 1, 2010	5.0%*	N/A	5.0%*
February 1, 2010 to January 1, 2011	5.0%*	N/A	5.0%*
February 1, 2011 to January 1, 2012	4.5%*	N/A	4.5%*
February 1, 2012 to January 1, 2013	3.9%*	N/A	3.9%*
February 1, 2010 to January 1, 2014	3.5%*	N/A	3.5%*
February 1, 2014 to January 1, 2015	3.3%*	N/A	3.3%*
February 1, 2015 to January 1, 2016	2.8%*	N/A	2.8%*
February 1, 2016 to January 1, 2017	2.6%*	N/A	2.6%*
February 1, 2017 to January 1, 2018	2.3%*	N/A	2.3%*

February 1, 2018 to January 1, 2019	1.9%*	N/A	1.9%*
February 1, 2019 to January 1, 2020	1.4%*	N/A	1.4%*
February 1, 2020 to January 1, 2021	0.9%*	N/A	0.9%*
February 1, 2021 to January 1, 2022	0.8%*	N/A	0.8%*

* applies only to pensions which have been in the course of payment for at least 12 months as of the effective date of the increase.

Recommendation PAB-004 (adopted, p. 45)

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, 2023.

GROUP BENEFITS

OVERTURE NO. 9, 2022 (p. 331)

Re: Expanding benefits for mental health

This overture was transmitted from the Session of Knox Church, Waterloo, Ontario, with approval by the Presbytery of Waterloo-Wellington and was referred to the Pension and Benefits Board in consultation with the Assembly Council.

Overture No. 9, 2022 observes the rise in mental health challenges, particularly for helping professions, which has been magnified by the pandemic and has created additional demands on clergy to spiritually support the emotional and mental needs of congregants that include anxiety, depression and isolation.

The overture notes that the current group benefits program provides a maximum of \$300 per benefit year for mental health support and the type of practitioners covered is limited to psychologists and registered social workers.

The Pension and Benefits Board fully supports the importance of maintaining good mental health for clergy and understands that the pandemic has created an increased need within the church for mental and spiritual support.

The Presbyterian Church in Canada supports the mental health of clergy through various resources. The group benefits plan is only one of the many resources available.

Other programs available to clergy include the Employee Assistance Program (EAP), which provides mental health support through short term counselling (up to six sessions per incident), online resources related to areas of wellness, relationships, work, education, financial, legal and lifestyle.

Through the EAP, there is access to on-demand webinars that provide short interactive training modules to help build practical skills to deal with real life challenges. The program also offers a collection of digital tool kits on a variety of timely topics such as, mental health awareness, diversity and inclusion, financial wellness, heart health, suicide prevention, along with many more.

Although the EAP does not provide long-term counselling, it does provide several helpful resources to assist with emergent needs as well as training and information to support overall wellness and good mental health.

The Presbyterian Church in Canada, through Ministry and Church Vocations, also offers programs such inter-mission and colleague covenant groups which can help promote and support ongoing good mental health. Information about these resources is available on The Presbyterian Church in Canada website.

The Presbyterian Church in Canada extended health and dental plan is a traditional benefit plan that provides coverage for a variety of health and dental expenses. The plan is an extension to the provincial health coverage and is meant to assist employees with providing some coverage toward additional out-of-pocket expenses not covered under the provincial plan.

The extended health and dental plan is an employer paid benefit. The Pension and Benefits Board is cognizant of the continuously rising costs associated with increased utilization.

The board conducted a comparison of The Presbyterian Church in Canada's mental health benefit coverage with that of four other Canadian Reformed Church plans. The results indicated that three of the four plans provided a range of coverage for mental health support between \$200 per benefit year to \$750 per benefit year. Only one of the four plans provides a maximum of \$3,000 per year and that plan included a 20 percent employee co-pay with a \$250 per year deductible on medical expenses.

The board also reviewed the type of practitioners provided under each plan in comparison to The Presbyterian Church in Canada plan and notes that two of the four church plans included an expanded practitioner list.

In an effort to address the need for increased mental health coverage under The Presbyterian Church in Canada's extended health and dental plan, the Pension and Benefits Board requested costing from our benefits carrier, Sun Life Financial to both expand the practitioner list and increase the maximum dollar amount available per benefit year.

After prayerful consideration and review, the board proposes an increase to the mental health coverage available through the extended health and dental plan from the current maximum of \$300 per benefit year to a maximum of \$700 per benefit year and to expand the practitioner list to include the following: registered clinical counsellors, marriage and family therapists, psychotherapists and psychoanalysts.

The increase in coverage to \$700 per benefit year and the expansion of the practitioner list will result in an increase of 0.9 percent to our total extended healthcare rates. In consultation with our benefits consultant, it is important to note that this is the initial cost to increase the benefit, however, with increased utilization, we can expect the actual claims cost to increase substantially, which will result in additional increases to the overall extended healthcare rates. These rates will continue to be closely monitored by the Pension and Benefits Board.

Recommendation PAB-005 (adopted, p. 45)

That effective July 1, 2022, the mental health provision under The Presbyterian Church in Canada's group benefits be increased from \$300 per benefit year to \$700 per benefit year and that the practitioner list be expanded to include the practitioners identified in the above response.

Recommendation PAB-006 (adopted, p. 45)

That the prayer of Overture No. 9, 2022 re expanding benefits for mental be answered in terms of this report.

COMMUNICATION

The Pension and Benefits administration has worked diligently throughout the year to customize and fine tune our communication resources available to active members, retirees and congregational treasurers, by enhancing our website and providing various methods of promoting programs, communicating updates, policies and new initiatives.

In addition to the resources available through email, print and our webpage, we have recently begun integrating social media as another means of communication with the intention of reaching all demographics of our membership. The goal is to accommodate everyone by providing information, messages and updates across multiple media platforms.

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 relate 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. presbyterian.ca/pensionandbenefits.

New Resources for Treasurers

This year our office produced a new resource for treasurers called *The Treasurers Guide to Pension and Benefits*. This was developed to assist and support treasurers with their administrative duties as they relate to the Pension and Benefits office. This guide includes all the information and

forms required to remit premiums and prepare calculations located in one easy-to-use package. presbyterian.ca/pensionandbenefits/employers.

Online Learning and Resources

We continue to promote the EAP resources offered by ComPsych which provides tools such as emotional support, legal guidance and financial resources, in addition to the other confidential resources, including counselling services. Our office facilitates a series of four webinars per year in partnership with ComPsych covering a range of topics. presbyterian.ca/pensionandbenefits/members/#_cap.

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. presbyterian.ca/pensionandbenefits/members/#_window.

APPRECIATION AND THANKS

The Pension and Benefits Board would like to express its sincere gratitude to Mr. John Bonnell for his dedicated service on the board. John has completed two three-year terms and has faithfully served on the Group Benefits sub-committee since 2016 and has graciously and skillfully provided leadership as chair of the sub-committee for the past year.

W. Corrie Stewart
Convener

Nicole Jeffrey
Director

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 147th General Assembly:

The Presbyterian Church Building Corporation (the Corporation) originated with individual Presbyterians in congregations, sessions, presbyteries and synods. 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.

OPERATIONS

The Corporation fulfills its mission by helping with church building and renovation projects and since inception it has granted a total of 246 loans for an aggregate of over \$58,900,000. During 2021, loans were approved for the following:

- Central Church, Cambridge, Ontario
- The Church of St. David, Halifax, Nova Scotia (loan increase)
- Paris Church, Paris, Ontario

As at year end 2021, there was over \$6.8 million in loans, either advanced or approved for advance, to a total of 17 congregations and related entities.

Congregations continue to faithfully meet their repayment obligations and we are pleased to congratulate Cornerstone Community Church, Kleinburg, Ontario, for retiring their loan during the year and well within the prescribed maturity requirements.

Following the adoption of Remits B and C, 2019 at the 2021 General Assembly, one of our existing loans, has indicated their desire to sever ties with The Presbyterian Church in Canada. At the present time, we are monitoring this loan closely, various conversations and meetings are

underway regarding options for repayment of the existing loan to the Corporation and for the ownership of the church building.

The Chief Operating Officer also acts as the Coordinator of the Lending Services for The Presbyterian Church in Canada and during the year, five loans with a total of \$475,000 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 helped with housing to many retired servants of the church and, at present, supports eight individuals either through subsidies or rental accommodations geared to income.

Furthermore, it being exceptional times due to the pandemic, in 2020 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.

The financial statements of the Corporation for the year ended December 31, 2021 were audited by KPMG LLP Chartered Accountants. The auditors' report thereon is unqualified. Every non-profit must ensure that it is operating in compliance with external requirements. The Corporation is in full compliance and all filings are up-to-date.

The Board of Directors of the Corporation manages the business of the Corporation by an annually appointed executive committee. The board usually meets in April. The Corporation is fortunate to have representation from each synod across Canada. The executive committee meets as needed, usually several times during the year. The day-to-day administration and management of the business operations of the Corporation is conducted by the Chief Operating Officer.

The current year directors are: 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; 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 (chair); Mr. Siegfried Quikert, Scarborough, Ontario; the Rev. Matthew Sams, Thornhill, Ontario; Mr. Kenneth Sheward, Avondale, Nova Scotia; Ms. Sandra Steadman, Beaconsfield, Quebec; Ms. Linda Sutherland, Toronto, Ontario; Ms. Nancy Thornton, Toronto, Ontario; Mr. Kenneth Wilson, Saskatoon, Saskatchewan.

PROGRESS ON GOALS/STRATEGIC PLAN

The General Assembly, in 2016, approved a strategic plan for the national church. The Corporation is working to implement this plan as it pertains to its mandate and operations. Included is a requirement that we “explore buildings as tools that set congregations and presbyteries free to pursue faithful ministry”. We continue to assist congregations with decisions on improvements and major repairs to buildings and regularly consult with congregations and groups within the church across Canada.

Furthermore, we are creatively strategizing for a post-pandemic and post Remits B and C, 2019 church. We are working with other committees of the national church, using the resources available to us internally and externally; with the goal of developing a plan to provide guidance to our congregations and to assist with discernment in exploring possibilities. This includes the repurposing of buildings to better support congregations and their mission in the community, with an end result of creating building spaces which are more adaptable and responsive to the needs of their communities, allowing for greater flexibility and use, as well as opening new revenue streams.

The executive committee agreed to the Chief Operating Officer (COO) working with the CFO of The Presbyterian Church in Canada to assist with the sale of church properties. This assistance is undertaken on a trial basis and will be reviewed over the course of the year.

David Phillips
Chair

Betty Kupeian
Chief Operating Officer

The Presbyterian Church Building Corporation
Statement of Financial Position
December 31, 2021, with comparative information for 2020

	2021	2020
Assets	\$	\$
Cash	11,297	34,510
Investments	6,489,538	6,028,975
Accounts receivable	1,000	1,000
Loan receivable	241,555	247,557
Residential properties	228,228	228,228
	<u>6,971,618</u>	<u>6,540,270</u>
Liabilities and Net Assets		
Liabilities		
Accrued liabilities	50,950	50,957
Promissory notes payable	202,300	222,300
	<u>253,250</u>	<u>273,257</u>
Net assets		
Invested in residential properties	228,228	228,228
Restricted for endowment purposes	197,421	197,421
Internally restricted	1,244,198	956,527
Unrestricted	5,048,521	4,884,837
	<u>6,718,368</u>	<u>6,267,013</u>
	<u>6,971,618</u>	<u>6,540,270</u>
Contingent Liabilities		
Guarantees of bank loans to congregations	5,138,825	3,700,471

The Presbyterian Church Building Corporation
Statement of Operations
December 31, 2021, with comparative information for 2020

	2021	2020
Revenues	\$	\$
Interest and investment income (loss)	671,625	826,929
Gain on sale of residential property	0	60,721
Rental income	12,600	12,600
	<u>684,225</u>	<u>900,250</u>
Expenditures		
Salaries and benefits	149,695	166,253
Housing expenses and rent subsidies	58,818	51,745
Professional fees	14,817	18,278
Interest on promissory notes	4,193	4,746
Office and other	5,022	10,148
General manager moving expenses	0	10,000
General Manager travel	325	161
Directors travel	0	0
Annual meeting	0	0
	<u>232,870</u>	<u>261,331</u>
Excess of revenues over expenditures	<u>451,355</u>	<u>638,919</u>

SPECIAL COMMISSION RE APPEAL NO. 1, 2021

To the Venerable, the 147th General Assembly:

PREAMBLE

Appeal No. 1, 2021 is a corrective case appeal initiated by the Rev. Grant Gunnink against a decision of the Presbytery of Calgary-Macleod. In the appeal, G. Gunnink alleges the presbytery erred when it chose not to transmit an overture regarding denominational restructuring to the 2021 General Assembly. The overture was prepared by the Session of Valleyview Community Church, Calgary, Alberta, where G. Gunnink serves as pastor.

The corrective case process provided the presbytery with an opportunity to reconsider the decision not to transmit the overture. After reconsideration, the presbytery upheld its original decision. As a result, G. Gunnink asked that his appeal be transmitted to the General Assembly.

The General Assembly received the appeal, deemed it in order, and referred it to a special commission of the General Assembly. The special commission was given the following terms of reference by the Assembly.

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 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.

MEMBERSHIP

The General Assembly named the following special commission membership:

Ms. Gina Farnell, Ms. Barbara Ferrier, the Rev. Thomas Kay (Moderator), the Rev. Derek Krunys, the Rev. Dr. Stuart Macdonald (Clerk), with the Rev. Stephen Kendall (Principal Clerk) and the Rev. Donald Muir (Deputy Clerk) of the General Assembly Office serving as consultants.

PROCEDURES

The special commission met by Zoom teleconference on September 7, 2021, to review its terms of reference, the appeal documents and the corrective case process. The commission established the judicial record and proposed dates for a hearing and for the delivery of its verdict. D. Muir was asked to communicate these dates to the appellant, the Rev. Grant Gunnink, and the respondent, the Presbytery of Calgary-Macleod, that was represented by the presbytery clerk, the Rev. Mark Tremblay, and to report back to the commission.

Upon consultation with the appellant and respondent, a hearing date of Friday, October 22, 2021, and a verdict rendering date of Monday, October 25, 2021, were established.

Citations were issued to the appellant and the respondent. Both parties were invited to provide the names and addresses of witnesses they would like to address the commission. Citations were duly issued to the witnesses for the respondent: Mr. Bill Cocks and the Rev. Jeff Lackie. The appellant did not request witnesses.

The hearing took place on Friday, October 22 at 12:30 pm (Eastern) by Zoom teleconference. In addition to the members of the special commission and the Clerks of Assembly, the following were present, G. Gunnink (appellant), M. Tremblay (representing the respondent Presbytery of Calgary-Macleod) along with B. Cocks and J. Lackie (witnesses for the respondent). A few members of the Presbytery of Calgary-Macleod attended as observers.

The hearing was conducted as follows:

- Opening scripture reading and prayer
- Record of those present
- Confirmation of the issuance of citations
- Review of steps that led to the hearing
- Outline the hearing process
- Order of witnesses confirmed
- Administration of oaths to appellant and respondent
- Opening statement by appellant
- Opening statement by respondent
- Witnesses called and testimony provided by each witness according to the following method:
 - Administration of oath
 - Questions from the respondent
 - Questions from the appellant
 - Opportunity for cross-examination
 - Question from commission members
 - Dismissal of witnesses
- Final statement by respondent
- Final statement by appellant
- Closing scripture reading and prayer

Immediately following the hearing, the commission met to discuss the appeal and to collaborate on notes for the initial draft of the report. The commission refined the report over the ensuing days and rendered its verdict by Zoom teleconference on Monday, October 25, 2021 at 12:30 pm (Eastern).

FINDINGS

In its examination of the presbytery's actions and of Mr. Gunnink's appeal, the commission finds all parties to be acting in good faith and genuinely committed to their opinions and actions in the matter.

Further, we find that both parties have diligently sought to operate within the procedures set down in the relevant sections of the Book of Forms, both in the presbytery's initial dealing with the overture and in Mr. Gunnink's subsequent appeal.

In our consideration of both the judicial record of documents and of the testimony given at the hearing held on October 22, 2021, the commission finds that the issue is not so much a matter of due process as it is a disagreement over the extent of a presbytery's discretion in determining what constitutes 'proper form' when considering an overture for transmission.

ANALYSIS

It quickly became clear that there was, in fact, disagreement only over a single issue – the determination that the overture was, in the presbytery's opinion, "premature", in that it addressed a decision that had not yet been made by the Assembly and therefore sought redress for a situation that did not yet exist. The opinion that the overture was premature constituted the sole reason for refusing to transmit it to the Assembly.

There was agreement from all parties that the overture was in order in all other respects.

There was agreement within the commission that while there is a tendency to regard presbyteries merely as a 'post office' in transmitting overtures, presbyteries do have a responsibility and some discretion to determine that overtures are indeed 'in proper form', however, that discretion can only be exercised within the parameters allowed by the polity of the church as laid out the Book of Forms.

While there was agreement within the commission that the presbytery may have been correct in believing the overture to be premature, there was debate as to whether or not it was within the purview of the presbytery to deny transmission on that basis alone. There was also discussion about the need to ensure that dissenting or minority voices are heard, and in the end, there was agreement within the commission that being "premature" was not in and of itself sufficient reason to deny transmission of the overture, and that the presbytery may have been wiser to simply transmit the overture either "with disapproval" or "without comment".

It was further noted that a process for determining the disposition of overtures already exists, beginning with the review and recommendations of the Assembly's Committee on Bills and Overtures, and that ultimately it is the Assembly itself which properly determines what it will or will not hear.

DECISION AND JUDGMENT

It is the decision and judgment of the commission that the appeal by the Rev. Grant Gunnink against the Presbytery of Calgary-Macleod be upheld and that the overture from the Session of Valleyview Community Church be transmitted without comment to the General Assembly Office to be considered with other similar overtures received by the 2021 Assembly.

PASTORAL COMMENT

While the process requires that the commission must make a decision one way or the other, we wish to stress and affirm our statement above, that we found all the parties in this matter to be acting in good faith and genuine conviction.

We also wish to thank the parties for their well-prepared presentations to the commission and their respectful interactions with the commission and with each other during the hearing.

We are all aware that this is a difficult and painful time in the life of our church as, dependent on God's grace and guidance, we seek to find our way through uncharted waters. There are, have been, and will continue to be, times when we find ourselves not merely to be in disagreement but in conflict with one another – and there is no conflict so bitter as that within the family.

We do not know where the current journey will lead the church, but as brothers and sisters in Jesus Christ, we have a high calling to treat one another with love and respect, even in disagreement, as we discern the way forward together.

OVERTURE NO. 90, 2021

Re: Alternate governance

(Referred by the Special Commission re Appeal No. 1, 2021 to the General Assembly Office to be considered with other similar overtures received by the 2021 Assembly. A&P 2021, p. 250, 51)

WHEREAS it is evident that the push to affirm that same-sex marriage and the ordination of practicing homosexuals are scriptural has revealed that there exists a significant theological division within the denomination; and

WHEREAS the current Remits that have been sent down to the presbyteries under the Barrier Act would see The Presbyterian Church in Canada approve and hold contradictory positions on the matters of human sexuality and marriage as the official teachings of the denomination; and

WHEREAS embracing such contradictory positions might be a defining feature of the post-modern worldview, it is inconsistent with Jesus's teaching. Jesus addressed the difficulty of holding contradictory positions in Matthew 6:24 when he stated "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other." While Jesus was applying this proverb to the issue of money, this principle is applicable to a denomination holding contradictory theological positions; and

WHEREAS our Lord also described the consequences of living with unresolved division in Matthew 12:25 “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.” While the circumstances Jesus was addressing with this proverb had to do with his deliverance ministry, these consequences of unresolved division are still true today and apply to us; and

WHEREAS holding contradictory positions on matters of human sexuality and marriage will make it difficult, if not impossible, to claim the protection of religious freedom for any Presbyterian Church in Canada clergy or congregations who might be accused of violating the Federal Liberal Government’s proposed legislation which would criminalize their vague definition of conversion therapy; and

WHEREAS holding contradictory positions on matters of human sexuality and marriage will only cause confusion in polity about how clergy and congregations and presbyteries are expected to conduct themselves with regards to such matters, which will be a constant drain on our diminishing resources in our governance system as we deal with endless challenges and appeals; and

WHEREAS in Genesis 13 when Abraham and Lot realized that having their respective family groups occupy the same territory was not sustainable and would lead to continuous confrontation and acrimony, they agreed to part ways and occupy separate territory; and

WHEREAS in Acts 15 when Paul and Barnabas had a sharp disagreement about John’s suitability for ministry, they parted ways;

THEREFORE, the Session of Valleyview Community Church, Calgary humbly overtures the Venerable, the 146th General Assembly of The Presbyterian Church in Canada to (a) take steps to form two legally incorporated synods, each national in scope, with autonomy in doctrinal issues, discipline, and matters of polity, (b) enable the formation of presbyteries along generous regional and theological lines (c) confine the General Assembly responsibilities to matters common to both synods; or to do otherwise as the General Assembly in its wisdom may deem best.

Thomas J. Kay
Convener

SPECIAL COMMITTEE RE CONFESSION TO LGBTQI PEOPLE

To the Venerable, the 147th General Assembly:

In 2021, the General Assembly received the final report of the Special Listening Committee re LGBTQI, also known as the Rainbow Communion. All recommendations of the report, entitled “Not All Are Welcome”, were adopted (A&P 2021, p. 584–704, 22–23).

Two recommendations mandated the creation and public expression of a confession for harm done to LGBTQI persons:

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-003, A&P 2021, p. 654, 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 and recorded and made available for use in the church (Recommendation RCL-004, A&P 2021, 654, 22).

Accordingly, the General Assembly established the Special Committee re Confession to LGBTQI People, with the following terms of reference (A&P 2021, p. 52):

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.

The following individuals were appointed to the committee: the Rev. Paulette Brown, Ms. Lela Burt, the Rev. Daniel Cho, the Rev. Dr. Charles Fensham, Mr. David Robinson (convener) and as an advisor, the Rev. Andrew Holmes. Subsequently the Rev. Andrew Holmes withdrew and he was replaced by Chris Fischer, who was appointed a full committee member. The committee also appointed as its chaplain the Rev. Linda Patton-Cowie.

Warmest thanks are extended to the following individuals who provided material support to the work of the committee: the Rev. Stephen Kendall, Principal Clerk, the Rev. Don Muir, Deputy Clerk, the Rev. Ian Ross McDonald, General Secretary, Life and Mission Agency, Carragh Erhardt, Program Coordinator, Sexuality and Inclusion, the Rev. Dr. Bob Faris, former co-convener of the Special Committee re LGBTQI Listening (Rainbow Communion), Ms. Sue Senior, former co-convener of the Special Committee re LGBTQI Listening (Rainbow Communion), and the Rev. Dr. Susan Shaffer.

THE MEANING OF LGBTQI

This report uses “LGBTQI” to represent “lesbian, gay, bisexual, transgender, queer/questioning, and intersex” people. It has done so because this acronym was imbedded in our terms of reference. The committee had a number of lengthy discussions about expanding upon this acronym to better reflect that fact that many other gender and sexual identities exist. While the committee has decided to continue to employ the acronym assigned in our terms of reference, we also acknowledge that those whose gender and sexual identities are not reflected by LGBTQI may well have also been harmed by the heterosexism, homophobia, transphobia and hypocrisy of The Presbyterian Church in Canada and that the following Confession could have great personal significance for those who so identify.

THE MEANING OF CONFESSION

This confession is addressed to God and to each other in the presence of the whole community of believers. It presupposes the existence of a breach, or a falling short, that runs contrary to God’s desire for how people live with and treat each other. It calls the church: to acknowledge harms done; to seek forgiveness from God and those who have been harmed; to stop causing harm; to repent of wrongdoing; and to begin a new journey of reparation, restoration, and reconciliation within the community of believers.

OUR CONFESSION TO GOD AND LGBTQI PEOPLE

All: Let us pray.

One: In response to the Holy Spirit’s action in its midst –
The Presbyterian Church in Canada comes before God in the presence of one another
to confess its sins to God, and to LGBTQI people.
The church has wounded many
through its practices of exclusion and hurtful treatment.
The church seeks your forgiveness, O God,
and the forgiveness of all whom we have harmed.

All: We offer this confession in humility, desiring to go a new way.

One: Creating and Covenanting God,
you created us in your own image.
In Christ, you call us to be a welcoming and nurturing community,
to love one another as Christ has loved us.
Yet we have ostracized and excluded LGBTQI people
from full life within the body of Christ.
We have often turned the courts of the church into places
where those who are not straight or cisgender

are attacked, shunned and belittled.
We confess that we have failed
to love one another as Christ commanded us
and we have disrupted our covenantal relationship with you.

All: For these wrongful and unjust actions, we ask forgiveness.

One: The church has enacted policies and adopted customs
that have dehumanized and harmed LGBTQI people.
In doing so the church has led many people to believe
they have to choose between
embracing their sexuality and gender identity
or being a part of the church.

All: For these wrongful and unjust actions, we ask forgiveness.

One: The church has often perpetuated
harmful lies that LGBTQI people are dangerous and abusive.
The resulting stigma fosters an environment
where gifted people are discouraged and excluded
from providing leadership in the church.
The church's prejudice contributes to
hatred and neglect of LGBTQI people
making them targets for physical, spiritual and emotional violence.

All: For these unloving and unjust actions, we ask forgiveness.

One: The church has no higher calling
than to offer the worship that belongs to God.
In worship, we find strength and hope
for proclaiming God's reign in the world.
Yet often our language in worship is not inclusive
and renders many people and their families invisible.
This makes worship
a wounding and alienating experience.

All: For these unloving and unjust actions, the church asks forgiveness.

One: The church has been dismissive of and indifferent to
LGBTQI people when they have named
the harm the church has caused
to their mental, physical and spiritual wellbeing.

All: For these unloving and unjust actions, we ask forgiveness.

One: O God of justice and mercy,
you have called us to love and nurture the vulnerable among us,
yet we have not been loving and supportive role models
to young LGBTQI people.
We have failed to listen to their cries for healthy pastoral support.
Our actions have abandoned them to a future
that often includes internalized homophobia, self-loathing, depression,
substance abuse, self-harm, homelessness, and suicide.

All: For these unloving and unjust actions, we ask forgiveness

One: In this church called home,
some LGBTQI people still long
for the love and security of home.
In this church called home,
some of us have witnessed
demeaning conversations and attitudes
that belittle LGBTQI people.
Yet we choose to be silent in the face of such injustices,
becoming complicit in the resulting oppression.

All: For these unloving and unjust actions, we ask forgiveness.

One: Creating God,
your creation bears witness
to the vastness of your diversity.
In carrying out the mission entrusted to it,
the church has embraced ideologies and narratives
that have normalized the exclusion
of those it deems different.

All: For these unloving and unjust actions, we ask forgiveness.

One: To those of you whom we have harmed
by our unloving and unjust actions,
we confess that we have failed you.
We acknowledge that the church has wounded you deeply.

All: In humility and with sorrow, we ask for your forgiveness.

One: Come Holy Spirit come.
Be present in this time of silence.

Silence

One: God of justice and mercy,
we praise you for the presence of the Holy Spirit
prompting us to work
purposefully and compassionately,
to find new and just ways
of living out that larger story
of loving God and neighbour.
Help us to overcome
the pride that covers up wrongdoings,
the indifference that stands in the way of feeling,
and the fear that stalls change.

All: God of justice and mercy, we turn to you.
Only you can help us to do this hard work
of repairing, restoring, reconciling and healing.
Fill us with courage and hope
as we commit to working
for the restoration of your church and
our relationship with one another, and
for the collective flourishing of all people
for your glory.

All: Amen

Although the committee's terms of reference do not so require, the special committee felt that in order for reconciliation to proceed in the most desirable way, it was symbolically and practically important that this Confession be adopted by the 147th General Assembly.

Recommendation SCC-001 (adopted, p. 19)

That the above Confession to God and LGBTQI People be adopted.

A WAY FORWARD

In adopting Recommendation RCL-003 of the Special Committee re LGBTQI Listening (Rainbow Communion) (A&P 2001, p. 654, 22) report, the General Assembly agreed that the Confession would "commit the church to a true change of heart and behaviour" regarding the future treatment of LGBTQI people. The harm caused by homophobia, transphobia, heterosexism and hypocrisy in the church was demonstrated clearly through the work of the Special Committee re LGBTQI Listening (Rainbow Communion) and the Confession to God and to LGBTQI people acknowledges the ways all members of The Presbyterian Church in Canada were complicit in this harm.

But confession cannot be words only. The report of the Special Committee re LGBTQI Listening (Rainbow Communion) makes this point:

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 that 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 (A&P 2021, p. 654).

The Confession to God and to LGBTQI People is only one step in a longer journey of reconciliation with LGBTQI people, their families, and allies. Demonstrating a change of heart and behaviour will require concrete actions by the denomination and its many parts to advance reconciliation. What will this entail? The report of the Special Committee re LGBTQI Listening Rainbow Communion posed this question in these terms:

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?” (A&P 2021, p. 659)

While the Confession to God and to LGBTQI People voices the commitment of The Presbyterian Church in Canada to a change of heart and behaviour, the way forward is not one clear and simple path. The pastoral listening conducted by the Special Committee re LGBTQI Listening (Rainbow Communion) has taught the church just how complex are the attitudes and practices that have inflicted harm on LGBTQI people and their families. The journey of reparation, restoration and reconciliation within the community of believers will be similarly complex and multi-faceted. It will require prayerful and Spirit-led study, dialogue, listening, and action by many across The Presbyterian Church in Canada.

CONCLUSION

Having completed the mandate assigned to it in 2021, the special committee requests that it be dismissed.

Recommendation SCC-002 (adopted, p. 19)
That the Special Committee re Confession to LGBTQI People be discharged.

APPENDIX 1: GLOSSARY

Allies

People who believe in the dignity and respect of all people and take action by supporting and/or advocating with groups experiencing social injustice.

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.

Cisgender

Individuals whose assigned sex at birth is congruent with their gender identity.

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.

Gender identity

A person’s own understanding of themselves in gendered categories such as woman, man, boy, girl, transgender, genderqueer, etc. How an individual feels inside and believes themselves to be.

Heterosexism

The systemic bias that 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.

Heterosexual

A person who experiences attraction to people of a different sex and/or gender. Also referred to as “straight”.

Homophobia

A 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 who are not heterosexual.

Intersex/differences of sexual development (DSD)

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.

Lesbian

A woman who is emotionally, romantically, and/or physically attracted to other women. People who are lesbian need not have had any sexual experience; it is the attraction and self-identification that determine orientation.

LGBTQI

An acronym that collectively refers to individuals who are lesbian, gay, bisexual, transgender, queer/questioning, or intersex. This acronym is one of many that is used to refer to LGBTQI people. Although this acronym was chosen for the purpose of this report, a more inclusive/updated version used within the context of the church today is LGBTQI2+.

LGBTQI2+

An acronym currently being employed within The Presbyterian Church in Canada to refer to a wide range of sexual and gender identities, including lesbian, gay, bisexual, transgender, queer/questioning, intersex, two spirit (Indigenous spirituality), and others.

Queer

Term 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.

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

A person who experiences attraction to people of a different sex and/or gender. Also referred to as “heterosexual”.

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

Transphobia

A 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 does not conform to traditional gender roles.

David Robinson
Convener

SPECIAL COMMITTEE RE PETITION NOS. 1 AND 2, 2021

To the Venerable, the 147th General Assembly:

EVER REALLY PART OF US?

A great multitude that no one could count, from every nation, from all tribes and peoples and languages. (Revelation 7:9)

The members of the Special Committee re Petition Nos. 1 and 2, 2021 have come to recognize that we were called together by the action of the Holy Spirit, working through the 2021 General Assembly, for the purpose of listening, reflecting and speaking to The Presbyterian Church in Canada about matters of race, ethnicity, colonialism and whiteness. During the special committee’s work we have felt the guidance of the Holy Spirit: speaking through the range of voices heard; enlightening our thinking through our reading of theological studies and ethnicity studies material; and through our engagement with one another. Together we have learned, grown and been broken. This has been the work of the Triune God of grace.

A Biblical passage has become important in our reflection together. John in his vision of the coming reign of God saw, “After this I looked and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice saying, ‘Salvation belongs to our God who is seated on the throne and to the Lamb!’” (Revelation 7:9, 10) The people of all languages, come to bring glory to God (the ruler over all things) and to the Lamb (Jesus Christ) in their own languages. They proclaim their joy not in a single language but in many languages. The people of all tribes come to their worship in their tribal and cultural distinctiveness, they do not take on the culture of another group in order to come and proclaim their worship of God and the Lamb. This gathering is made up of people of different nations, each coming with their distinctive socio-political structures and processes, they do not take on the processes and values of another nation before they come to bring their praise. People of mixed ethnicities, persons living between two cultures: they also bring their unique voice to this celebration. This diverse group of people is made one by their joint, yet varied, worship of the God and Jesus Christ. There is no need for them to adopt the language, culture or socio-political values of another group in order to be welcomed to the reign of God. The church is a foretaste of this vision being revealed. The Presbyterian Church in Canada as part of the church looks forward to that day, leans towards that day.

BACKGROUND TO THE SPECIAL COMMITTEE'S WORK

There is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all! (Colossians 3:11)

Petitions Nos. 1 and 2, 2021 were sent to the 2021 General Assembly by the Presbytery of Eastern Han-Ca and the Presbytery of Western Han-Ca. The petitions state that members of the ethnic minority groups within The Presbyterian Church in Canada have experienced “silencing”, “slander, ridicule, racism” and “mistreatment”. As evidence of this, the petitions point to some of the patterns and contexts in which those things take place. The petitions make two requests (the prayers of the petitions) first, that an apology be given to the “multi-ethnic contingent” of the denomination (this prayer is in both petitions) and second, that the Assembly exercise its obligation of care for the Han-Ca Presbyteries given the two definitions of marriage within The Presbyterian Church in Canada (this prayer is only in the Presbytery of Eastern Han-Ca’s petition). The 2021 General Assembly named: the Rev. Sampson Afoakwah, the Rev. Peter Bush, the Rev. Mary Fontaine, the Rev. Dr. Joon Ki Kim, the Rev. Stephen Kwon, the Rev. Sean Lee, the Rev. Linda Park, the Rev. Dr. Daniel Scott and the Rev. Dr. Frank Szatmari as the Special Committee on the petitions and provided terms of reference. We were given one year to do our work, which given certain deadlines has in fact been about nine months.

The special committee met for the first time in July 2021 and by the end of the summer it was set to begin hearing stories and to engage with the Presbyteries of Eastern Han-Ca and Western Han-Ca. Stories were gathered in group settings and with single individuals, in face-to-face contexts, via on-line meetings, through telephone conversations and through written submissions emailed to the committee’s email address. The willingness of the committee to listen to stories was communicated through articles in *Presbyterian Connection*, through electronic newsletters circulated by the Communications Department of the Life and Mission Agency and through the committee reaching out directly to particular groups and individuals. We met with or heard from 112 people in total and we are thankful for their willingness to share their stories. The individuals who spoke with us or corresponded with us come from a range of ethnic, linguistic and national backgrounds: Chinese, Korean, Arabic-speaking, Taiwanese, Hungarian, Dutch, Ghanaian, Jamaican, Filipino and Cree. As well, we heard from Euro Canadians.

By December 2021, there was a feeling of urgency that the committee respond in a preliminary way, before the General Assembly, to what was being heard. Therefore, the pastoral letter was written and sent to the church on Ash Wednesday 2022. While it foreshadows this report, more importantly we sought to say, “We have heard and we are sorry for your very real pain and hurt”.

There are stories that we did not hear. Some individuals told us they would not tell their stories because they were afraid of the repercussions of telling their story. When assured that we would hold things in confidence they still were unwilling to speak to us for fear that they would be identified as speaking to the special committee. Others said that while they had had been marginalized because of their race and ethnicity they did not want to be seen as bad-mouthing the Euro Canadian community that had offered them a home. We heard from Euro Canadians who told us, “I saw a racist incident in the church but I am not going to tell you about it, you should talk directly to the person who was marginalized.” In ten months, we have but opened the door for the stories to be heard. There is need for more listening to take place. The special committee’s work in 2021–2022 cannot be the end of the church’s listening to stories.

Among the voices that were heard was an elder who told us he was very glad we had come to listen. But he wondered what would be different this time. What would the special committee be able to do that was more than a nice report full of nice sounding words which produced no change? Our prayer is that this report would be used by the Holy Spirit to begin a transformation in The Presbyterian Church in Canada.

THE CONTEXT IN BRIEF

Ethnicity is an important factor in the broader Reformed Christian tradition...Those in The Presbyterian Church in Canada exist in an increasingly ethnically diverse church but one where the dominant ethnicity is still under negotiation (is it Canadian? is it Scottish?)

Stuart Macdonald, Professor of Church History,
Knox College in an article published in 2008.

The Presbyterian Church in Canada is located in Canada. That overly obvious statement is made to remind us that the church exists in a context. The Canadian context is one in which Indigenous peoples have witnessed wave after wave of new arrivals, settlers, come to the land variously called Turtle Island, Canada and other names. Through the first two decades of the 21st century, 59 percent of the new immigrants to Canada are Christian. (Reynolds, p. 197) Further, the new arrivals, Christians or adherents to other religions, have “a higher degree of religiosity” than people born in Canada. Forty-one percent of new immigrants report a high commitment to their religious convictions and practices, while only 26 percent of individuals born in Canada do so. This has led scholars like Thomas E. Reynolds, Associate Professor of Theology, Emmanuel College, Toronto to suggest that “a large portion of Christians in Canada could be immigrants...as older mainline denominations dwindle in size”. Reynolds suggestion is being lived out in The Presbyterian Church in Canada. Since 2000 the non-Euro Canadian membership of church has been slowly but steadily growing, while the Euro Canadian membership of the church is in steep decline (see the table later in report, p. 299). At the start of 2020, pre-COVID-19, it was estimated that over 20 percent of people gathering in The Presbyterian Church in Canada congregations were non-Euro Canadian. If the trends of the last 20 years are repeated over the next 20 years at some point before 2040 there will be more non-Euro Canadians in the Canadian Presbyterian Church than there are Euro Canadians. All of this to say, The Presbyterian Church in Canada is no longer a Scottish church nor is it an Anglo Canadian church, its future is as a multi-ethnic, multi-lingual, multi-cultural Canadian church drawn together by a joint commitment to the Triune God of Grace, who is revealed to all peoples in Jesus Christ to whom the Holy Spirit bears witness.

THE STRUCTURE OF THE REPORT

This report has two parts. Part 1 responds to the first prayer of the petitions: an apology for the racism and the marginalization within the church and an acknowledgement of the wounds caused by this racism and marginalization. Part 2 responds to the second prayer of the petition from Eastern Han-Ca that the General Assembly provide care to Han-Ca and other non-Euro Canadian congregations following the passage of Remits B and C, 2019. We recognize that these two matters are linked but they are distinct. The report is built in such a way that the two parts of the report are independent of one another.

A word about language

The following discussion involves ethnicity and race. The language used to identify difference around race and ethnicity is contested. For example, to speak of ethnic congregations as meaning congregations not drawn from the white population of Canada, is inaccurate because a congregation made up of Scottish and British ethnicities is an ethnic congregation. Further to say Canadian and non-Canadian is inaccurate because many of the members of so called non-Canadian congregations are Canadian citizens and further the congregations are in Canada. In this report we will use Euro Canadian (without hyphen) to identify congregations, groups and individuals who are of Western European descent and speak English as their mother tongue and are racially Caucasian. We will use non-Euro Canadian (one hyphen) to identify congregations, groups and individuals who are not of Western European descent and whose mother tongue is not English, many but not all, of these persons are not Caucasian. The modifiers “Euro” and “non-Euro” are adjectives, Canadian is the noun shared by both Euro and non-Euro groups. We recognize that this decision about language is problematic, we hope that readers will forgive us if these decisions give offence.

PART 1: MARGINALIZATION AND MISTREATMENT OF RACIAL AND ETHNIC MINORITIES

A BRIEF HISTORY

“The nonwhite immigrant ‘other’ is constructed according to a kind of citizenship-making criteria, measured by their capacity to be ‘desirable’ and to assimilate into an already established Canadian ‘character’ and set of core values and problematized accordingly as a marker of diversity. It is no accident that racial and ethnic minority groups are commonly assumed to be immigrants and thus treated as ‘foreigners.’” – Thomas E. Reynolds, Associate Professor of Theology, Emmanuel College, Toronto.

The question of welcome/not welcome has been with The Presbyterian Church in Canada for a very long time. The first Presbyterian arrivals in Canada engaged with the Indigenous peoples of Turtle Island in a range of ways. Some Presbyterians sought to engage in good ways with the

Indigenous people they met, many other Presbyterians sought to assimilate and colonize the Indigenous peoples that were already present on the land. Since this report is not about the relationship of the church with Indigenous peoples, we will leave that conversation for other groups in the church to continue.

As waves of new immigrants came to Canada, The Presbyterian Church in Canada sought to welcome these groups. Sunday morning worship was offered in the languages of the immigrants. In 1923, 23 different languages were being used in worship across The Presbyterian Church in Canada. It was one thing to offer worship in the language of the immigrants and quite another to allow these ethnic groups to bring their cultural expressions of Christianity into the life of The Presbyterian Church in Canada.

In 1903, a bold experiment was tried among the Ukrainian community that had poured into Canada in the previous decade. The Independent Greek Church (Greek because it used the Greek Orthodox liturgy) was created as a denomination within The Presbyterian Church in Canada. Using a liturgy dating back to John Chrysostom and preaching a Reformed theology as taught at Manitoba College (a Presbyterian seminary), the Independent Greek Church grew to 40,000 members who worshipped in Ukrainian. They had their own synod which functioned essentially like a presbytery, except that it reported to the General Assembly and not to a synod. By 1912, the experiment was over, largely because the increasing management structures of the denomination could not imagine a way to control the Ukrainian speaking synod outside of the regular systems of the church. The Independent Greek Church was absorbed into the regular structures of the church and the bold experiment in welcoming was over.

In the 1950s, immigrants from Hungary started to arrive in Canada in significant numbers. Hungarians had been in Canada since the 1880s, many of them part of the Reformed Church. They established congregations like the one at Bekevar, Saskatchewan. As The Presbyterian Church in Canada saw the new wave of immigrants coming a memorial on “Usages and Practices of Hungarian Churches” was brought to the General Assembly. The committee charged with responding brought a motion to the 1953 Assembly laying out a policy that would move Hungarian congregations “gradually to conform to Canadian practices”. (A&P 1953, p. 90) The welcome offered was limited, the Hungarians would eventually conform to the patterns and practices of the Canadian church. In the process pieces of the identity of the Hungarian Reformed Church would be reshaped to conform to the dominant culture and in some cases lost.

The first Korean congregation in The Presbyterian Church in Canada started in the chapel of Knox Presbyterian Church, Toronto, in 1967. The Korean presence in the church grew rapidly through the subsequent decades. When Korean pastors and elders attended presbytery meetings, they found the meetings unwelcoming places. Translation into Korean was not offered. The meetings had a focus almost entirely on business, whereas the social and fellowship aspects were central to the Korean experience of presbytery. Leaders within the Korean churches came to feel they had no place in the English-speaking presbyteries. The marginalization they experienced in the wider Canadian culture was also experienced in the presbytery meetings of The Presbyterian Church in Canada. As a result of this there was a request for separate Korean presbyteries and the Han-Ca Presbyteries were established in 1997. The Han-Ca Presbyteries came into being in part because the wider Presbyterian Church could not find ways to become a welcoming place.

This brief history reveals the challenges The Presbyterian Church in Canada has had with offering welcome. Real welcome, true hospitality, as described by Jesus invites the hosts to become guests, so that the host lives into the precarious position of being the stranger, the guest, so that the guest can have a place, to be at home.

HEARING THE STORIES

There are many members, yet one body. The eye cannot say to the hand, “I have no need of you” nor again the head to the feet, “I have no need of you”. (1 Corinthians 12:20, 21)

“God’s Holy Spirit is most fully present amidst the full diversity of the body of Christ.” – Wesley Granberg-Michaelson in *Future Faith: Ten Challenges Reshaping Christianity in the 21st Century*.

The special committee heard many stories, in recounting those stories we have changed names and in other ways have sought to provide anonymity to the story tellers. We thank all who told us stories for their courage in speaking and for the honour they bestowed on us by entrusting us with their stories.

Welcome/Not Welcome

The Special Committee has heard stories of Welcome and Not Welcome, including the following stories of welcome.

I was a stranger and you welcomed me. (Matthew 25:35c)

The Rev. T. was serving an urban congregation of the same ethnicity that they were. A conflict arose between the minister and the session. In order to end the conflict, the minister tendered their resignation to the presbytery. Upon investigation the presbytery refused to accept the resignation. The minister asked what they were supposed to do now. A member of the presbytery said, “You go back to the congregation and preach the gospel. The presbytery will respond to the conflict”. The Rev. T. remains grateful to the presbytery for this advice and its commitment to them and the congregation in a difficult moment, for the Rev. T. this was a sign of deep welcome.

A pastor from East Asia told us about his daughter. The family was living in a small Ontario town where the pastor served the local Presbyterian church. The pastor’s daughter was about 10 years old. One day she was out with a friend who was Euro Canadian, on their bikes. Some boys, a bit older, rode by and taunted the pastor’s daughter about her race. Upset by the racial slurs, she and her friend went into the local grocery store which was nearby to find an adult. There they met a 15-year-old who was stocking shelves. The pastor’s daughter recognized the teenager as being from the church, she told her story. The teenager gave the two girls each a popsicle and then went out to find the boys who had thrown the insults. The boys had left. The pastor, the father, told that story as an example of the welcome his family received from the congregation he was serving. The story also points to the ways in which church can shape people to be neighbour.

The Rev. C., a Korean, told us that they had not experienced marginalization and being ostracized within the church. Central to that was the role of a Euro Canadian mentor. The mentoring opened doors for the Rev. C. which would not have been possible any other way. The Rev. C. said, “I don’t know why he chose to mentor me but it has made all the difference for me”. We will return to the power of mentoring later in this report.

The Rev. M., a Black pastor told us of his welcome into a small presbytery in Western Canada. He was genuinely surprised to be invited to be the moderator of presbytery, saying, “I never imagined a Black man could be Moderator of Presbytery in so white a denomination”.

Among the stories of Not Welcome that the special committee heard were the following.

I was a stranger and you did not welcome me. (Matthew 25:43)

Asian pastors serving in rural Ontario have been angrily accused of having brought with them the Asian beetles which can infest soya bean crops. Similar things happened when Dutch immigrants arrived during the 1950s at the start of the Dutch Elm Disease. The immigrants were accused of being the source of disease. Similar at present is the rise in anti-Asian racism because of COVID-19. Such concerns about false reports and misunderstandings lay on the edges of stories we heard. Euro Canadian congregational leaders need to speak clearly to such misunderstandings.

As non-Euro Canadians start attending church, congregation members easily slip into patterns that speak Not Welcome. A mixed-race individual, whose family had attended a Presbyterian congregation for many years, described how she experienced being not welcomed. Euro Canadians in the congregation frequently called by her sister’s name; her sister also attended the same church. One day she expressed her frustration at constantly being misnamed. To which she received the response, “the people from those countries over there all look the same, we can’t tell you apart”. What particularly stung was that these two women had been part of the congregation for over 20 years and they were still regarded as being “from those countries over there”.

The committee heard from a number of second-generation immigrants, that is individuals who were born in Canada whose parents came to Canada as first-generation immigrants. The second generation reported conversations that go as follows. Euro Canadian member of a congregation asks, “Where are you from?”. Response, “From Toronto (or other Canadian community)”. Euro

Canadian asks, “No, what country do you come from?”. Response, “Canada, I was born in Canada.”. Euro Canadian, somewhat frustrated, “No, where are you really from? Where did your parents come from?”. The response from the second-generation, frequently unspoken but often felt, “You are asking me those questions because I don’t look white. You would not be asking me those questions if I was white.”. This line of questioning indicates that the church is welcoming of Euro Canadians but visible minorities are asked about their ethnicity because they are strangers and their otherness is to be interrogated.

A Korean commissioner, attending the General Assembly for the first time, sat at a table with some Euro Canadians. The Euro Canadians spoke to each other but they never spoke to the Korean sitting at their table. Members of the Han-Ca Presbyteries spoke to this individual at breaks and when passing by, even though they were sitting at different tables. The Euro Canadians did not even take that example as a sign to be welcoming of the Korean at their table.

An East Asian individual served as the treasurer for a Euro Canadian congregation for 20 years. During that time, their name was never listed even in the annual report of the congregation as one of the officers of the church. Upon their retirement, the name of the new treasurer, a Euro Canadian, was listed not only in the annual report as an officer of the church but also appeared in the Sunday bulletin.

A theological student was asked to preach supply in an urban congregation one Sunday. The student was told to expect 25 people all over the age of 60. When the Sunday came and the student arrived to preach, they found 25 Euro Canadians over the age of 60 and 15 Blacks under the age of 40. Two Blacks sang in the choir, one was an elder. But as the elder said to the student after the worship, “I don’t know what more to do, the session cannot see us. They dream of a future that is racially the same as the past was. We will never be full members of this congregation.”.

Sometimes Euro Canadian congregations call ministers of non-Euro Canadian ethnicities in order to attract new members from the new minister’s ethnic group. As the special committee learned, such plans are fraught with problems. The congregation’s Euro Canadian leadership frequently has done no thinking about what it will mean to have a significant number of individuals from a different cultural group start attending a monochrome Euro Canadian congregation with practices rooted in a Euro Canadian (even Scottish) mindset. Among the many friction points is money. The Euro Canadian contingent hopes the new arrivals will give to the ministry of the church and expect that giving to follow the cultural patterns of the Euro Canadian church. A Black minister was called to an urban congregation so that they could bring in new immigrant members to grow the church numerically in order to avoid the closure of the congregation. As it turned out, a number of families with ties in Africa started to attend the congregation. The minister was attending a Board of Managers meeting in November and was told, “In this church we put a big stewardship push on in late November and December to make the annual budget. You need to tell ‘your people’ to give and give well in the next month. We expect you to do this.” As the minister told the special committee, the new arrivals were from a different country in Africa than the minister was. December is a time when the African diaspora in North America is under financial pressure to ensure that families still in Africa have a good Christmas. The minister left the meeting feeling that he was nothing more than a way for the congregation to get money out of an immigrant group in the congregation, that his spiritual leadership was ignored or worse, disrespected.

The special committee heard of congregations ill-prepared to show welcome to the ethnic diversity that was coming to their congregations either in the form of a minister from another culture or individuals from another culture becoming regular attenders in worship. Many Euro Canadian congregational members function with two concepts governing their understandings of culture. First, as expressed by a gifted and deeply spiritual elder, “I thought that when their English improved they would be just like us”. These words coming as the presbytery was severing the tie between the first-generation immigrant minister and a Euro Canadian congregation. Second, other people’s cultures are malleable and will adjust to the “right” way of doing things. Needless to say, Euro Canadian culture does not need to change. In this approach there is no room for dialogue and in the process no room to welcome anything from the other’s culture or their critique of Euro Canadian culture. Such a failure to learn from the other is a form of pride which allows no room for the Euro Canadian church to grow through welcoming the other. In the process the other culture is marginalized and frequently disrespected.

There were, on June 1, 2021, 57 non-Euro Canadian clergy in The Presbyterian Church in Canada serving cross-culturally in predominately Euro Canadian congregations. Among the themes we heard from these clergy was this question, “Where is there room in The Presbyterian Church in Canada and in my congregation for my culture’s expression of the gospel to be a gift to my congregation and to the denomination?” Among the most painful stories we heard were from clergy who have been forced to stifle, suppress and silence the Christian practices from their cultures in order to function in The Presbyterian Church in Canada. The committee heard, “I catch myself asking am I being too Korean in how I say or do this?”, And “I and my congregation have been colonized the vibrant rhythms of the islands (Caribbean) have been squashed out of us, as we have surrendered to the colonization of the Euro Canadian church.”

Whites Protecting Whites

I believe that white progressives cause the most daily damage to people of color. I define white progressives as white people who think they are not racist or are less racist or in the “choir” or already “gets it”. White progressives can be the most difficult of people of color because, to the degree that we think we have arrived, we will put our energy into making sure that others see us as having arrived. None of our energy will go into what we need to be doing for the rest of our lives: engaging in ongoing self-awareness, continuing education, relationship building and actual antiracist practice. White progressives do indeed uphold and perpetrate racism but our defensiveness and certitude make it virtually impossible to explain to us how we do so.

Robin DiAngelo, in *White Fragility: Why it's so hard for white people to talk about racism*

A non-Euro Canadian minister had been appointed to a committee of The Presbyterian Church in Canada. Arriving at the church offices to attend their first meeting on the committee, a member of the committee, a Euro Canadian woman, came up to the minister asking how it was that they got to serve on the committee. The minister was unsure as to the deeper question behind the question. What the minister telling the story wanted the special committee to hear was what happened at the break time in the meeting. A number of whites who had witnessed the interaction between the minister and the questioner came to the minister and apologized for what the woman had said. As far as the minister was aware, none of those who apologized spoke to the woman. The one telling the story wondered why, if the listeners regarded the words spoken to be racist, had none of them spoken up at the time of the incident. The minister could only conclude that whites were protecting whites. It is easier to apologize to those hurt than to deal with other whites whose attitudes and actions are racist.

This story and the analysis offered caused the committee to reflect on other moments when whites within the church have protected other whites within the church, rather than confront disrespectful, demeaning and even marginalizing actions. Even in the writing of this report there has been the impulse to explain away stories told, to seek ways to protect whites from being confronted with the ways in which they marginalize individuals from other cultures and races.

The special committee received a letter from the session of a Euro Canadian congregation. The letter asserted that there was no racism in their congregation. Further if non-Euro Canadians within the denomination felt marginalized or discriminated against, it was the responsibility of those who were hurt, the non-Euro Canadian, to stand up to those who acted in racist ways. Seeking to protect ethnic minorities was not the responsibility of the leadership of the church, since the leaders of the church were not the perpetrators of any racist activities.

The attention of the committee was drawn to two conversation threads that appeared on the unofficial The Presbyterian Church in Canada Facebook page in April 2021. A conversation about the Moderator-elect being a Euro Canadian was taken down fairly quickly, so as to not hurt the Moderator-elect. While a post by a member of the Facebook group which was clearly racist and had group members asking that it be taken down, remained up for a number of days. In the end the whole Facebook page was shut down. The point being made was that the one conversation about a Euro Canadian was quickly shutdown but racist comments about non-Euro Canadians were not handled in an expeditious manner. This was cited as an example of whites protecting whites.

A pastor from Asia, serving an English-speaking congregation, brought a complaint against a Euro Canadian elder of the congregation regarding the elder's inappropriate behaviour. The presbytery reviewed the case and found grounds for disciplining the elder which the presbytery did. At the session meeting following the presbytery's disciplining of the elder, the session told the minister that the rest of the elders would stop giving to the church if the minister remained as the minister of the congregation. Further the session indicated that they were going to write to the presbytery indicating their intentions. The end result was that the Euro Canadian dominated presbytery told the minister that the presbytery was not going to force the congregation to keep the minister and that the minister's only option was to sign a settlement agreement terminating their employment.

During one of our conversations, our conversation partner noted that the Settlement Agreement template provided by Ministry and Church Vocations, Life and Mission Agency includes the following statement, (section 15b): "the Minister whose job is being terminated hereby releases and forever discharges the presbytery and the congregation...from and against any and all manner of claims...liabilities, complaints, damages and otherwise which they had, now has or hereafter may have, arising from, out of or in connection with, their ministry to the congregation or the dissolution of the pastoral tie, including...any remedies which may subsist in law, equity or under legislation, including...The [name of province] Human Rights Code..." Through this suggested wording, the church blocks any legal action which may raise questions about whether the termination of employment was related to racial or ethnic discrimination. The special committee understands the reason for such language and at the same time points out to the church that this is a system designed by Euro Canadians protecting itself.

The special committee invited Euro Canadians within the church to write to the committee with stories of what they had witnessed or had themselves engaged in, which marginalized, discriminated against or disrespected non-Euro Canadians within the church. Very few Euro Canadians were prepared to write to the committee. Individual members of the committee received emails or phone calls saying, "There is a story over there, I won't tell it to you. But there is a story." We also heard, "I was going to write to you but decided you would not want to hear from me." The special committee takes such comments as a sign that some Euro Canadians are afraid of the repercussions they may face if they bear witness to what they have seen and heard. The pressure to not talk is very real.

Problems with Presbyteries and the higher Courts of the Church

The true prophet identifies themselves with the sin and guilt of the church. They know that they themselves are no better. That is, by the way, the difference between the critic and the prophet: the critic criticizes from the outside, the prophet confesses from within. The critic accuses, the prophet weeps. Criticism is easy but also cheap; prophecy is costly, because it flows from solidarity.

David Bosch, South African missiologist, scholar and church leader

Not surprisingly, many of the stories we heard related to presbyteries. First, the committee heard from many clergy and it is within presbyteries that many non-Euro Canadian clergy have the most extended interactions with Euro Canadian clergy and the structures that the Euro Canadian church has developed. Second, for many non-Euro Canadian congregations, it is in presbyteries that the leaders of these congregations interact with The Presbyterian Church in Canada. The Euro Canadian contingent within The Presbyterian Church in Canada has done little to connect with non-Euro Canadian congregations, leaving presbytery, synod and the General Assembly to be what non-Euro Canadian Presbyterians know of the Euro Canadian church.

A long-time representative elder from a non-Euro Canadian church offered their keen observation. The working goal of the courts of the church, presbyteries, synods and the General Assembly, is to "extract" a decision and once a decision has been reached, to declare the matter settled. Everything within the structures of the church is focused on achieving a decision, a decision reached by using the correct processes to extract that decision. Thus, the primary concern is how to get to a vote. As the elder noted in other cultures ensuring that the matter is fully discussed is of critical importance, the decision itself is almost secondary to the discussion. The extractive decision-making processes of the courts of The Presbyterian Church in Canada are rooted in a particular cultural frame. Another correspondent with the committee went as far as to describe parts of the Book of Forms as a colonizing document.

An adversarial style of decision-making dominates the General Assembly and many of the lower courts of the church. Rules that insist speakers must indicate their support for or opposition to a particular motion before they are allowed to go on to address the court is off-putting and insensitive to a number of cultural groups within The Presbyterian Church in Canada. Many non-Euro Canadian cultural groups have no desire to engage in such an adversarial structure and so the church as a whole does not benefit from the insights these Presbyterians could bring to the body of Christ. Further the Euro Canadian leaders of presbyteries spend little time learning how to lead in a manner that holds space open for non-Euro Canadian voices. Such space holding requires cultural sensitivity and the courage to challenge those whose power is threatened by changes in the decision-making process.

The Rev. K., a Black, described their sense of not being welcomed into a large urban-suburban presbytery. They said, “Since I arrived, there have been six or seven new ministers inducted into the presbytery but I have never been asked to preach at those inductions. More recently arrived ministers have preached at inductions but I have not been asked. Is it because I am Black?” The Rev. K. feels like an outsider in their presbytery.

Another minister, a member of a visible minority, told us about an incident after the close of a presbytery meeting. She needed to raise a matter with the clerk of presbytery, a procedural matter. After the adjournment of the meeting the clerk, a Euro Canadian was in conversation with another Euro Canadian minister. The minister with the concern asked if she could interrupt their conversation. After explaining the matter, she left the conversation. As she left, she overheard the clerk say to the other minister, “I hope she doesn’t play the race card on this.”

A more complex narrative was provided by the Rev. R who is of Asian descent. The Rev. R. was serving a small-town English-speaking congregation. The finances of the congregation became such that it could no longer support their pastor. The session went to presbytery with a plan to dissolve the pastoral tie with the minister as a result of insufficient funds. When the plan to dissolve the pastoral tie came to presbytery a commission was established to investigate. The commission was unwilling to release the Rev. R’s certificate until they had taken courses to improve their English and pastoral skills. The Rev. R. stated that no one in any of the Canadian secular places of business they had worked has complained about their English. “Doing these courses will be good for you”, were the words used by the commission members. These words were heard as paternalism, adult speaking to child, superior speaking to inferior. Further it was suggested to the Rev. R. that he should seek employment in a congregation of their own ethnicity. A suggestion that was heard in Rev. R.’s ears as, “Go back where you came from.”

The committee was told stories of Euro Canadians in presbyteries, presbytery committees and General Assembly committees having conversations about non-Euro Canadian congregations or groups of congregations, without any reference to the non-Euro Canadians present in the room. Decisions made about matters directly impacting non-Euro Canadian clergy and congregations without asking for the input of the non-Euro Canadians being impacted and who were present in the room.

A Euro Canadian pastor wrote of something they witnessed at the 2021 General Assembly. A translator had been hired to translate English into Korean, so that the Koreans could understand what the English voices were saying. But no provision had been made for Koreans to address the court in Korean and be translated. This was addressed and Korean to English translation was made available. When it was explained to the Assembly that Korean to English translation was available, the Clerks said, “We hadn’t thought of that.” Euro Canadians ensured that their words were understood by the multi-lingual reality of the church while not considering how to provide opportunities for the voices of the multi-lingual reality of the church to be heard by English-speaking Euro Canadians. This is a further metaphor for the deep challenges the church faces in trying to become a multi-cultural, multi-racial, multi-ethnic church.

A long-time Korean elder, aware of the criticism directed at Han-Ca congregations for not supporting Presbyterians Sharing noted that Korean congregations and many other non-Euro Canadian congregations are very mission minded. Teams of young people go on mission trips each summer. Congregations give generously to mission endeavours both in Canada and around the world. The elder wondered when Korean voices and other non-Euro Canadians would be invited to the table to discuss what projects Presbyterians Sharing will support. The structures of the church project the impression that the decisions about what will be funded have been decided

by a Euro Canadian church without consultation with the significant non-Euro Canadian community that is part of The Presbyterian Church in Canada. This theme was picked up by a member of Eastern Han-Ca Presbytery who noted that the staff of the synod and the synod camp do little to reach out to Han-Ca congregations, although Eastern Han-Ca's synod dues are a significant portion of the synod's budget.

A conversation reported to the committee which occurred between a nationally prominent Euro Canadian minister and another Euro Canadian minister. The nationally prominent minister said of the "ethnic churches", "they were never really part of us".

IMAGINING A HEALTHY MULTI-ETHNIC THE PRESBYTERIAN CHURCH IN CANADA

The loyal follower of Jesus is one who listens to and learns from different voices, different bodies, different social locations, different styles of expression, different languages....When the church becomes a monolingual, monocultural 'thumatic' body, the body is weakened and diminished. When Jesus is only filtered through your own singular experience and perspective, what comes forth is a very anemic and defensive Jesus. In fact, the Jesus one person's limited life conjures up for the world is not the whole Jesus at all.

Leonard Sweet in *So Beautiful: Divine Design for Life and Church*

Becoming a healthy multi-ethnic church is a long process filled with pitfalls and mistakes and also moments of grace and joy. The special committee offers four concepts/metaphors/practices which we believe can be joined to other practices moving The Presbyterian Church in Canada towards being a healthier multi-ethnic church. Readers will notice this section does not have recommendations because the patterns needed are less about being instructed to act and more about living into a new way of thinking and being. Living into this new way of thinking and being is a matter of the Holy Spirit acting and the human being transformed, both of which are resistant to being commanded to act by recommendations of the General Assembly.

Thin-Thick

Do nothing from selfish ambition or conceit but in humility regard others as better than yourselves. Let each of you look not to your interests but to the interests of others.
(Philippians 2:3-4)

The concept of thin relationships and thick relationships has been applied to a number of contexts. The idea is this. Most people have a thin relationship with their Member of Parliament, they know a few things about them, like the party they are aligned with, the MP's former occupation, maybe one or two pieces to make the MP more human but they don't know the MP's favourite restaurant or their preference in music or their dream vacation. The relationship is quite thin. A thick relationship on the other hand means a great deal is known about the other person. Their hopes and dreams, even their fears, are known. There are experiences that have been shared. The relationship is full of details, it is thick.

Thin relationships lead us to think of the other in stereotypical ways. The MP serves a party we disagree with, that makes it easy to dismiss not only the MP's political views but their person as well. In thick relationships the differences we have with the other person are seen in context of the whole complex of the relationship. The other holds political views we disagree with but they are a great person to be with even though we have disagreements.

Applying this idea to the present discussion. Clergy, congregational leaders and congregations in The Presbyterian Church in Canada frequently have thin relationships with clergy, congregational leaders and congregations from ethnic and cultural backgrounds other than their own. We say things like: "those are the Ghanaians". "That is the Korean pastor from St. Andrew's." "That is the committee from Presbytery." Rather than: "Let me introduce to some of the people from the Ghanaian congregation." "That is the Rev. Kim, they are a great person; you should get to know them." "I know some of the members of that committee, we had a meal together at presbytery. They are caring people." Once the other moves from being part of the thin "they" to a thick "I know them" the entire relationship has changed and the ways we speak to each other and about each other changes.

The responsibility for beginning the work of building thick relationships across cultural lines lies with the dominant culture. Euro Canadian clergy, congregational leaders and congregations need

to make the first move towards building thick relationships and are called to keep working at it. This can be done by reaching out to the non-Euro Canadian congregation in the same presbytery or city; inviting the non-Euro Canadian pastor serving a Euro Canadian church to have coffee; sitting with people of a different culture than your own at presbytery; holding presbytery retreats where intentional mixing of ethnicities takes place; and so on.

The special committee challenges Euro Canadian clergy, congregational leaders and congregations to reach out, crossing the lines of cultural division to build thick relationships with individuals and congregations that are culturally different.

The Church Dinner

People will come from east and west, from north and south and will eat in the kingdom of God. (Luke 13:29)

A metaphor for multi-cultural relationships is the church dinner.

St. Matthew's Church has church dinners in the following way. The planning committee, all members of the Euro Canadian dominant culture bring all the food, set the tables, decide on the table decorations and determine that tickets will be sold for the meal and what the price will be. To this meal, people in the church who are of other cultures are invited to attend as guests, being served and eating what is set before them.

St. Mark's Church does things a bit different. While the planning committee, which is made up entirely of Euro Canadians, plans everything about the meal, they do invite/tell the Koreans to bring kimchi (even though it is an unusual choice to put with ham and scalloped potatoes) and the Arabic speakers are instructed to bring tabouli. There are no tickets but there is a basket out for donations and sign indicated what the suggested donation is. The members of the dominant culture who planned the meal are pleased with their graciousness in giving space on the buffet table for some food from other places in the world.

St. Luke's Church follows a somewhat different process. The church dinner is planned by a committee, some of whom are from cultural groups other than the dominant Euro Canadian culture. But there are not many "other" voices at the table. Everyone knows the meal is going to be very much like it has always been, when someone from the dominant culture says, "Some of that food from other places in the world smells strange. We need to avoid that kind of food at this dinner." There is, however, space for non-traditional table decorations. There is a donation basket, which keeps disappearing only to be replaced. "The food isn't free to make", is said by those who replace the basket.

At St. John's Church, the whole committee is in the kitchen, everyone is a chef, it is chaotic and confusing but an amazing fusion meal is put out on the table to be enjoyed by all. Everyone is exposed to the food of the other. The meal takes time to prepare. Mistakes are made, some fusion dishes don't work but a surprising number of them do. While the kitchen is a disaster to clean up, people have developed real relationships across cultures. The donation basket never made it out to the table but as one committee member laughingly said, "We were too busy learning and growing to care about that." More seriously, another committee member says, "It's the church; it is all about grace, so of course the meal was free."

Obviously this is not so much about church dinners as it is a metaphor for the ways in which congregations and The Presbyterian Church in Canada as a whole have shown welcome to the multi-ethnic dimensions of the denomination. As long as congregations and the denomination function like St. Matthew's, St. Mark's and even St. Luke's, there is little chance for the church to benefit from the richness and diversity of the spiritual food that the multi-cultural dynamic is bringing to the church. Only when the multi-cultural dynamic is allowed into the kitchen, into the places where the real decisions are made is there any hope for the church to experience the blessing of being a multi-ethnic church. Great courage and a willingness to risk is necessary if The Presbyterian Church in Canada is to be a foreshadowing of "the people of every tribe and language and ethnicity gathered around the One who sits on the throne and of the Lamb". (Revelation 7:9).

Hosts join Guests, Becoming Guests themselves

The witness of Luke-Acts...demands a complete transformation of how we think of ourselves and others and one that we need to appropriate consistently: all of us are

desperately needy and dependent in every way upon the welcoming and reconciling presence of Jesus.

Joshua Jipp in *Saved by Grace and Hospitality*

The clear invitation in the gospel of Luke is for Jesus' followers to be guests and not hosts. In Luke 10:1–12, Jesus sends the 72 out in pairs sending them to live trusting that there would be people who would host them in each town. Upon being invited into a home they were to accept the welcome, bless the house with peace and stay in that place, eating whatever was put before them. The 72 were to live into the precariousness of being guests. Jesus had said the same things to the 12 when he sent them out in Luke 9:1–6. Frequently in Luke, Jesus unseats the host from their position of security, inviting the host to become guest. God hosts the banquet turning everyone else into a guest. Martha is told to stop trying to be the perfect host and instead take up the place of being a guest of Jesus.

The implicit invitation in the land acknowledgements used to open some meetings of the courts of the church and which also appear in Sunday bulletins is that church members recognize that they are guests, not hosts.

The calling of the gospel is for the dominant culture in the church to take the precarious position of being the guest. In doing so, the members of the dominant culture are invited to exercise the grace and humility, the same grace and humility guests are expected to live by. When the dominant culture says to members of other cultures please find your home with us; that is to be taken seriously. Both guest and host are to find themselves on an equal footing as guests at Jesus' table. To be guest means learning to take the lead from the host, which includes showing welcome to the other guests at the table. The others at the table are guests the host has chosen to invite, even though we might not have invited them. We are all at the table together. Jesus' table has only one host and all the rest are guests.

Mentoring

Then Barnabas went to Tarsus to look for Saul and when he had found him, he brought him to Antioch. (Acts 11:25, 26a)

The special committee heard stories from non-Euro Canadian clergy who were helped, supported, mentored by individual clergy who were part of the dominant culture. These gatekeepers, mentors, encouragers were invaluable in allowing the non-Euro Canadian clergy to grow into the ministers they are today. These acts ranged from invitations to step into roles in the church, to challenging Euro Canadian congregations to see beyond ethnicity to the gifts present in the minister, to having coffee on a regular basis. The committee heard of a presbytery that named one of their members to be the cross-cultural liaison between the Euro Canadian church and the non-Euro Canadian congregations and clergy in the presbytery.

The special committee also heard stories in which the presence of a mentor, support, advocate or liaison would have ameliorated the pain experienced and might have led to better resolution of the difficult situations described.

The special committee invites presbyteries to reflect on the naming of mentors for the non-Euro Canadian clergy within their bounds. Such appointments must be done in conversation with the non-Euro Canadian clergy.

Recommendations for Part 1

“Fancy words and nice prayers won't end the racism in the church. I don't know what the answer is but it has to be more than we are doing. There has to be action” – words from one of the special committee's conversation partners.

The special committee is profoundly thankful to those individuals and groups who met with us, who told us stories, who entrusted us with their experiences. We were humbled and honoured to be trusted in this way. We hope that we have lived up to the honour they bestowed on us.

Recommendation SCP-001 (adopted, p. 26)

That the thanks of the General Assembly be expressed to all those who met with the Special Committee and who told their stories and about experiences within the church.

The report above reveals that the hurt is real for marginalization of and discrimination against non-Euro Canadian has occurred within the church. It is also evident that there are more stories to be heard. The petitions asked that an apology be written. The special committee believes that an apology is called for. However, our interactions with the Euro Canadian contingent in the denomination tells us that the church needs some more time to be a place where the apology would be more than words. We are reminded of the experience around the Confession of the Church regarding Indigenous Peoples of 1994. The Confession was first introduced in 1992 and was sent back for further work to then be adopted in 1994. The time allowed the church to become aware of and have discussion about Residential Schools and Indigenous-Settler relations in the church. The special committee believes the Pastoral Letter of Ash Wednesday, 2022 opened the door to the conversation of racism and marginalization within the church. We heard people say, “Thank you, we hope to hear more in the report.” This report is the next step. We hope that presbyteries, sessions and individual Presbyterians will read and reflect on this report, so that for the General Assembly of 2023 an apology will be more than nice words but will be a commitment of the will and heart of the church and its members to change. There we are asking that a committee be named for the purposes of further listening and to craft an apology to be presented to the 2023 General Assembly. The present committee’s work is the forerunner of the apology that is yet to come.

Recommendation SCP-002 (adopted as amended, p. 26)

That a committee be named to build upon the work of the special committee by continuing to listen to stories and to gather accounts; and that this committee be charged with designing an act and statement of apology from The Presbyterian Church in Canada to the non-Euro Canadian communities within The Presbyterian Church in Canada.

While it is unusual for a special committee of the General Assembly to have its mandate extended, it is within the power of the General Assembly to do that. The members of the special committee would be willing to serve another year towards the fulfillment of the above recommendation, but it is not our place to introduce such a motion.

Further, we were pleased to see a posting by The Presbyterian Church in Canada on March 21, the International Day for the Elimination of Racial Discrimination. However, we note that in that posting the supporting reference from the church was a reference to a decision of the 1972 General Assembly calling for the elimination of racism. The special committee did not have time to explore what has been said since 1972 by the church regarding racism but does wonder if an updated statement needs to be made.

The church has caused real hurt to individuals. The special committee believes a fund should be established to provide pastoral counseling for persons who have been harmed by the actions, words and attitudes of the church and its members which have marginalized and devalued non-Euro Canadian persons.

Recommendation SCP-003 (adopted as amended, p. 27)

That a fund be established of \$400,000 (\$80,000 a year for five years) to provide counselling for those harmed the church’s racism and marginalization and the Assembly Council be requested to arrange this funding, and that the fund to be implemented in consultation with members of the special committee.

The special committee heard of the value mentoring and friendship has had in the lives and ministries of non-Euro Canadian clergy. This mentoring has made connections for individuals and opened doors, it has provided a context for clergy to try out ideas and be coached in how to deal with Euro Canadian culture, it has been a place to pray together and to know that someone in this alien world of Canadian Presbyterianism has your back. Through the Cyclical Program of Canada Ministries, Life and Mission Agency, the church has experience with coaching for new church development. The idea here is similar, to carefully reflect on who would be the best partner for the non-Euro Canadian minister, that reflection to involve a number of voices including the minister themselves, the presbytery and, when established, staff from the Cross-Cultural Liaison’s Office (see Recommendation SCP-005 below). Like Cyclical, an honourarium of \$1,000 a year would be provided to each mentor.

Recommendation SCP-004 (adopted as amended, p. 27)

That a fund be established of \$100,000 (\$20,000 a year for five years) to provide for mentoring of non-Euro Canadian clergy and the Assembly Council be requested to arrange

this funding, and that the fund to be implemented in consultation with members of the special committee.

The special committee in imagining a way forward so the church can live into the vision of the reign of God, believes that there needs to be an Office of the Cross-Cultural Liaison. This would be more than a Diversity Officer, for the matters impacted by the cross-cultural mix of the church involve church planting, polity, Stewardship, Pension and Benefits, International Ministries, Education and Reception, the General Assembly, Ministry and Church Vocations, Worship, etc.

First, some data taken from Acts and Proceedings

An explanation for the data below: “Non-Euro Can Congregations” include all those congregations that identify as being non-Euro Canadian: Korean, Ghanaian, Chinese, Arabic-speaking, etc. Plus those congregations where we know from anecdotal evidence that over half the congregation is non-Euro Canadian – e.g., Montreal West, Cote des Neiges, Malton, Bramalea North – there are about half a dozen of these. This second group of congregations have had only 50 percent of their membership included in “non-Euro Canadian”. Thus, the estimates are low – we know that on December 31, 2019 (pre-COVID-19), 20 percent of the approximately 50,000 Presbyterians who attended worship were attending non-Euro Canadian congregations. The projections are built on the assumption that 2020–2040 will repeat the previous 20 years.

The Presbyterian Church in Canada Membership Data

	Total Membership	In Euro Canadian Congregations	In Non-Euro Canadian Congregations
2000	134,683	130,075	4,608
2020	79,961	70,500	9,461
Overall	(54,722)	(59,575)	4,853
Change	(40.6%)	(45.8%)	105%
Annual	(2,736)/year	(2,979)/year	243/year
Change	2% decline annually	2.3% decline annually	5.3% increase annually

The guess of the number of non-Euro Canadians in the denomination is almost certainly low, because in many predominantly Euro Canadian congregations there are non-Euro Canadians in attendance. The committee had no way of determining what that number might be. This is the best we could do. What we do know is that in a pre-COVID-19 world (which all of these figures are) is that attendance in predominately non-Euro Canadian congregations was about 20 percent of the total attendance of Presbyterians. Non-Euro Canadian Presbyterians are much more likely to attend church on any given Sunday than are Euro Canadian Presbyterians.

Using the trend above – Projections (rounded figures)

	Total Membership	In Euro Canadian Congregations	In Non-Euro Canadian Congregations
2025	66,300	55,600	10,700
2030	53,000	41,000	12,000
2035	39,000	25,500	13,500
2040	25,000	10,250	14,750

Why produce this data? If there has been a growing edge in the denomination over the last 20 years it has been in the non-Euro Canadian portion of the church. If the church were a business where one section of the business had doubled over the previous 20 years, while the rest of the business had shrunk by 45 percent, the business would be putting resources and energy into the growing section of the business. The data strongly suggests that time and energy is called for to be put into this growing part of the church.

Second, the marginalization and racism present in the church is everyone’s responsibility to address. But as the adage goes, “If it is everyone’s responsibility, it is no one’s responsibility”. To begin to live into the vision of the reign of God with people of every tribe and nation and language and culture around the throne and the Lamb, the church needs a voice charged with being the agitator, the advocate, the animator.

Third, the special committee believes the signs were present 10–15 years ago that staffing was needed nationally to address the burgeoning non-Euro Canadian presence in the church. The Presbytery of Winnipeg created a Cross-Cultural Liaison at the presbytery level in 2015 because of the need they were experiencing. There are other examples from the past in both Korean congregations and Chinese congregations that suggest there is a need to be addressed. Such intentional action in providing support to non-Euro Canadian congregations is not new to the denomination.

With this background the special committee proposes that a new position/office be created at the national office: the Office of Cross-Cultural Liaison. The special committee believes the senior staff person within the Office of Cross-Cultural Liaison should be appointed at the General Secretary level.

The Position Description

As the special committee has been listening to stories and engaging in conversation three things have become evident:

The culture of The Presbyterian Church in Canada is dominated by Euro Canadian practices and procedures which mute the voices of, deflect the critique offered by and limit the opportunities of the growing multi-cultural community that is present in The Presbyterian Church in Canada.

Over the last 20 years while the membership in the denomination has dropped by 55,000 members, the non-Euro Canadian presence in the denomination has doubled. The presence of non-Euro Canadians in the denomination is slowing the overall decline of The Presbyterian Church in Canada. At the start of 2020, 20 percent of those attending worship in The Presbyterian Church in Canada churches were non-Euro Canadian. But the demographic mix of the executive program staff of the denomination has not mirrored that change. Further, resources continue to be produced in English only for what was the declining portion of the denomination, with little attention to the resource needs of the non-Euro Canadian church.

An ethos exists throughout the Euro Canadian elements of the denomination that non-Euro Canadians are not really part of The Presbyterian Church in Canada until they have been assimilated into the dominant culture. This ethos frequently underlies acts of welcome which often have the goal of making the newcomers “like us” as quickly as possible.

The need to change the culture is essential as thousands of immigrants come to Canada from Africa, Asia and Latin America, a number of whom have Presbyterian roots in their homelands. Persons from a diverse collection of Presbyterianisms are arriving in Canada, The Presbyterian Church in Canada is called by the gospel to offer intentional welcome, offering these diverse Presbyterianisms a place at the table.

The time for nice words is over, it is time for action. The proposed appointment would send a clear message that The Presbyterian Church in Canada is serious about addressing these matters.

The Role of the Office

- Advocate for the growing and diverse World Christian community (the diverse Presbyterianisms) that is part of The Presbyterian Church in Canada.
- Interpreter of the diverse communities of World Christianity to The Presbyterian Church in Canada and interpreter of The Presbyterian Church in Canada to the diverse multi-ethnic church The Presbyterian Church in Canada is becoming.
- Mentor and support to clergy serving cross-culturally within The Presbyterian Church in Canada. Including being an advocate against systemic racism in the courts and procedures of the church.
- Catalyst for the development of new World Christian communities of faith (diverse Presbyterianisms) within The Presbyterian Church in Canada and evolving mono-cultural congregations into multi-cultural congregations. This is at all levels of the church.
- This is a General Secretary level position making the incumbent a member of the Management Team.
- They would be non-voting members of the Assembly Council and the Life and Mission Agency.
- As well, non-voting members of International Affairs and Ecumenical and Inter-faith Relations Committees.

Member of Education and Reception Committee

They would function as Advisor to the Principal Clerk in the Principal Clerk's role as Chief Ecumenical Officer for the church.

Qualifications for the Senior Staff in the Office of Cross-Cultural Liaison

- A passionate commitment to Jesus Christ as good news for all people of all ethnicities and cultures.
- Awareness of and demonstrated engagement with World Christian communities of faith (diverse Presbyterianisms) within The Presbyterian Church in Canada.
- A student of World Christianity and the rise of World Christian communities in North America.
- Demonstrated Cultural Intelligence.
- Excellent listening skills in a cross-cultural environment.
- Demonstrated willingness to practice becoming all things to all people (1 Corinthians 9:18–23).
- A humble, teachable spirit.
- Boldness to speak truth to power.

Terms of Employment and Status

This is a five year appointment. The position to be reviewed at the five year mark. A one year transition period would be available to the incumbent if the position were being eliminated or a new person was being sought.

The Office of Cross-Cultural Liaison would be accountable to the General Assembly in the same way that the Office of the Principal Clerk is accountable to the General Assembly.

An advisory committee would be established.

Recommendation SCP-005 (adopted, p. 27)

That the General Assembly approve the creation of the Office of Cross-Cultural Liaison and that it be staffed to accomplish the tasks and roles outlined above; and that this recommendation be referred to Assembly Council for implementation with members of the Special Committee on Petitions Nos. 1 and 2, 2021.

Among the non-Euro Canadian congregations with whom we had conversations we discovered lawyers and university professors, pension and benefits experts and business people, we heard from clergy with doctorates in theology and practical ministry. The skills, abilities and gifts present in the non-Euro Canadian members of The Presbyterian Church in Canada are astounding. Yet those individuals' names do not appear as members of the standing committees of the General Assembly. There are General Assembly committees that are monochrome white. We understand the struggle the Nominating Committee has in finding names that fit the categories they are seeking. We believe that if thicker relationships are built between Euro Canadians and non-Euro Canadians at all levels of the church, the hidden gifts (that is, hidden to Euro Canadian eyes) will be easier to identify and therefore find nominations. We would also suggest that the Nominating Committee's letters and forms be translated into the languages spoken within The Presbyterian Church in Canada. Once persons with the skills needed are identified we believe the Nominating Committee will be eager to nominate these persons to bring their gifts to the service of the church.

Recommendation SCP-006 (adopted, p. 27)

That the General Assembly Office be instructed over the next three years to take the steps necessary to ensure that the make-up of the General Assembly's Committee to Nominate Standing Committees is representative of the ethnic and cultural mix of The Presbyterian Church in Canada; and that the General Assembly instruct the Committee to Nominate Standing Committees to set as an aspirational goal that all standing committees of the General Assembly be representative of the ethnic and cultural mix of the denomination.

As noted earlier in this report, presbyteries and the higher courts of the church are places where the friction between Euro Canadian and non-Euro Canadian is evident. The need exists for cultural awareness in the life of presbyteries, synods, the General Assembly and the various committees connected to these courts. To that end the special committee believes a series of workshops and courses should be offered in presbyteries and in the colleges.

Recommendation SCP-007 (adopted, p. 27)

That Ministry and Church Vocations in consultation with the colleges develop a course in Inter-cultural Studies to be offered to students in the theological colleges of the church; and that Ministry and Church Vocations in consultation with members of the special committee develop a process to deliver workshops in Cross-Cultural Awareness to all the presbyteries of the church, and, that Ministry and Church Vocations report back to the 2023 and the 2024 General Assemblies on progress on these matters.

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PART 2

Continually praying that we would be listening with respect to and learning with humility from voices we have demeaned and dismissed in the past. – Brian Fraser in a Facebook post.

The second prayer of Petition No. 1, 2021 from the Presbytery of Eastern Han-Ca is, "we ask that The Presbyterian Church in Canada fulfill its responsibility to care for the Han-Ca Presbyteries in real, actionable and creative ways, instead of treating its ethnic siblings in this denomination as second-class citizens." This request comes in the context of the adoption of Remits B and C, 2019 by the 2021 General Assembly.

Discussion of the remits' implications was a part of many of the conversations the special committee had with our conversation partners. To be clear, non-Euro Canadians within The Presbyterian Church in Canada are not of one mind regarding the passing of the remits, just as the Euro Canadians within The Presbyterian Church in Canada are not of one mind regarding the passing of the remits. The committee heard from non-Euro Canadians that are happy with the passage of the remits. Others stated they are learning to re-shape their thinking about marriage to be consistent with Canadian society and therefore welcoming of the remits. The special committee heard from some non-Euro Canadian congregations and congregational leaders that the passing of the remits present such a cultural challenge in their context that these congregations while desiring to stay in The Presbyterian Church in Canada wish to be freed from the remits' implications. Other congregations in this group wanted the special committee to find a way for their congregations to be able to leave the denomination because of the passing of the remits. As well, we heard about parishioners and even some congregations who have left the denomination. But the majority of voices were prepared to wait for the special committee to report on Petition Nos. 1 and 2, 2021 and to hear what the Assembly Council would say in relation to the large number of overtures that have been sent to the General Assembly asking for various changes in polity as the way forward.

It is not the place of the special committee to comment on what the Assembly Council may say in relation to the overtures. Nor can the special committee do so, since this report is being written before the Assembly Council's response to the overtures has been completed.

The special committee will comment on two elements of how the discussions of the last six or seven years regarding LGBTQI inclusion in The Presbyterian Church in Canada has taken place. In so doing the special committee is not asking for Remits B and C, 2019 to be debated anew nor is the special committee questioning the decision made under the Barrier Act by the 2019 General Assembly, the presbyteries and the 2021 General Assembly. The special committee does believe, however, that there are things to be learned from how the discussion took place.

Two petitions were sent to the 2017 General Assembly by the Presbyteries of Eastern Han-Ca and Western Han-Ca respectively. The petitions asked for a conversation about possible ways forward that would provide space for the congregations of the Han-Ca Presbyteries in the future. The General Assembly sent the petitions to the Assembly Council for response. Two Euro Canadian members of the Council contacted a Euro Canadian secular conflict mediator who agreed to facilitate a one-day conversation between representatives of the Han-Ca Presbyteries and representatives of the Assembly Council and the church offices. The plan for the day was implemented by the Assembly Council without prior conversation with the Han-Ca Presbyteries. The event took place on February 9, 2018. The special committee has read the reports presented to the Assembly Council by the Euro Canadian planners and has listened carefully to members of the Han-Ca Presbyteries who were present, and we conclude there were two very different understandings of the gathering. The Han-Ca Presbyteries had hoped for an unmediated face-to-face conversation but instead it was a mediated conversation. The Han-Ca Presbyteries were concerned that a secular mediator was hired, when the presbyteries hoped for a theological conversation surrounded by prayer and worship. While some members of the special committee noted an almost "triumphalistic" tone in the report presented to the Assembly Council, the problem was solved. The special committee heard from members of the Han-Ca presbyteries present at the gathering, that they said to each other on leaving the event, "What was that?". It was regarded as having accomplished nothing.

The special committee recognizes that it is easy to see the mistakes made in the past; it is not so easy to see those same errors in the present moment. (A Euro Canadian member of the special committee was present at the Assembly Council meeting in November 2017 that approved this plan. The individual acknowledges that they failed to question and challenge the proposal, failing to see the cultural errors in the plan.) However, examining past errors may help in avoiding future errors. In a multi-ethnic church it is important to understand that behind words on a written page and behind words spoken are cultural expectations that while unvoiced are nonetheless real and central to the speakers or writers thinking. This becomes an acute problem in moments of stress and anxiety and certainly the decision to follow the formal path of writing a petition to the General Assembly arises out of a moment of anxiety. The special committee believes the February 9, 2018 gathering could have been more productive and, in fact, genuinely useful, if there had been detailed conversation between the petitioners and the Assembly Council before plans were made about how to respond. In the intense conversations of the last seven years, the Euro Canadian leadership of the church has made cultural missteps which have worsened the conflict in the church and have heightened the feeling of alienation experienced by many non-Euro Canadians in the church.

The second comment, more briefly, is to note that as early as 2016, sessions of non-Euro Canadian congregations began sending overtures asking for space and consideration in the discussion of LGBTQI inclusion in The Presbyterian Church in Canada. These early overtures were held "until the church decides" what path it would take. The apparent lack of response to the early overtures and the permission sought by and given to the Assembly Council to delay any response "until the church decides", heightened the anxiety in the non-Euro Canadian church that their voices were unheard, unwanted or simply being ignored. Fearing they had not been heard or that the Euro Canadian leadership of the church did not understand the brewing crisis, sessions and presbyteries sent second, third and even fourth overtures.

The recently released Emergency Planning Guide for Churches produced by The Presbyterian Church in Canada begins with: "Emergency situations are potential realities for all communities. Taking the time to plan how to respond to different types of emergencies, as well as the day-to-

day needs of faith communities during such events, is essential.” One of the critical failures leading to inadequate emergency planning is a failure of imagination, a failure to envision worst case scenarios. From the outside looking in at the Assembly Council’s decision to wait in responding to the overtures “until the church decides” appears to be a failure of imagination. To be clear, the special committee is not asking for the remits to be debated anew. The special committee is saying the Euro Canadian church has failed to understand the existential challenge the remits present to a number of non-Euro Canadian congregations. Further, because of that failure to understand, the Euro Canadian leadership of the denomination offered almost no word of hope or encouragement to these congregations in their existential crisis. No word was offered saying that their pain was heard and acknowledged.

Remit B, 2019 is: “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 is “That congregations and presbyteries may call and ordain ministers and elect 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.”

In August 2021, the convener of the Assembly Council (Ms. Sandra Cameron Evans), the Principal Clerk (the Rev. Stephen Kendall) and the convener of the Trustee Board (Mr. Richard Johnston) wrote to the church. The letter included the following, “Some now find themselves considering options in their relationship with The Presbyterian Church in Canada. Please be assured that your faithful ministry within the denomination continues to be cherished”. The special committee invites the 2022 General Assembly to let non-Euro Canadians within the church know that they are cherished regardless of the definition of marriage to which they hold.

Recommendation SCP-008 (adopted, p. 28)

That the General Assembly affirm anew that individuals who believe that marriage is between two adult persons can be faithful, Holy Spirit filled, Christ centred and God honouring and that individuals who believe that marriage is between a man and a woman likewise can be faithful, Holy Spirit filled, Christ centred and God honouring; and further that the General Assembly urges mutual respect between members, elders and ministers who disagree on the definition of marriage.

The pursuit of wisdom as part of Christian character directly serves the practice of forbearance...because true wisdom develops capacities that allow us to live productively with the differences that emerge as Christians pursue growth in piety together.

James Calvin Davis, *Forbearance: A Theological Ethic for a Disagreeable Church*

A refrain began to be heard among many of the voices reflecting on the implications of the remits. Those conversations turned again and again to the idea of balance between the two definitions of marriage. If the two definitions of marriage are to co-exist within the church, it is necessary for there to be balance in resources, balance in presentation, balance in how the church speaks to its constituency and to the wider public. Some specific examples:

- There should be resources on The Presbyterian Church in Canada website supporting congregations and clergy who believe in marriage as being between two persons. There also should be resources on the website supporting congregations and clergy who believe in marriage as between a woman and a man.
- Workshops should be offered to assist congregations and clergy in thinking about sexuality and Christian faith that are rooted in each definition of marriage.
- Correspondence sent out by the church offices should go through two reading groups, so that the church speaks with care and sensitivity to persons who believe that marriage is between two persons and those who believe that marriage is between a man and a woman.
- Efforts should be made to ensure that on all committees of the General Assembly there are committee members who believe that marriage is between two persons and that there are committee members who believe that marriage is between a man and a woman.

The special committee recognizes that this will be difficult and at times awkward but as has been pointed out to the committee on a number of occasions it is the logical outworking of the remits. Such hard work will affirm that The Presbyterian Church in Canada is a place where both persons who believe that marriage is between two persons and those who believe that marriage is between a woman and a man can find space and belonging within a community of mutual respect.

Recommendation SCP-009 (adopted as amended, p. 28)

That the General Assembly instruct the Assembly Council, the General Assembly Office, the Life and Mission Agency, the Committee to Nominating Standing Committees and the other boards and committees of the church to ensure that there is balance and respect for both definitions of marriage in:

- all correspondence sent to congregations, sessions, presbyteries and synods;
- the delivery of resources and workshops, and
- the membership of the boards and committees of the church;

also that the Assembly Council provide progress reports on the balancing of the two definitions of marriage in the life of the church to the General Assemblies of 2023 and 2024.

“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.” (Living Faith 8.2.6)

The special committee in its reflections began to wonder about the only congregation in a presbytery who has called a same-sex married minister. Where does that minister and that congregation find collegiality, support and encouragement in an open and safe space? The same can be said the other way round, where a minister and congregation hold to a traditional definition of marriage in a presbytery where the rest of the ministers believe that marriage is between two adult persons. Where does that minister and that congregation find collegiality, support and encouragement in an open and safe space? What happens in contexts where minister and session hold to differing definitions of marriage? Where do either side find a place to talk and find support?

Similar questions can be raised on behalf of non-Euro Canadian clergy serving Euro Canadian congregations. Where do they find support and encouragement in their cross-cultural ministry? What about the only non-Euro Canadian congregation in a presbytery made up of Euro Canadian congregations?

The special committee believes there is value in congregations having a place of belonging with other congregations similar to them and the same is true for clergy. Most individuals who have attended a few presbytery meetings will recognize that most presbyteries are so busy with work to be done that they cannot offer this support in a meaningful way. Further, as presbyteries seek to live unity in division they struggle to be open and safe places. The special committee believes expecting presbyteries to provide the places of belonging needed by clergy, in particular, as well as congregations, is unrealistic.

The special committee wonders if developing intentional associations, distinct from presbytery is a way forward to address the support needs of clergy and congregations.

The associations would have no polity role, they will not be a new level of courts. In fact, the associations taking up a polity role will prevent the realization of the benefits the special committee imagines. They would be entirely voluntary. There would be no requirement to join an association. The associations would have memberships across presbytery and even synod geographical boundaries. They would provide a place of belonging, along with mutual support and accountability. They would be recognized by the General Assembly simply for the fact that they provide a vital network of support to clergy and congregational leaders. Such association-like groupings already exist in the church. There is the Chinese Consultation. The persons connected to Cyclical are a kind of association.

The special committee is aware that it is unwise to create something only to discover that no one wants it. We believe a system of associations would be a benefit to the church. But in our short mandate we had no time to do anything but to identify the need. We are proposing that the General Assembly name a committee to determine whether the special committee is correct in its analysis that associations would be helpful in the denomination and if so to return to the 2023 General Assembly with a plan to move ahead with the creation of such associations.

Recommendation SCP-010 (adopted as amended, p. 29)

That a committee be named to determine if associations along the lines described above would be helpful in the life of the church and if so, to report to the 2023 General Assembly with a process to implement such gatherings for mutual support and accountability.

Peter Bush
Linda Park
Co-Conveners

BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE

To the Venerable, the 147th General Assembly:

This report shares details of the life and mission of The Presbyterian College Montreal. For those who may not be too familiar with the college, let us start out by sharing these key details:

- The college was founded by The Presbyterian Church in Canada in 1865.
- The college has a degree-granting charter from the Province of Canada (1865) as revised in 1880 and in 2010.
- We are located on University Avenue in Montreal, immediately adjacent to McGill University.
- We partner with the McGill University, the Montreal School of Theology (MST), Laval University and the Institut de Théologie pour la Francophonie in offering our degree programs.
- The Montreal School of Theology, of which the college is a constituent member, is accredited by the Association of Theological and is the only accredited institution offering the Master of Divinity degree in Quebec.
- Our students come from Presbyterian, Pentecostal, Non-Denominational, Baptist and other denominational traditions.
- Our students come from Taiwan, Cameroon, United States, China, Uganda, Canada and other contexts.
- We have degree programs in both English and French.

In and through all of this, we are a community of friendship and scholarship and worship that finds its life and purpose in relation to the risen Jesus. He is at the centre of our community, and our intention as a college is to form students who know Jesus personally, who serve him creatively, and who will build others up in the mission of Jesus for the world.

PROFESSOR OF PASTORAL LEADERSHIP APPOINTED

The appointment of the Rev. Dr. Roland De Vries as Principal of the College in 2021 created a vacancy in the Director of Pastoral Studies position. As a result, in 2021 the Board of Governors initiated a search for a Professor of Pastoral Leadership (a new title given to the position of Director of Pastoral Studies). 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, and the advertised position was at that rank and for a three-year term. The presbyteries were circulated for nominations, and advertising was undertaken in the various appropriate contexts. In summer of 2021, the Rev. Dr. Karen Petersen Finch was appointed to the position on a unanimous vote by the Board of Governors.

Karen Petersen Finch completed her Master of Divinity degree at Princeton Theological Seminary and her Ph.D. in Leadership Studies at Gonzaga University, with a focus on Reformed Theology in dialogue with the Roman Catholic theological and philosophical tradition. She is actively engaged in and committed to ecumenical dialogue at the grassroots level and is involved in adult education with a PC(USA) congregation and a Roman Catholic parish in Spokane, helping those congregations to think about their faith and about life together in the church across differences.

On the basis of its engagement with Dr. Finch, the search committee particularly highlighted her commitment to the Reformed Tradition, commitment to teaching, personal spirituality and insight, ecumenical commitment and experience and commitment to the well-being of the church. Karen joined us in person as of summer 2021 and the college community is very grateful for the many contributions she has already made among us.

FACULTY AND STAFF

The college has a small but dynamic and dedicated team of faculty and staff. Faculty of the college include the Rev. Dr. Roland De Vries (Principal), the Rev. Dr. Karen Petersen Finch (Professor of Pastoral Leadership), the Rev. Dr. Lucille Marr (Chaplain and Academic Dean), and Adjunct Professor Gerberm Oegema (Professor of Biblical Studies, McGill University). Following the retirement of Librarian, the Rev. Dr. Dan Shute, we were ably served on an interim basis by Librarian Joanna Duy, and we are about to commence a search for a new librarian. Our Administrative Coordinator is Ms. Chitra Ramsurn, the Building Superintendent is Mr. Mario Elvé and the Dean of Students is the Rev. Prudence Neba. In 2022 we established a new position of Communications Coordinator and are grateful to have Ms. Heidi Kline serving in this role. Our instructor in Presbyterian Polity for 2022 is the Rev. James T. Hurd of the Presbytery of Ottawa. Core faculty in our program include, among others, the following from McGill University, the Institute de Théologie pour la Francophonie, and the Montreal School of Theology:

Prof. Douglas Farrow, Professor of Theology and Ethics, McGill University
Prof. Garth Green, Professor of the Philosophy of Religion, McGill University
Prof. Ian Henderson, Associate Professor of New Testament Studies, McGill University
Prof. Patricia Kirkpatrick, Associate Professor of Old Testament Studies, McGill University
Prof. W.J. Torrance Kirby, Professor of Ecclesiastical History, McGill University
Prof. Heidi Wendt, Associate Professor of Religions, Greco-Roman World, McGill University
Principal Jesse Zink, Principal, Instructor in Missional Theology, Montreal Dio
Rev. Dr. Heather McCance, Director of Pastoral Studies, Instructor in Preaching, Montreal Dio
Dr. Alyson Huntly, Director of Pastoral Studies, Instructor in Education, UTC
Dr. Glenn Smith, Academic Dean, Professor of Practical Theology, Institute de Théologie pour la Francophonie.

DEVELOPMENTS IN THE MONTREAL SCHOOL OF THEOLOGY

The Montreal School of Theology (MST) was established in 1914 as the Joint Board of Theological Colleges Affiliated with McGill University. Over its lifetime it has been variously configured, but over the past several decades the Montreal School of Theology has been the name of the collaboration between The Presbyterian College, the United Theological College (UTC) and the Montreal Diocesan Theological College (Montreal Dio). As we reported to the General Assembly in 2021, the Montreal Diocesan Theological College and the United Theological College reached an agreement in principle in January of that year to form a strategic alliance for a period of 18 months. According to the agreement, UTC was expected to 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.

In February 2022, UTC communicated that it will cease to exist as a legal entity by mid-2022. UTC has continued its dialogue with the Montreal Dio toward the creation of a combined college which would provide for ongoing United Church of Canada theological education in Montreal and would be a means for living out UTC's commitment to ecumenism. We expect to see a final report on the form of collaboration between Montreal Dio and UTC in the coming months and are grateful to anticipate the continued collaboration of the three denominational traditions moving forward.

MAJOR GRANT FROM LILLY ENDOWMENT INCORPORATED

We are very grateful to report that MST has been approved for a five-year, \$1 million (USD) grant from the Lilly Endowment Inc. MST is one of more than 80 schools (10 in Canada) that have been awarded such a grant under the Pathways for Tomorrow initiative of the Lilly Endowment. Over the next five years, the Association for Theological Schools and the In Trust Centre for Theological Schools are also providing resourcing and networking support to grant recipients for the duration of the funding period. The application of MST focused on identifying, equipping, and supporting pastoral leaders. It built on present strengths and programming of MST and its colleges, and focused on the importance of contextual ministry for each program area.

The four program and staffing areas to be supported are as follows: (i) the Mentoring Program of The Presbyterian College will be renewed and expanded as an ecumenical venture, (ii) the Montreal Mission Internship program of Montreal Dio, which is a summer program for youth, will be renewed and expanded, (iii) a Director of Contextual Education for MST will be hired, and (iv) important administrative support through a new Registrar position will be extended. Obtaining this grant represents a significant opportunity for MST and its constituent colleges, and will strengthen our programming capacities moving forward.

STUDENT BODY

The Presbyterian College currently has 40 students registered in all programs. These programs include the core English-language programs offered collaboratively with McGill University and MST (Bachelor of Theology, Master of Divinity, and Master of Sacred Theology) and French-language programs offered with Laval and the Institut de Théologie pour la Francophonie (Master of Theological Studies in Practical Theology). Our student body includes students of The Presbyterian Church in Canada and those from diverse other denominations and global contexts. We are grateful for the opportunity to embody and provide instruction in the Reformed Tradition for this diverse community of students.

NEW ONLINE, LAY EDUCATION PROGRAMMING

The Presbyterian College, Montreal, has always understood its mission to be for the formation of pastoral leaders and also for the upbuilding and encouragement of the church more widely. Lay education has been a key element of our mission for many decades. In the winter and spring of 2022, the college has initiated a new program of online study courses that are accessible to a wide audience, and we expect this program to be expanded and developed in the coming months. These study courses may be taken by individuals, or as the basis of congregational study groups. The first course (winter 2022) was entitled *The Bible for Doubters*, was led by Dr. Finch, and was an eight-week study that explored some of the challenging texts and themes of scripture. This study had approximately 95 registrations and participants, including eight congregation-based study groups, over its eight weeks. The second study to be offered (spring 2022) will be on the theme of reconciliation and forgiveness and will be taught by Principal De Vries. This represents a significant and meaningful way for the college to support the church and to encourage learning and growth for those who follow Christ.

LEADERSHIP CENTRE

The directorship of the Leadership Centre of the college has been vacant since prior to the pandemic and a decision was taken to not fill that position during the pandemic period. It is expected that new and current grants, along with funds raised during our recent capital campaign, will allow the college to appoint a Director of the Leadership Centre in the coming months. Priorities for Leadership Centre programming are being formulated and, among others, these will include the ongoing mentoring program and ongoing faith and work programming. The college looks forward to the ways in which a renewed Leadership Centre will support pastoral leaders specifically and the life of the church more widely beginning in 2022.

Among other things, it is worth highlighting a conference to be hosted in spring 2022, which is an opportunity for encouragement for pastoral leaders. Through these months of pandemic, clergy have faced many challenges specific to their roles in leadership, pastoral care and teaching. They have adapted, developed new modes of ministry and wondered about the future. Perhaps now is a time for refreshment and encouragement through worship and reflection. Under the auspices of the Leadership Centre, the college has also launched a podcast entitled *Jesus in Montreal*, which explores the life, ministry and faith of followers of the risen Jesus here in our city.

ACTIONS OF THE 2021 GENERAL ASSEMBLY

The faculty of the college has been given responsibility to explore the changes in doctrine relating to marriage and ordination as these were finalized through the Barrier Act process in 2021 and also to respond to recommendations adopted by the 2021 General Assembly relating to language and policies that reflect full inclusion. At the time of the writing this report, discussions and planning are ongoing.

FACILITIES

The current facility of The Presbyterian College was built in 1962. Over the past three years, the Board of Governors has begun to take steps to address deferred maintenance that has accumulated over the past 25 years. This program has addressed or will address roofing, parking lot refurbishment, courtyard renovation, window replacements, electrical improvement and lighting. In addition to this, the pandemic context has required a major upgrade to the college ventilation system and we are presently in the process of establishing private bathrooms in the student residence (where these have previously been communal, which has limited the number of students we could house in the building). The college will also undertake an elevator modernization project in the next twelve months. In addition to the above, The Presbyterian College received a \$30,000 grant from the Enabling Accessibility Fund of the Federal Government and was able to install accessible doors and automatic openers on the administrative wing of the college and into the library.

FINANCES

The fiscal year of the college follows the calendar year. While the finalized audited financial statements of the college for 2021 have not yet been approved, draft statements had been reviewed as of the writing of this report. We are able to confirm that the college had a significant operating surplus for 2021 and that the endowment fund of the college saw meaningful gains in this past fiscal year. That is, we have had a good year, financially speaking, which will be borne out on the final financial statements a summary of which will be found in the Acts and Proceedings.

Clayton Bartlett
Convener

Roland De Vries
Principal

GOVERNING BOARD OF KNOX COLLEGE

To the Venerable, the 147th General Assembly:

Knox College exists to provide quality theological education for the church. Since the last General Assembly, the college has successfully completed another year 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 board and its committees; and The Presbyterian Church in Canada. We have emphasized five operational priorities during this time:

- 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 future of the college.

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. Admissions and enrolment have been strong, especially in the two-year Master of Pastoral Studies (Spiritual Care and Psychotherapy) program and also due to the ability of students to access programs of study from a distance online.

STRATEGIC PLAN

Knox College adopted five strategic priorities which are in the process of being implemented:

- **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.

Shortly after the approval of this five-year strategy, we were confronted by the COVID-19 pandemic. We pivoted quickly to a new online learning approach and focused on the five key operational priorities noted at the start of this report. As COVID-19 restrictions are lifted, we are focusing on the execution of our original strategic plan. There is an opportunity for us to take advantage of the experience we have gained in online learning during the pandemic and move to a more hybrid delivery of our academic programs going forward. This was always part of our long-term plans but the pandemic has allowed us to accelerate these plans. At the same time, work is continuing on a fundraising initiative to launch our strategic priorities related to Congregational Vitality and Growth and Spiritual and Mental Health (strategic priorities 1 and 3). A significant amount of work has also been done on our strategic priority related to Mission-Focused Facilities (strategic priority 5).

178TH CONVOCATION

At the time of writing, the 2022 graduation ceremony is planned for Wednesday, May 11, 2022, in the Knox College Chapel. Thirty graduands are expected to be recognized for successfully completing academic degrees, diplomas and certificates. Three ministers of The Presbyterian Church in Canada will receive honorary doctorates in recognition of longstanding faithful and creative ministries: the Rev. Dr. Ronald Wallace, the Rev. Iona McLean and the Rev. George Malcolm. The Rev. Dr. Daniel Scott, Moderator of the 2021 General Assembly is the speaker.

STUDENTS: ENROLMENT AND ACADEMIC PROGRAMS

Knox College enrolls a diverse student population across multiple academic programs. In 2021–2022 Knox's total enrolment was 136, domestic and international, in all programs. 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).

- Basic Degrees Master of Divinity, Master of Pastoral Studies, Master of Theological Studies and Certificate in Theological Studies.
- Graduate Degree: Master of Arts, Master of Theology, Doctor of Ministry and Doctor of Philosophy in Theological Studies.

FACULTY

Core Faculty

The core teaching faculty consists of seven professors: the Rev. Dr. Esther Acolatse, Associate Professor of Pastoral Theology and Intercultural Studies; the Rev. Dr. Charles Fensham, Professor of Systematic Theology; Dr. Brian Irwin, Associate Professor of Old Testament/Hebrew Scriptures; the Rev. Dr. Stuart Macdonald, Professor of Church and Society; the Rev. Dr. Bradley McLean, Professor of New Testament Language and Literature; Dr. Angela Schmidt, Director of Experiential and Innovative Learning and Assistant Professor of Spiritual Care; and the Rev. Dr. John Vissers, Principal and Professor of Historical Theology. In 2022 the Board of Governors named Dr. Nam Soon Song as Ewart Professor of Christian Education and Youth Ministry Emerita. During the fall term 2021 Prof. Irwin was on sabbatical. During the winter term 2022 Prof. Acolatse was on sabbatical.

Academic Dean

Knox College extends its gratitude to Dr. Stuart Macdonald who has served as Vice-Principal and Academic Dean since 2017. In 2021, Dr. Macdonald celebrated 25 years at Knox College and he has served in numerous administrative roles, including Acting Principal twice, in addition to his teaching and research in church history. In January 2023, Dr. Macdonald will begin a well-earned six-month sabbatical research leave and return full-time to his role as Professor of Church and Society in fall 2023.

In April, we were pleased to announce the appointment of Dr. Christine Mitchell as Academic Dean and Professor of Hebrew Bible for a five-year term, effective July 1, 2022. Dr. Mitchell is a senior scholar with extensive experience in Canadian theological education. She joins Knox College following nineteen years of teaching and service at St. Andrew's College and the University of Saskatchewan. As a scholar of the ancient world, Dr. Mitchell has published in the areas of the Hebrew Bible, ancient cultures, ancient religions and ancient texts. In addition, Dr. Mitchell has worked in the areas of curriculum planning and educational assessment, directed

graduate theological degree programs and currently serves as a member of the Board of Commissioners of the Association of Theological Schools in the United States and Canada. As a theological educator and a lay member of the United Church of Canada, Dr. Mitchell has worked on the response of the churches to the Calls to Action of the Truth and Reconciliation Commission. As Academic Dean, Dr. Mitchell will direct and oversee the administration of the college's academic programs and student information services and she will lead the faculty in academic planning, curriculum development and educational program assessment.

Adjunct Faculty and Sessional Lecturers

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, including: the Rev. Dr. Hye Kyung Heo (Christian ethics), the Rev. Dr. Sarah Travis (preaching and worship), the Rev. Dr. Emily Bisset (preaching practicum), Dr. Mi-Weon Yang (spiritual care and psychotherapy). We also give thanks for the many ministers, chaplains, spiritual care workers and other Christian leaders who serve as supervisors for experiential learning placements.

SENIOR LEADERSHIP TEAM

- Director of Finance and Administration: On December 31, 2021, Mr. Robert Adams retired as Director of Finance and Administration after over ten years of service. Ms. Priya Paul joined Knox College in that position in November.
- Director of Advancement and Alumni Relations: In fall 2021, Knox established a new office for Advancement and Alumni Relations, directed by Ms. Sharmilla Reid.
- Director of Library Service: Ms. Joan Pries.
- Registrar and Director of Enrolment Management: Mr. Shawn Stovell.
- Academic Dean: This office was staffed by Prof. Stuart Macdonald, who will conclude his term as Vice-Principal and Academic Dean on June 30, 2022 and the Rev. Dong Ha Kim, who accepted a call to Knox Church, Woodstock in October 2021. We wish to extend thanks to Dr. Kim who served in the office of Director of Basic Degree Studies from 2017–2021.

Since the last General Assembly, we will have three new members of our senior leadership team. This is a time of great change and renewal in the administration of the college.

SUPPORT STAFF

Knox welcomed new support staff in a number of departments. In October, Ms. Jennilee Psarologos joined the Advancement Office as Constituent Relations and Data-base Administrator. Ms. Kyla Thomson began in January 2022 as the new Assistant Registrar in the Academic Office. In March, Mr. Carlo Cecchini started as Manager of Facilities. We are grateful for the hard work and the faithful service of our staff throughout the pandemic in all areas of the college's life.

RESIDENCE

The Knox residence has 103 rooms and was only 30 percent occupied in 2020–2021, increasing to about 70 percent in 2021–2022. In recent years, less than 10 percent residents are Knox College students – the majority are from other programs at the University of Toronto.

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. The term of the Executive Director, Professor Pam Couture, will conclude on June 30, 2022. In 2021 Knox College participated with TST in the UTQAP (University of Toronto Quality Assurance Program), with the following assessment:

The high quality of the consortium and the programs, is evident and unimpeachable. TST, in itself and through its relations with the University of Toronto, possesses a historical tradition of excellence and a current, resource-rich situation that most other theological institutions can only hope for. The attainment of quality in program delivery is not in doubt. In fact, TST sets a standard for quality in theological education in Canada and is one of very few institutions that can aspire to this same profile internationally. This should be understood to be unanimous and considered judgment of the reviewers, throughout the comments that follow. (UTQAP Report)

In February, the Board of Governors adopted a new Memorandum of Understanding (MOU) between the seven colleges of TST. The Memorandum of Agreement (MOA) between the theological colleges, TST and the University of Toronto is in the process of being renewed.

ASSOCIATION OF THEOLOGICAL SCHOOLS (ATS)

In October 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 has prepared for submission an institutional self-study according to the new standards of accreditation which were adopted by ATS in June 2020.

THE PRESBYTERIAN CHURCH IN CANADA

Knox College is grateful for the financial support it receives for its programs from Presbyterians Sharing, the Ewart Endowment for Theological Education and bursaries for students from the General Assembly, synods, presbyteries and local congregations. The college provides 100 percent bursaries for full-time Presbyterian Church in Canada Master of Divinity students who are candidates for ministry certified by a presbytery. Knox College continues to participate actively in collaboration with the other colleges of The Presbyterian Church in Canada and the national staff through the Theological Education Liaison Group (TELG).

FINANCE AND ADMINISTRATION

Knox College is funded through six main sources of revenue: tuition, bequests and donations, investment (endowment) income, operations, government grants and denominational support. Knox operated with a surplus in 2020–2021. Deferred maintenance on the building is significant and requires urgent attention.

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's publication *Vocations* has been receiving a very positive response. The college is very grateful for the ongoing interest and support of its many graduates (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 two online worship services and has provided opportunities to nurture student-alumni relations.

EQUITY, DIVERSITY AND INCLUSION

In fall 2021 Knox College underwent an equity, diversity and inclusion (EDI) audit, together with the other colleges of TST, conducted by Grant Thornton. The overall results demonstrated that in many areas the practices of the TST schools, including Knox, were ahead of policies but that practices were in some areas behind best practices. The Intercultural and Diversity Committee of the Board of Governors, working with the principal and faculty, will review the full report and make recommendations on policy revisions. At the same time, the faculty are well advanced in implementing the recommendations of the General Assembly on the parallel definitions of marriage and LGBTQI+ inclusion.

THE BOARD OF GOVERNORS

The Board of Governors 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 four regular meetings (August, October, February, May) in 2021–2022 and three special meetings (February and March). The board is responsible for the fiduciary, strategic and generative work of the college on behalf of the General Assembly. In addition to its regular work, the board struck a search committee for a new Principal and a Facilities Task Group for work on the Knox properties.

SALE AND LEASEBACK OF KNOX COLLEGE PROPERTIES

On March 25, Knox College and the University of Toronto signed a Letter of Intent (LOI) under which the University would acquire the properties at 59 and 63 St. George for \$45 million and the college would lease back the academic wing for the continuing operation of the college for up to

40 years. This frees us from the responsibility of owning and operating a building with significant deferred maintenance costs and allows us to focus our efforts and resources on our programs and mission.

Despite our growing enrollment, our building poses a number of challenges and the five-year strategic plan adopted by the board in 2019 prioritized the need for solutions to unlock the value of our properties in order to secure the life and mission of the college.

Over the past three years, Knox College engaged expert planners, architects, legal advisors and real estate consultants to advise us and help us explore alternatives. In the end, we accepted their advice that selling and leasing back was the best option for ensuring our future success. We continued to work with our advisors as we discussed this arrangement with the University of Toronto and ultimately arrived at a very positive financial arrangement for us. Proceeds of the sale will be invested to ensure Knox is sustainable and provide for future property needs.

We understand how difficult it is for some to see the Knox College building sold but we believe that the mission of Knox and The Presbyterian Church in Canada is even more important to sustain. That will be the important result of this change. What is more, we will remain in the space that so many of us love, for years to come, as we continue to educate thoughtful and courageous leaders for the church of Jesus Christ today.

Once this change is made, we will develop a plan for the facilities that best meet our future needs. We are excited about the future and the 40 year window in our current building will give us time to plan for it in a thoughtful and creative way.

The sale and leaseback of our properties has the unanimous approval of our Board of Governors. It has been approved by both the Assembly Council and the Trustee Board of The Presbyterian Church in Canada. We thank them for their support as together we secure the future of Knox College and our ability to deliver outstanding theological education for our church.

PRINCIPAL OF THE COLLEGE

As reported at the last General Assembly, the Rev. Dr. John Vissers indicated that he would not be seeking a second five-year term as Principal when his current term ends on June 30, 2022. The Board of Governors has conducted a search and will be bringing a recommendation to this General Assembly (see below, p. 315–16).

MINUTE OF APPRECIATION FOR THE REV. DR. JOHN VISSERS

It is almost hard to believe how closely Dr. John Vissers has been connected with Knox College over the years. He first arrived at Knox College 44 years ago as a student in the M.Div. program, graduating in 1981. After graduation, he continued his education at Princeton Theological Seminary (Th.M.) and returned to Knox College and the Toronto School of Theology to complete a doctorate (Th.D.) in systematic and historical theology. In 2012, he was awarded an honorary doctorate in sacred theology (D.D.) from the Montreal Diocesan Theological College affiliated with McGill University for his contributions to Reformed theology and ecumenical theological education.

Dr. Vissers had an impressive career in academic life and in service to the church. He was Professor of Systematic Theology at Tyndale Seminary and served a term as Academic Dean (1987–1995); senior minister at Knox Church, Toronto (1995–1999); and Principal of the Presbyterian College, Montreal at McGill University (1999–2013). He was Moderator of the 138th General Assembly of The Presbyterian Church in Canada (2012).

Fortunately for Knox, Dr. Vissers returned to us in 2013 as a member of faculty and Director of Academic Programs. Four years later he was appointed to be the 13th Principal at Knox College.

On September 29, 2017, when Dr. Vissers was inducted as Principal, he laid out a clear vision for Knox, saying, “A theological seminary is not a trade school for religious leaders...a theological college like Knox is tasked to impact and influence those called to leadership, to touch the heart, head and hands of would-be leaders, such that they can then impact and influence the churches they serve.” Dr. Vissers has stayed true to those words through a remarkable five-year journey as our Principal.

In addition to providing strong day-to-day leadership, Dr. Vissers always kept a clear focus on building Knox's capabilities for the future. Early in his term as Principal, he presented a "sober assessment" to the board, faculty and senior leadership to ensure everyone understood the challenges and opportunities facing Knox and get buy-in for needed changes. He was a driving force behind the development of our new institutional vocation, with new vision and mission statements for Knox. He led the development of a bold five-year strategy with a focus on building church vitality and on strengthening spiritual and mental health in the community. The strategic plan was approved by the board in 2019 and is the guiding light for the programs Knox is building for the future.

Dr. Vissers has tackled a number of difficult issues in his time as Principal. One of these was related to our building, where Knox was facing significant deferred maintenance costs that could have threatened our viability in the longer term. This was identified as one of the key issues in the five-year strategic plan. Dr. Vissers led the discussions that resulted in an agreement with the University of Toronto to sell our properties and lease our academic wing for continued use by Knox for up to 40 years. This was a very positive financial arrangement for Knox. It secured our future and will allow us to focus our efforts and resources on our mission of delivering outstanding theological education for The Presbyterian Church in Canada.

One of the reasons Dr. Vissers has been so effective as a leader at Knox, is the quality of the relationships he has built over the years with our faculty and staff and with our partners outside of Knox, including The Presbyterian Church in Canada, the Toronto School of Theology, the University of Toronto, the Association of Theological Schools and a range of international seminaries. He has earned the trust of others by listening well, respecting their views and being able to provide a unique perspective based on his years of experience. Importantly, Dr. Vissers was successful as a leader because he trusted his faculty and staff and encouraged them in their roles. He is a deep thinker and, in many ways, models the kind of servant leadership that Knox is seeking to develop in its own students for the future.

It would be difficult to think of Dr. Vissers' time as Principal without noting the exceptional challenges placed on Knox by the COVID-19 pandemic. This affected every aspect of our work. We had to pivot instantly from in-person classes to on-line learning, adjust to public health mandates that were constantly shifting, deal with closures of our residences and respond to continued pressure on our funding from governments and other sources.

Through it all, Dr. Vissers steered us through the challenges and allowed us to emerge stronger as a result. In fact, our enrolment has grown by 22 percent over the past three years! As Dr. Vissers comes to the end of his time as Principal, he leaves Knox College well positioned for the future.

Our new Principal is expected to start in the fall of 2022. Dr. Vissers will continue as Principal until then and assist in the transition before returning to faculty full-time as Professor of Historical Theology. We are delighted that he will be remaining at Knox in the teaching and academic role he loves.

Appreciation is offered to and for Dr. John Vissers, for a remarkable career, for his dedicated service to our church and his visionary leadership of Knox College. We are forever in his debt.

Recommendation KNX-001 (adopted, p. 19)

That the above minute of appreciation for the Rev. Dr. John Vissers, Principal of Knox College, be adopted.

SEARCH FOR THE 14TH PRINCIPAL OF KNOX COLLEGE

Background on the Search

In March 2021, the current Principal, Dr. John Vissers, advised the board that he did not intend to seek a second five-year term as Principal when his first term ends in June 2022. Dr. Vissers graciously offered to extend 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. He expressed his desire to remain as Professor of Historical Theology for a further five-year term after he steps down as Principal. The 2020 General Assembly approved three recommendations: expressing gratitude to Dr. Vissers; granting an extension of up to one year in his role as Principal;

and agreeing that his appointment as Professor of Historical Theology would continue for a further five years starting July 1, 2022. (A&P 2021, p. 718, 46)

The Board of Governors of Knox College met in September 2021 to approve the framework for the search for a new Principal. An 11 person search committee was struck, with three representatives from the Board of Governors, two from the faculty and one representative from each of senior leadership, alumni, students, the Assembly Council of The Presbyterian Church in Canada, the Toronto School of Theology and the University of Toronto.

In September 2021, the Assembly Council gave permission to advertise the position to presbyteries and the position was advertised the following month. Presbyteries were asked to nominate candidates who met the requirements for Principal and two candidates were identified through this process.

Knox College also engaged a professional search firm in October 2021 to assist in the search for a new Principal. The firm chosen by Knox was one of Canada's largest independently-owned executive search firms, with the largest and most comprehensive academic practice in the country.

The following steps were completed to identify potential candidates for the position:

- Broad advertising – development of a compelling advertisement for the position and placement in 10 magazines, websites and other locations that are frequently visited by senior academic and church leaders.
- Proactive outreach – in-depth research on a target list of 22 theological schools and other locations to identify suitable candidates and proactive outreach to these potential candidates to discuss the position. This process started with Canadian locations and was then extended to international locations.

As a result of the above activities, a total of 19 applicants were identified by January 2022. These applicants were pre-screened by our search consultant to develop a shortlist of 11 candidates who met most of the core requirements of the position.

The search committee met in February 2022 to review these 11 candidates. The committee discussed each of them in detail to determine whether they met enough of the requirements to be invited for an interview. The committee selected the five most qualified candidates for interviews that were completed in February and March 2022.

At the conclusion of this process, the search committee was unanimous in recommending Dr. Ernest van Eck to be the new Principal of Knox College. This recommendation was brought to the Board of Governors who were unanimous in their decision to nominate Dr. van Eck to the General Assembly for this position.

It is noted that six reference checks were completed for the nominated candidate. All were very positive and validated the conclusions of the committee and the board. Background checks covering academic credentials and an international criminal record check were also completed and no concerns were identified.

Reasons for Appointing Dr. Ernest van Eck as Principal

Having completed an extensive search within The Presbyterian Church in Canada and internationally, the Board of Governors is confident that Dr. van Eck has all of the required credentials and experience to be a strong Principal and leader for Knox College in the years ahead. Here is a summary of his background:

- Dr. van Eck is an experienced academic administrator. He currently holds dual roles within the Faculty of Religion at the University of Pretoria as Deputy Dean for Research and Postgraduate Studies and Head of Department for New Testament and Related Literature. His faculty is the largest of its kind in South Africa, with 780 undergraduate and postgraduate students. He has extensive experience in curriculum development, having implemented two major new curricula in the faculty and a hybrid model of teaching and learning.
- Dr. van Eck has a strong reputation for leadership in teaching, research and publications. He helped steer his faculty to top-10 rankings in citations per paper, placing it ahead of many well-known institutions around the world. He has supervised or co-supervised almost 100 postgraduate students over the years and is highly regarded for his own teaching, research

and publications. His resume includes 50 publications in peer-reviewed or refereed journals and over 100 co-authored papers, study guides, books, chapters in books and conference presentations. He has won Lecturer of the Year or Excellence Teaching Awards in four of the last 10 years.

- Dr. van Eck has an extensive network of relationships with other theological schools. He has been a guest professor or lecturer at six other universities, including a sabbatical at the University of Toronto in 2014. He has a wide range of research associates in developed countries and the global south (in Ghana, India, Kenya, Nigeria, South Africa and Zimbabwe).
- Importantly, Dr. van Eck has maintained a strong, lifelong connection to the church. He was the minister to two congregations for the first 21 years of his career, before becoming more involved in academic life. He continues to serve the church in a number of national committees and as an ordained minister. He is actively involved in a local congregation in preaching, catechism, serving of sacraments and other pastoral duties. Dr. van Eck has now applied for admission as an ordained minister of The Presbyterian Church in Canada.

If approved by the General Assembly, the board expects that he would start as the Principal in the fall of 2022, once appropriate work authorization is granted in Canada. Our current Principal, Dr. Vissers, will assist with a smooth transition of the role, before returning to faculty full-time as Professor of Historical Theology.

During his presentation to our search committee, Dr. van Eck concluded with a comment that resonated strongly with Knox. He said, “We are living in a moment that demands faithful Christian witness and prophetic leadership in theological education.” In these challenging times, his call to action is needed now more than ever. We appreciate the support of the General Assembly in approving our nomination for Principal.

Recommendation KNX-002 (adopted, p. 20)

That Dr. Ernest van Eck be appointed to the position of Principal of Knox College, for a five-year renewable term, to begin on July 1, 2022 or as soon thereafter as Dr. van Eck is granted legal work authorization in Canada.

APPRECIATION

The Principal and the Board of Governors wish to record thanks to members of the board whose terms concluded in 2022: the Rev. Angie Song and Mr. Justice Agyemang. Both have served faithfully and energetically. We also express gratitude to the faculty and staff of the college who work diligently to ensure that the mission of the college is fulfilled and its resources stewarded in the service of our students, for the upbuilding of the church and to the glory of God. Finally, the college expresses its gratitude to the General Assembly for its support in the work of educating faithful Christian leaders for our time.

Randal Phillips
Convener

John Vissers
Principal

THE BOARD OF ST. ANDREW’S HALL

To the Venerable, the 147th General Assembly:

St. Andrew’s Hall is The Presbyterian Church in Canada at the University of British Columbia and is located on the traditional, ancestral and unceded territory of the xʷməθkʷəy̓əm (Musqueam) people. St. Andrew’s Hall offers degree programs in theology through its partner institution Vancouver School of Theology. Our pre-pandemic investment in online, distance education pedagogy and technology enabled the Hall and Vancouver School of Theology to pivot easily over the last two years. God has graciously provided St. Andrew’s Hall with a strong enrollment of Presbyterians in theological education this past year, robust further development 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.

St. Andrew’s Hall is located at the University of British Columbia in Vancouver. Established in 1955, St. Andrew’s Hall exercises its provincial charter to teach theology through an agreement 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 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 St. Andrew's Hall are strongly aligned with the 14 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 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, Dean of St. Andrew's Hall, serves as Professor of Mission Studies and teaches in the area of Practical Theology. The Rev. Rebecca Simpson serves as Director of Presbyterian Formation and brings her experience as a congregational minister and camp director to bear on her work of equipping leaders for church and para-church ministries. The Rev. Dr. Richard Topping, President of 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 across Canada and around the world.

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.

St. Andrew's Hall had 41 Presbyterian students under its care this past academic year registered for studies at the Vancouver School of Theology. Twenty-four of our Presbyterian students were from The Presbyterian Church in Canada, with the rest being a mix of Presbyterian students from Indonesia, South Korea, Brazil, India and the USA.

CENTRE FOR MISSIONAL LEADERSHIP

The Centre for Missional Leadership was established by the Board of St. Andrew's Hall in 2015 to equip Christian leaders (including teaching and ruling elders) for effective, entrepreneurial and evangelistic leadership in a post-Christendom context. The Rev. Dr. Ross Lockhart was the founding Director and upon his appointment as Dean by the 2021 General Assembly a search was conducted for a suitable replacement. The Rev. Albert Chu was appointed as the new Director of the Centre for Missional Leadership on January 1, 2022. The Rev. Albert Chu is the founding pastor of Tapestry Church, a diverse multi-campus Reformed church of more than 1,200 people located in the Greater Vancouver area. He adds a new mix of gifts and skills to the growing Centre for Missional Leadership team including experience in both Chinese and multi-ethnic congregational leadership, church coaching and consulting work across North America and pioneering a highly effective model of church planting in a post-Christendom context. Working alongside the Rev. Dr. Lockhart and the Rev. Chu as Centre for Missional Leadership Director, the Centre for Missional Leadership team includes Ms. Andrea Perrett who serves as Associate in New Witnessing Communities (Cyclical Vancouver) and the Rev. Dr. Tim Dickau as Centre for Missional Leadership Associate of our Missional Certificate Program. Additionally, the Rev. Dr. Darrell Guder serves as Senior Fellow in the Centre for Missional Leadership, providing wisdom, vision and guidance. Together, the Centre for Missional Leadership team is equipping leaders to aid in the flourishing of Christian communities faithfully witnessing to God's mission in the world.

This past year the Centre for Missional Leadership has equipped local church leaders across Canada through the Missional Certificate program, monthly online pastoral leader Zoom calls, congregational consulting and one day conferences exploring Christian social enterprises, affordable housing and a Pastor's Retreat Day with the Rev. Dr. Preston Pouteaux. This summer Centre for Missional Leadership is excited to launch the Guder Scholar Program in August with seven pastors selected from across the country in their first 15 years of ministry. The program, named in honour of our Senior Fellow, is a three-day residential event designed to encourage and equip congregational leaders for a lifetime of Christian witness. This year's theme is "Missional Leadership for an Online Church" exploring the impact of the COVID-19 pandemic and opportunities for sharing the gospel of our Lord Jesus Christ in digital space. Since the beginning of the COVID 19 pandemic, the Centre for Missional Leadership has published three new books to help congregations in their work and witness including *Better Than Brunch: Missional Churches in Cascadia* (2020), *Christian Witness in Post-Christian Soil* (2021) and *Forming Christian Communities in a Secular Age* (2021). The Centre for Missional Leadership team is grateful to God for the impact these programs are having on congregations across Canada 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 further equip congregations and welcome guest-preaching and teaching opportunities.

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, multi-faith (and secular), youthful population that lives and works in the university neighbourhood.

Our ministry of hospitality and witness is made possible by the efforts of a dedicated team. 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. Euhan Koh in facilities. Ms. Silva Kraal and Ms. Yanfen An serve as our two Community Coordinators, living on site with their families at St. Andrew's Hall and caring for our residents.

Weekly hybrid worship services in the Reformed tradition are held in the St. Andrew's Hall chapel throughout the academic year using our smartboard technology that enables distance students to participate in a way that was not possible before the pandemic. The chapel is also home to a Korean language worship gathering for University of British Columbia students on Thursday evenings. A campus wide Alcoholics Anonymous group also meets in the chapel on Saturday nights. 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 represented 2.7 percent of our 2022 budget.

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 2021. 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.

GOVERNANCE

St. Andrew's Hall is blessed with a board of dedicated, diverse and gifted leaders who guide the ministry of the Hall. This year, the board especially thanks the Rev. Ena van Zoeren who completes a second term of service at this Assembly. St. Andrew's Hall new strategic framework includes governance as one of the four strategic directions and in this past year the board has

worked to implement board education, introduce new member orientation, strengthen our skills matrix for nominations, introduce theological reflection at the end of our meetings to attend to divine agency and a commitment to ongoing development of best practices for board governance. We are grateful for what God is doing in our midst at St. Andrew's Hall for the sake of equipping missional leaders for the world God loves. The Board of St. Andrew's Hall extends its gratitude to the General Assembly for our ongoing collaboration in appointments to meet the unique needs of St. Andrew's Hall in this exciting season of ministry.

M. Jean Morris
Convener

Ross A. Lockhart
Dean

VANCOUVER SCHOOL OF THEOLOGY

To the Venerable, the 147th General Assembly:

The safety of the Vancouver School of Theology community and an excellent theological education were commitments that guided us through the COVID-19 pandemic. VST continues to invest substantial resources in online learning, teaching and formation. Presbyterians are very much a part of all the deliberative processes of the school – from governance to curriculum. VST is a going concern with seven years of balanced budgets and surpluses to support capital expenditures and maintenance. The renewal of facilities to serve theological education for the present is ongoing. Faculty are remarkably fecund in publications and service to the church. Three new professors support teaching, learning and research. VST expands its impact through multiple national and international strategic partnerships. Academic enrollment remains at highest levels in the history of the school. Professors of international renown who are invested in the life of Christ's church give special lectures and teach in our summer school. The Rev. Germaine Lovelace received the thoughtful, engaged and generous Christian leader award at Convocation 2022.

THOUGHTFUL, ENGAGED AND GENEROUS CHRISTIAN LEADERS

The VST community showed deep resilience, creativity, hard work and compassion this past year. We have consistently followed two principles to guide us through this time. First, the safety and well-being of our community. Health, mental health and spiritual support have been priorities. Extra resources were committed to online education, student support and to the well-being of the entire community. We have had the best attendance ever in chapel and at lectures. Student-initiated and staffed venues were born for fellowship and encouragement. We initiated "linger" – a program for students to visit before and after classes, chapel and other events at the school. We worked from home and have eased our way back to the building. We discovered that even introverts are not that introverted. Second, we gave our best efforts to an excellent and timely theological education for the sake of the church and the world. Faculty have received training and support for online education that is pedagogically sound, spiritually encouraging, best practice informed and theologically robust. We have reconstructed our facilities for immersive hybrid learning that engages all students, online and in person. And God has sustained us in the work we are called to do.

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 wait for the next one. Our theological ethos is designed to nurture practitioners who giving their lives for God and the gospel. We are convinced that the Risen Christ is always already involved in the world (we are missional); we discern that movement and 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 includes the Rev. Dr. Richard Topping, President and Vice-Chancellor and St Andrew's Hall Professor of Studies in the Reformed Tradition, the Rev. Dr Ross Lockhart, Dean of St Andrew's Hall, and Professor of Mission Studies at VST and the Rev. Rebecca

Simpson, Director of Denominational Studies. Many Presbyterian pastors and scholars from Canada and the United States visit the classroom as guest lecturers to share relevant expertise, often via zoom. The Rev. Dr. Pat Dutcher-Walls, while retired continues to serve the school directing preparations for our ATS accreditation visit in March of 2023.

The faculty have now seen in print their collaborative volume on theological education. *Before Theological Study: A Thoughtful, Engaged and Generous Approach* can be found in better bookstores. The sermons from last year's General Assembly were published by VST as *Fear Not, I am with You, I am with You, Fear Not*. Our faculty continues to be productive in publishing. On April 7, 2022, a faculty book launch celebrated 14 books produced over the last couple of years by our faculty. Faculty scholarship is directed to the life and flourishing of Christ's church for the world. Our new Dean and Professor of Hebrew Bible, Dr. Mari Joerstad, landed in Vancouver to take up her duties in August of 2021. A new Professor of Anglican Formation and Studies has been appointed. The Rev. Canon Rob James currently Chancellor at Wells Cathedral will begin at VST, July 1, 2022. A current search is underway for a United Church Professor of Formation and Studies, which we hope to fill in the summer of 2022. The Rev. Dr. Sarah Johnson, Professor of Worship and Music, is the first Canadian post doctorate placement in Canada through the Louisville Institute. We are so grateful for these stellar additions to our faculty.

VST BOARD/EMPLOYEES

Mr. Michael Francis is the wise and generous Chair of the Board at VST. We are a theological school preparing leadership for the United, Anglican and Presbyterian Churches and our board membership reflects that ecumenical composition. We also have members-at-large on our board. We follow a policy governance model. Our strategic plan was reviewed and updated this year. The Rev. Victor Kim, the Rev. Dr. Jean Morris, the Rev. Dr. Ross Lockhart also sit on the VST board and provide invaluable support. This year we gave our thanks to Mr. Iain Black, President and CEO of Maximizer as he concluded his term as Chancellor of the School. We welcomed Ms. Catherine Evans as our Chancellor, officially at Convocation 2022. She was elected a Park Board Commissioner in Vancouver from 2014–2018; was Chair of the Vancouver Public Library from 2011–2014 and has held a variety of policy and management roles in the governments of both British Columbia and Ontario. She is a lawyer, a consultant, and co-owner of Ethos Strategy Group – a communications and public relations firm based in Vancouver.

PARTNERSHIPS

VST extends its reach and magnifies its impact through strategic partnerships. In addition to our core partnerships with our sponsoring denominations, we work with the University of British Columbia (UBC), the Sauder School of Business, the schools in the theological neighbour on the campus of the University of British Columbia, Huron College at Western University, Durham University in the United Kingdom and St Mark's College to deliver educational programs from B.A. to Ph.D.. Our relationships with Jakarta Theological Seminary, Indonesia, and St. Andrew's, Quezon City, Philippines, continue with visiting faculty teaching in our summer school and making guest appearances in classes. These relationships help us deliver a theological education that is contextually appropriate and global in its awareness. We expect that students and faculty will engage with our partners in Asia in a more rigorous fashion when travel is more easily possible.

GRANTS/FINANCES/FOUNDATION

Vancouver School of Theology has achieved a balanced operating budget for a seventh year in a row. In addition, we have allocated annual surpluses to capital expenses and maintenance. Our employees have received at least COLA increases in each of the past seven years. Our CFO and Vice-President, Ms. Shari Coltart, gives excellent leadership to the fiscal undertakings of the school in conjunction with the Audit and Finance subcommittee of the board, chaired by Mr. Michael Francis. The VST Foundation is chaired by the Venerable Ronald Harrison and it provides a significant revenue stream for the operations of the school drawn at four percent.

VST will complete the expenditure of a Luce Grant for Indigenous Ministry (\$400,000 USD) through the Teaching House that Moves Around this calendar year now that we can meet in person again. The program will continue for another two years, in Northwest Communities in British Columbia, funded by a considerable grant (\$225,000) through the United Church of Canada. This important ministry is a continuation of a 35-year commitment to Indigenous Ministry by the

Vancouver School of Theology through its Indigenous Studies Program, currently under the direction of the Rev. Dr. Ray Aldred.

Several significant gifts were received by VST this year. The Lilly Endowment awarded the school a \$1 million (USD) phase two grant to retool and revitalize field education. We were successful also in phase one of this program in which we received \$60,000 (CAD) to do research on field education. The school has hired Anthony Robinson, as a consultant, and Robin Galey, as researcher, to help us with this important work. Another \$1 million gift to the school is complete and held in our foundation. Revenue from that gift will fund our program for administrative and managerial excellence through the Sauder School of Business, UBC. VST received a gift from the Louisville Institute that supports the first post doctoral placement in Canada. The Rev. Dr. Sarah Johnson position is funded through a Lilly Endowment grant. VST has established a Project for Congregation Flourishing through Community Engagement with a grant of \$250,000 (USD) from Murdock Trust. This grant is in its second year and resources are being collected, curated and shared with churches in a variety of modalities. Mr. Chris Pullenayegem is directing this project.

VST has completed the transformation of classroom space on the first floor of our building into a “zoom room” for our growing online student body. It is a first-class facility which serves our students well and provides a revenue stream through rentals. Renovations have begun on our Epiphany Chapel to green the space, renew the building and install technology to support immersive online chapel services and teaching and learning. This project is fully funded through a \$1.1 million legacy gift.

ACADEMIC ENROLLMENT

The headcount at VST for the fall of 2021 was 91, a slight increase from the fall of 2020, plus two. We enrolled 56 new students in 2021–2022. Our spring head count while up to 93, was down 10 from the spring of 2021. We attribute this to zoom fatigue and students deferring or withdrawing until such time as classes take place in person. Our enrollment is still very strong and amongst the highest in the history of the school. Tuition income, without an increase in the amount charged, has increased by 66 percent in the last five years. Of the three historic partners of the school, the United Church has the largest cohort at 44 students, the Anglican/Episcopalians have 41 students and the Presbyterians 35 (including international Reformed students). VST continues to expand its ecumenical bandwidth, in keeping with the vision of its founders. Fifty-three students at VST come from other Christian denominations, including Catholic, Methodist, Lutheran, Pentecostal, Baptist, Orthodox and United Church of Christ (10 students). Five students are enrolled in the Ph.D. program which VST offers in partnership with Durham University, United Kingdom. The first students from our joint B.A. program with St. Mark’s College have begun courses in the M.Div. at VST. This combined program reduces the overall time to complete both degrees by one year. VST has a robust online recruitment program, engages online recruitment services, and holds a VST Sunday, once a year, in which 50 churches across Canada participate. Our Director of Recruitment, the Rev. Julie Lees, provides outstanding leadership. We are grateful to congregations where our students are welcomed.

SPECIAL LECTURES/SUMMER SCHOOL 2022

Vancouver School of Theology welcomed a series of outstanding lecturers in 2021 and 2022. The Somerville lecturer in November of 2021 was the award winning film producer Martin Doblmeier. His film *Spiritual Audacity: The Abraham Joshua Heschel Story* was the topic of discussion. Prof. Santa Ono, President of University of British Columbia, presented an online address entitled *Leadership and Faith in a Time of Crisis* in February 2022. Our Visiting Distinguished Scholar for July 2022 will be Prof. Janet Soskice of Cambridge University, who will present a lecture entitled: “Who am I? Self-love in the Days of Self-obsession” and teach in our summer school. All these lectures are fully funded through generous funding restricted for these events and held in the VST Foundation. All these lectures are recorded and available through our You Tube channel. Summer School 2022 will be held July 4–15 in hybrid format with VST welcoming outstanding scholars, church leaders and students from around the world. vst.edu/vst-summer-school.

CONVOCATION 2022

On May 10 we conferred degrees and certificates to 44 students. Our convocation was in person at Christ Church Cathedral, Vancouver. Six students received the Sauder School of Business

Certificate in Leadership Excellence, having completed courses in excellence in administration, leadership in times of change, coaching and mentoring and understanding finance for non-financial officers. We presented the TEG (thoughtful, engaged and generous) Christian leader Award to the Rev. Germaine Lovelace, a VST alumni. This award of \$4,000 is to encourage excellent leadership by clergy in the earlier years of ministry. VST did not award any honorary doctorates this year. We have reviewed the terms to be more inclusive to a broader range of applicants and will renew awards in 2023. Our convocation speaker is Dr. Elin Kelsey, author of *Hope Matters: Why Changing the Way We Think is Critical to Solving the Environmental Crisis*.

Vancouver School of Theology is grateful for our long and fruitful partnership with The Presbyterian Church in Canada. We pray that the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit will be with and among you at the 2022 General Assembly.

MINUTE OF APPRECIATION FOR THE REV. DR. PATRICIA DUTCHER-WALLS

The Rev. Dr. Patricia Dutcher-Walls retired as Professor of Hebrew Bible and Dean of the Faculty at Vancouver School of Theology on July 1, 2021. Several decades of students, first at Knox College and then at Vancouver School of Theology, began their study of the Hebrew Bible/Old Testament drawing a map of ancient Israel and figuring out their 'interpretive principles' in her introductory year-long course. Many lay people, from St. John's, Newfoundland to Old Masset, Haida Gwaii have heard her preach or attended one of her Bible studies.

She holds a B.A. from the College of Wooster in Ohio, a Master of Divinity degree from Harvard Divinity School, and a Doctor of Theology in Old Testament/Biblical Studies from the Graduate Theological Union in Berkeley, California. At Harvard, she discovered the challenge and joy of the Hebrew language, a passion that shaped the rest of her career. A life-long Presbyterian, she was ordained by the United Presbyterian Church (USA) in 1978. With her M.Div. in hand, her first teaching and ministry position was as Assistant Chaplain at Colgate University in Hamilton, New York, where she was one of the first women appointed to the faculty and the first ordained female minister in that presbytery. During her doctoral work, she focused her studies on the Deuteronomistic History, served as an Adjunct Professor at San Francisco Theological Seminary, and worked at the GTU library, including three years as the Head of Circulation. During her student years, she was active in the church through part-time congregational leadership, preaching and social ministries, including anti-nuclear and anti-war demonstrations and civil disobedience. During her doctoral program in Berkeley, she met and married a fellow graduate student, Timothy, who has had an active career as a Lutheran pastor and, when their two children were born, also ably shared roles as homemaker, carpooler and homework supervisor.

In 1995, she was appointed to the position of Assistant Professor of Old Testament at Knox College, one of the first women appointed to that faculty and became a minister in The Presbyterian Church in Canada. In her nine years at Knox, she rose to the rank of Associate Professor with tenure, published three books and several articles and served as Department Secretary for the Biblical Department of the Toronto School of Theology. During a sabbatical she served as a Visiting Professor at Seminario Evangelico Teologia, in Matanzas, Cuba. At Knox College, she also found a calling to academic administration, serving on the Knox Library Committee, the college's governance review task force, as writer and editor for the Knox Self-Study for its ATS accreditation review, as Acting Basic Degree Director for one term, and as the convener for the faculty committee to review the curriculum.

Both Patricia and Timothy longed to return to the West Coast, and they were delighted when Pat was appointed as the Associate Professor of Hebrew Bible at Vancouver School of Theology in 2004. During her time at VST, she became full professor in 2007, published two more books and many articles and papers at academic conferences. Her teaching fields have included the Deuteronomistic History, the social world of ancient Israel, social justice, the ideology and theology of kingship and feminist biblical hermeneutics. Early on at VST, academic administration became a consistent part of her work and for many of her years at the school she found a happy balance as a teaching administrator. Starting in 2006, she was Associate Dean and Coordinator of Doctoral Programs and then served as Dean of Students, Dean of Studies, and finally Dean of the Faculty from 2013–2020. Her background in theological library work helped make her a good fit for both a position as Interim Head of the VST Library in 2005–2006 and a Director of that Library from 2010–2015. In both 2012–2014 and now since 2021, she has led

VST's Self-Study reviews for the school's ATS accreditation. Her colleagues say "she was inspirational in her care and attention to the students she worked with in her capacity as professor and as Dean. Students felt deeply supported and heard."

Beyond the colleges of the church, Pat has been committed to a teaching ministry for adults in local congregations. She has offered numerous sermons, adult education courses, retreats, workshops, lectures and more recently, web series and podcasts for clergy and lay people, both in the United States and Canada. Many elders and lay people in local churches have participated in her typical small discussion groups, underlining biblical texts with pencil crayons and wrestling to search out new insights of wisdom and interpretation for God's people today. She has also been active in the courts and committees of The Presbyterian Church in Canada, serving on the Church Doctrine Committee, president of the Board of Directors of Evangel Hall, as convener with Hummingbird Ministries Council and moderator of the Presbytery of Westminster 2020–2021.

Currently, Pat maintains an active teaching and serving ministry in retirement. She remains as convener of the General Assembly Design Team and chair of the Strategy and Leadership Committee of the Presbytery of Westminster. She is active as a part of the pastoral team of the Growing Together Churches, a three-congregation amalgamation and transformational ministry in New Westminster and Burnaby, British Columbia.

VST offers its deep gratitude to Professor Pat Dutcher-Walls as she tries to retire; we have been the beneficiary of her refusal to do that completely. We pray God's blessing upon her, and her family, as she continues to serve The Presbyterian Church in Canada with strength and wisdom.

Recommendation VST-001 (adopted, p. 21)

That the above minute of appreciation for the Rev. Dr. Pat Dutcher-Walls, Professor of Hebrew Bible and Dean of the Faculty at Vancouver School of Theology, be adopted.

Michael Francis
Chair of the Board

Richard Topping
President

TRUSTEE BOARD

To the Venerable, the 147th General Assembly:

The Trustee Board of The Presbyterian Church in Canada (Trustee Board) is incorporated by federal statute and recognized by ancillary legislation in every province. The Trustee Board holds many church assets, other than the assets of active congregations. Since the last General Assembly, the board met in 2021 in September and November and in 2022 in March, with another meeting planned for May, 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 experience in investment and related matters and meet shortly before each Trustee Board meeting and otherwise as necessary. Eckler Partners Ltd., continues to advise the church and performs quarterly reviews of the asset managers.

With this support, the church continuously monitors and periodically updates its pension investment structure. While returns can never be assured, the structure aims to achieve long-term return goals while preserving capital in volatile markets. This has been tested by the market volatility in recent years. For 2021, the rate of return for the Pension Fund was 13.7 percent. The IAC and the Trustee Board continue to seek to improve the resiliency of the Pension Fund. The Trustee Board expresses appreciation for the contributions of the members of the IAC and others in this effort.

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 2021, the rate of return for the Consolidated Fund was 11.7 percent. The Consolidated Fund is invested differently than the Pension Fund and may be more affected by market volatility. 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.

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	9.3%	9.8%
Consolidated Portfolio	11.1%	9.4%

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.

The Trustee Board is also responsible for all assets of any congregation of The Presbyterian Church in Canada that shall have ceased to exist, 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:

Indigenous Ministries	10%
New and Renewing Ministries	30%
Applicable Presbytery	60% (subject to approval of mission plan)

The allocation set by the General Assembly in 2017 had included an allocation of 50 percent each year, up to an aggregate of \$2,000,000, to the Pension Solvency Fund. That aggregate limit was reached in 2021 and there is no longer any allocation to the Pension Solvency Fund. In 2021, a total of \$1,912,628 was derived from the sale of assets of dissolved congregations.

RECOMMENDATION LMA-032 (A&P 2021, p. 501, 38)

In accordance with Recommendation LMA-032 approved at the 2021 General Assembly, the Trustee Board and the IAC are investigating appropriate investment opportunities in Indigenous enterprises with the goal of investing approximately five percent of the assets in the Consolidated Fund in the Indigenous economy but have not yet authorized any such investments.

The following are currently members of the Trustee Board:

Ms. Kathleen Boose	The Rev. Peter Bush
Ms. Sandra Cameron-Evans (convener, Assembly Council)	Mr. Donald Chu
Mr. Richard Johnston (convener)	The Rev. Stephen Kendall (Principal Clerk)
Mr. Peter McDougall	Mr. Oliver Ng (Chief Financial Officer/Treasurer)
Dr. Margaret Ogilvie	Mr. Abel Pandey
Ms. Lori Ransom	The Rev. Ian Shaw
Ms. Elizabeth Speers	The Rev. Corrie Stewart (convener, Pension and Benefits Board)
Mr. Douglas A. Wall	Ex-officio without vote: Ms. Jackie Czeglédi, (secretary)

The Trustee Board would like to thank the retiring members, Ms. Kathleen Boose, Mr. Peter McDougall and Mr. Abel Pandey for the generous gifts of their time, talents and experience on the Trustee Board. I (Richard Johnston) am also retiring from the Trustee Board and express my thanks for this opportunity to serve the church. The Trustee Board would also like to thank the Rev. Stephen Kendall for his contributions to the Trustee Board and the church over his many years as Principal Clerk.

Given the work of the Trustee Board, every member needs to be prepared to address financial information, although not all need to be experts in investments. The Trustee Board has identified skill sets related to real estate and law as particular needs in the near future. Members of The Presbyterian Church in Canada interested in serving on the Trustee Board may contact the convener for further information.

Richard Johnston
Convener

Jackie Czeglédi
Secretary

WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 147th General Assembly:

COUNCIL EXECUTIVE

Due to the pandemic, the Council Executive continued to meet regularly by Zoom. We were blessed that Zoom allowed us to meet more often than usual (every two months) throughout the pandemic.

With the changes in staff, as well as to simplify the format for virtual meetings, the structure of the Council Executive was streamlined such that all the committees were dissolved and all matters were dealt with as committee-as-a-whole.

On October 4, 2021, a special meeting was held to consider the recommendation from the Planning Team of the Women's Gathering event which was to take place in May 2022. After cancelling the event which was originally to be held in May 2020, the hopes were that the pandemic would be over by 2022 and that a gathering could be held safely and "normally". However, this was not to be the case. With heavy hearts, during uncertain times, the Planning Team presented a recommendation to cancel the Women's Gathering 2022. The Council Executive, after much deliberation, agreed with the Planning Team's recommendation.

COME TOGETHER SERIES

Out of a need to come together during the pandemic, the Council Executive envisioned a new event for the WMS, and anyone else interested, to come together virtually to learn and share about mission-related topics. The response was higher than expected, especially because many learned the necessary technology. The Council Executive was very impressed and pleased with their determination and their ability to be part of this new way of meeting. The participation went beyond the WMS to the AMS and to others globally. The list of participants continues to grow from about 150 at the beginning and currently at about 300.

February 10, 2021 – Together We Can! Projects

The first Come Together was held on February 10, 2021. For an hour and a half, 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 from India, where it was close to midnight. Shimy was interviewed by the Rev. Dr. Glynis Williams (Associate Secretary, International Ministries) about her work and about the new roof project for the Graduate School for Nurses in Indore, India. Another special guest was Mr. Paul Clarke (Executive Director, Action Refuges Montreal) who gave a very interesting and informative powerpoint presentation about the work of his organization and the situation of refugees in Canada.

March 10, 2021 – World Day of Prayer

Every year in March, many WMS groups and churches celebrate the World Day of Prayer (WDP). This worship resource is produced by a member country of the World Council of Churches from which it is adapted for each country. The Canadian arm is the Women's Inter-Church Council of Canada (WICC) which co-produces the WDP resource with churches globally. A new development during the pandemic was the production of the WDP resource in a video format so that it could be shared virtually. It was our privilege to have Ms. Catherine MacKeil, Executive Director of WICC, join us to give an introduction of the worship written by the women of Vanuatu, after which we worshipped together through the video.

April 7, 2021 – Easter Worship

At Easter, we worshipped together with the Rev. Bridget Ben-Naimah, President of Tumekutana and minister of the Evangelical Presbyterian Church of Ghana, who gave the message from Ghana. As well, we heard a testimonial from the Rev. Jessie Fubara-Manuel, Secretary of Tumekutana and minister of The Presbyterian Church of Nigeria from Scotland. Once again, we were thrilled to be able to connect and worship with people from different parts of the world.

May 12, 2021 – Mission Awareness

To learn more about ongoing mission work in different parts of the world, the Rev. Dr. Paul McLean was invited to speak about his work in Taiwan on Bible translation. Paul is currently at

home in Toronto and was able to join us in local time. Mr. David McIntosh spoke to us from Tokyo, Japan, where it was past midnight. Despite the late hour, David gave a very interesting presentation about the work he does at the Centre for Minority Issues in Japan.

June 16, 2021 – Come and Meet

At the June meeting, two guests were interviewed for a time of “come and meet”: For the Canadian destination – Ms. Yvonne Bearbull, Director of the Kenora Fellowship Centre, and for the international destination – the Rev. Emmanuel Ariel (India). Through interviews, they shared with us about their life during COVID-19 and generally how they were doing in their part of the world during the pandemic. We began with worship where the Rev. Amanda Currie, Moderator of the 2019 General Assembly, spoke about her moderatorial year, especially her experience during COVID; Amanda shared words of hope for us all!

October 6, 2021 – Thanksgiving Worship

Using the WMS worship resource, the October event was all about giving thanks. The Rev. Mavis Currie, minister at Knox Church in St. Thomas, Ontario, gave a wonderful (and thankful) message. After worship, Mr. Guy Smagge, Director, PWS&D, spoke on behalf of the Canadian Foodgrains Bank. Guy highlighted the work of the Canadian Foodgrains Bank, in particular its work with partners to develop and improve local food production.

November 10, 2021 – Celebration of Pauline Brown's 70th Anniversary in India

Seventy years ago, in the month of November, Ms. Pauline Brown set sail for India as a young missionary sent by the WMS. She has since retired as a missionary but continues to live in Jobat, India, calling India her home and the people of the Vindya Satpura region her family. On the occasion of her 70th anniversary in India, the WMS was privileged to be able to host a celebration on her behalf. Pauline and the Rev. Emmanuel Ariel joined by Zoom from India. Despite the late hour, Pauline was sharp and gave everyone encouraging words of wisdom, hope and above all, faith!

December 8, 2021 – Christmas Worship

In December, many WMS groups typically meet in person and worship together using the Christmas worship resource produced by the WMS. During the pandemic, the COVID restrictions did not deter the WMS from coming together through Zoom to celebrate the birth of Jesus Christ! The current resource was written by the Rev. Theresa McDonald-Lee, Director of Camp Kintail (near Goderich, Ontario). Theresa and her crew from Camp Kintail led in a very joyous and festive Christmas worship.

January 12, 2022 – Mission in Malawi

Continuing with our thirst to learn more about global mission work, the event in January focused on Malawi. We enjoyed listening to our guest speakers, each with a different aspect of mission work, but all near Blantyre, Malawi. The Rev. Joel Sherbino, minister at Paris Church in Paris, Ontario, spoke about his work in prison ministries. The Rev. Dr. Blair Bertrand spoke about the work being done at the Zomba Theological School. Ms. Cathy Reid spoke about her work with children in a small village called Chipagala, just outside Blantyre. We were inspired to see how God works through the many hands around the world, and how the mission work still continues despite the pandemic, despite the distances!

February 9, 2022 – Mission Today

To get an overall picture of the mission work of The Presbyterian Church in Canada today, the Rev. Dr. Glynis Williams, Associate Secretary of International Ministries, was invited to speak about mission today from her perspective. Together with Ms. Lily Ko, Program Secretary, International Ministries, they gave a very interesting and detailed account of the work happening with our partners worldwide.

RESOURCES

Resources continue to be produced for WMS groups. Resources such as the WMS mission study and worships for Easter, Thanksgiving and Christmas will be available and sent to groups by email. They can also be found on the WMS website.

The mission study topic for 2021–2022 was on the two Together We Can! projects, namely, the Action Refugies Montreal and the MIBE Graduate School for Nursing (Indore, India). These were sent out by email to all WMS groups in September 2021. The study on Action Refugies Montreal was written by Mr. Paul Clarke, former Executive Director. The study on the MIBE Graduate School For Nursing was written by the Rev. Dr. Sarah Travis.

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. The WICC is an affiliate of the Canadian 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 continues to be 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 has had a long history of mission work in the Vindya Satpura area of India, especially in Jobat. In the past, women nurses were sent to work in Jobat and Mendha, including missionaries like Ms. Ida White and Ms. Pauline Brown. The Christian School and Hostel were built in Jobat, and support is given to the Isobel McConnell School of Nursing located at the Jobat Hospital. The WMS continues its legacy with the partnership in India through financial support and prayer.

PARTNERSHIP WITH THE AGENCIES OF THE CHURCH

The WMS continues to give grants to various organizations and projects. In 2021, the following grants were given from our endowment funds:

- Kenora Fellowship Centre – \$2,000
- Women's Hostel fence at Zomba Theological College, Malawi – \$5,000
- Haiti Relief Fund through PWS&D – \$5,000
- Presbyterian Church Heritage Centre – \$2,000
- Amkhut Church, India – \$2,000
- Pauline Brown on the occasion of her 70th Anniversary for her projects in India – \$3,000
- International Ministries for IM projects – \$5,000
- Women's Inter-Church Council – \$2,500
- Prison Ministries, Blantyre, Malawi – \$1,000
- Zomba Theological School, Malawi – \$1,000
- Timvane School, Chipagala, Malawi – \$1,000
- Canadian Foodgrains Bank – \$500

At the biennial Council meeting in June 2020, new Together We Can! projects were established for 2020–2022: 1) new roof for the Graduate School for Nurses, Indore, India and 2) Action Refugies Montreal. Our projects continue to receive funding support from groups, however, due to the groups being unable to meet in person, the donations have not been high compared to pre-pandemic years. As of December 31, 2021, the total amounts raised since the beginning in May 2020 are: Action Refugies Montreal – \$4,617.50 and MIBE Graduate School for Nursing (India) – \$7,389.50.

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 - 2022

NO. 1 – SESSION OF ST. STEPHEN’S OTTAWA

Re: Review and update the Policy for Dealing with Sexual Abuse and Sexual Harassment
(Referred to Life and Mission Agency Committee, p. 250–51, 26)

WHEREAS, The Presbyterian Church in Canada is committed to creating awareness and developing best practices for the prevention and response to incidents of harassment of any kind within the church; and

WHEREAS, the Policy and Procedures for Addressing Harassment in the Church directs that those allegations that are of a sexual nature or pertain to an individual’s sex be dealt with in accordance with the approved Policy for Dealing with Sexual Abuse and Sexual Harassment; and

WHEREAS, Living Faith states in 8.4.3 that “Justice involves protecting the rights of others. It protests against everything that destroys human dignity.”; and

WHEREAS, some leaders in our congregations have experienced sexual harassment or abuse by someone in their congregation or presbytery; and

WHEREAS, the Policy for Dealing with Sexual Abuse and Sexual Harassment does not include provisions for the unique challenges when a minister or other leader is the complainant;

THEREFORE, the Session of St. Stephen’s Church, Ottawa humbly overtures the Venerable, the 147th General Assembly to review and update the Policy for Dealing with Sexual Abuse and Sexual Harassment so that it includes safeguards for those in leadership positions who may experience sexual harassment, or abuse or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Ottawa.

NO. 2 – PRESBYTERY OF PICKERING

Re: Session oversight of adherents

(Referred to Clerks of Assembly, p. 123–24, 37)

WHEREAS, it is the duty of the session “to watch over all of the interests of the congregation” (Book of Forms 128); and

WHEREAS, the Book of Forms identifies three categories of people who may be part of the “company of persons” who form a congregation: these being professing members, covenant members and adherents; and

WHEREAS, we increasingly find ourselves in a culture that tends to downplay the importance of the kind of formal association, which is represented by membership; and

WHEREAS, in some congregations, adherents can and do play significant roles in the life of the congregation, including serving as office-bearers, and may make up a sizable portion of the congregation; and

WHEREAS, the Book of Forms 324.1 allows for the possibility of complaints against members and office-bearers by the session, but not adherents who are not office-bearers; and

WHEREAS, adherents who are not office-bearers may well be engaged in behaviour which is detrimental to the good order of the congregation; and

WHEREAS, the Book of Forms (105.2, 142) merely states that it is members who are subject to the authority and discipline of the session, there appears to be a gap in our legislation which may hamper the work of the session in preserving the good order of the congregation;

THEREFORE, the Presbytery of Pickering humbly overtures the Venerable, the 147th General Assembly to draft legislation which addresses and clarifies the nature of the relationship which adherents have to a congregation of which they are a part, and which provides guidance to the session as to the limits of their oversight, especially in those instances when the discipline of an adherent may be necessary to the good order of the church, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 3 – PRESBYTERY OF WATERLOO-WELLINGTON

Re: Provide grants for energy efficiency improvements

(Referred to Assembly Council, p. 73–74, 34)

WHEREAS, climate change has been described as “the existential crisis of our time”; and

WHEREAS, past General Assemblies have spoken about the need for change; and

WHEREAS, to reach the 2030 carbon emission goals will require significant effort and commitment by all Canadians including the church; and

WHEREAS, many of the necessary steps to reducing our carbon footprint are known; THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 147th General Assembly to use some of the income earned by investments in the consolidated fund in 2020 to:

1. provide \$10,000 per congregation in seed money grants to assist congregations in improving the energy efficiency of their church buildings and/or in moving off-grid,
2. provide \$10,000 per manse in seed money grants to improve energy efficiency and/or to go off-grid,
3. provide \$20,000 per multipoint change to assist in the purchase of a hybrid or electric vehicle for the minister,
4. provide \$5,000 grants to congregations interested in building charging stations on their property,

or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 4 – PRESBYTERY OF WATERLOO-WELLINGTON

Re: Guidelines for church staff commutes

(Referred to Assembly Council, p. 75, 33, 34)

WHEREAS, climate change has been described as “the existential crisis of our time”; and WHEREAS, past General Assemblies have spoken about the need for change; and WHEREAS, to reach the 2030 carbon emission goals will require significant effort and commitment by all Canadians including the church; and WHEREAS, many of the necessary steps to reducing our carbon footprint are known, including the reduction of commuting;

THEREFORE, the Presbytery of Waterloo-Wellington overtures the Venerable, the 147th General Assembly to develop guidelines that urge all parish clergy, national church staff and college professors to either live within 25 kilometres of their place of work, or take public transit to work, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 5 – PRESBYTERY OF WATERLOO-WELLINGTON

Re: Review decision concerning national office relocation

(Referred to Assembly Council, p. 75–76, 34)

WHEREAS, climate change has been described as “the existential crisis of our time”; and WHEREAS, past General Assemblies have spoken about the need for change; and WHEREAS, to reach the 2030 carbon emission goals will require significant effort and commitment by all Canadians including the church; and WHEREAS, many of the necessary steps to reducing our carbon footprint are known, including that re-purposing existing built space results in fewer carbon emissions than building new space;

THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 147th General Assembly to re-examine the decision to participate in the building of new office space to house the church offices, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 6 – PRESBYTERY OF PICTOU

Re: Amending stated supply agreement template

(Referred to Life and Mission Agency (Ministry and Church Vocations), p. 251, 26)

WHEREAS, The Presbyterian Church in Canada developed a stated supply contract with ordained clergy; and

WHEREAS, in 1982 The Presbyterian Church in Canada developed and published a sick leave policy that describes all ordained worship leaders as professional church workers; and

WHEREAS, an increasing number of retired ministers are engaged in stated supply contracts; and WHEREAS, retired ministers are not members of the federal Employment Insurance (EI) program that provides professional church workers with EI and long-term medical leave benefits; and

WHEREAS, congregations and pastoral charges are called upon in the stated supply contract to provide sick leave benefits for the first seven months of leave;

THEREFORE, the Presbytery of Pictou humbly overtures the Venerable, the 147th General Assembly to amend the stated supply contract and redefine the term professional church worker to reflect current realities, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 7 – PRESBYTERY OF OAK RIDGES

Re: Presbytery oversight and responsibilities

(Referred to Assembly Council, Clerks of Assembly and Life and Mission Agency Committee, p. 76–80, 33)

WHEREAS, officers, teaching elders, ruling elders and members of the Order of Diaconal Ministries of The Presbyterian Church in Canada pledge to uphold the government of this church by sessions, presbyteries, synods and General Assemblies; and

WHEREAS, historically, the law, polity and general practices of The Presbyterian Church in Canada have revolved around the discernment and action of the courts of the church; and

WHEREAS, oversight of teaching elders, ruling elders, members of the Order of Diaconal Ministries and congregations of The Presbyterian Church in Canada rests primarily with the presbyteries; and

WHEREAS, actions of the national office of The Presbyterian Church in Canada recently have weakened the oversight role of the presbyteries, e.g.:

- Presbyterians Sharing allocations are no longer being vetted by presbyteries except upon request,
- Moderator ballots are no longer being distributed or collected by presbyteries, and
- statistical report forms are no longer being collected and checked by presbyteries before being submitted;

THEREFORE, the Presbytery of Oak Ridges humbly overtures the Venerable, the 147th General Assembly to order the return of these activities that have been removed from presbytery oversight to the presbyteries, and to ask the Clerks of Assembly, the General Secretary of the Life and Mission Agency, and the Chief Financial Officer and Treasurer of The Presbyterian Church in Canada to consult with each presbytery for input on how best to empower presbyteries to undertake these and other tasks of oversight going forward, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 8 – SESSION OF ST. ANDREW’S, SALMON ARM

Re: Congregations wishing to leave the denomination

(Referred to Assembly Council, see ASC-023, p. 80–96, 37)

WHEREAS, the buildings are the property of The Presbyterian Church in Canada; and

WHEREAS, the decision of the 2021 General Assembly has left many congregations feeling abandoned by The Presbyterian Church in Canada; and

WHEREAS, these congregations have faithfully supported The Presbyterian Church in Canada through Presbyterian Sharing and have attempted to faithfully accept and meet their full allocation; and

WHEREAS, these faithful payments have contributed to the ongoing work of The Presbyterian Church in Canada without question until now; and

WHEREAS, these congregations have expended considerable funds to ensure that these buildings have been kept in good repair; and

WHEREAS, losing the buildings could be a hinderance to ongoing ministry should those congregations formally acknowledge what they know in their hearts to be true, that they are no longer a part of The Presbyterian Church in Canada; and

WHEREAS, the option to leave will constrain these congregations financially and constrain the missions in which they are involved; and

WHEREAS, many congregations use their property to grow food for their local food banks, and the loss of the property will result in a loss of this mission into the community; and

WHEREAS, many congregations contribute to ministry into the community by making their buildings available for the use of community groups, and this ministry would be lost; and

WHEREAS, The Presbyterian Church in Canada is likely to be left with many buildings that could be difficult and expensive to maintain and or sell;

THEREFORE, the Session of St. Andrew’s, Salmon Arm humbly overtures the Venerable, the 147th General Assembly, that the General Assembly acknowledge that these congregations believe the only faithful response is to leave The Presbyterian Church in Canada at this time, and further to enact legislation to allow them to keep their buildings and assets as they exit, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Kamloops.

NO. 9 – SESSION OF KNOX CHURCH, WATERLOO

Re: Expanding benefits for mental health

(Referred to Pension and Benefits Board, in consultation with Assembly Council, p. 272–73, 45)

WHEREAS, mental health challenges are at an all-time high in 2021, especially for those in the helping professions; and
WHEREAS, the pandemic has magnified mental health struggles for everyone; and
WHEREAS, when mental health suffers, physical and spiritual health start to deteriorate significantly; and
WHEREAS, to maintain and improve the health of our congregations, the mental health of our clergy needs to be supported; and
WHEREAS, clergy are dealing with unprecedented demands and are needing to spiritually support the emotional and mental needs of congregants that include anxiety, depression and isolation; and
WHEREAS, the current group benefits for clergy through The Presbyterian Church in Canada only allows for \$300 per year for mental health support and the type of practitioners covered is limited to psychologists and registered social workers; and
WHEREAS, the current allowance of \$300 covers approximately one to two counselling sessions per annum; and
WHEREAS, the EAP (Employee Assistance Program), which began in 2010, does not let clients choose a practitioner that is a good fit but assigns a local practitioner for a short-term period of an assigned number of sessions. This assigned EAP practitioner would be a separate practitioner from a practitioner that a client could choose under the benefits program; and
WHEREAS, the EAP does not help in supporting a consistent relationship of trust that can be built between the client and the practitioner; and
WHEREAS, other Canadian Reformed denominations provide upwards of \$3,000 per annum for mental health support for clergy; and
WHEREAS, other Canadian Reformed denominations provide an expanded list of mental health care practitioners who support clergy;
THEREFORE, the Session of Knox Church, Waterloo humbly overtures the Venerable, the 147th General Assembly, to prioritize the mental health of leadership within The Presbyterian Church in Canada by expanding benefits to a minimum of \$2,500 per year and by expanding practitioners to include, at a minimum: psychotherapists, counsellors, spiritual advisors, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with approval by the Presbytery of Waterloo-Wellington.

NO. 10 – SESSION OF TORONTO KOREAN, TORONTO

Re: Request for gracious dismissal

(Referred to Clerks of Assembly, p. 121–22, in consultation with the Trustee Board and Assembly Council; Answered, p. 80–96, 37)

WHEREAS, over 50 years ago Toronto Korean Presbyterian Church entered into covenant with The Presbyterian Church in Canada, which at that time possessed a theology and polity, outlined in our subordinate standards, which cohered with and provided a flourishing context out of which Korean immigrants and their successive generations were able to faithfully live out their expression of Christianity in accordance with our God given identity and mission, this, however, is no longer the case; and
WHEREAS, the actions which transpired at the 2021 General Assembly with the acceptance of Remits B and C, 2019 were decisive in indicating the new nature and trajectory of our denomination, and other events transpiring at previous General Assemblies leading up to this Assembly only corroborates and reveals accurately the new nature of our current denomination; and
WHEREAS, this new nature of our denomination was clearly on display when at the 2019 General Assembly the convener of the Special Committee formed to discuss the implications of Option B claimed the following when describing our denomination: “...it seems that our differences are insurmountable. In truth we differ theologically on many things; the role of scripture, the virgin birth, the resurrection, the place of children, of women and the priorities of the church.” (A&P 2019, p. 47); and

WHEREAS, this incident was extremely telling and revealing of the current nature of our denomination, which was made blatantly evident in that historically heretical, historically rejected by the church, anti-creedal remarks could be uttered without censure or discipline; and

WHEREAS, at past recent General Assemblies the repeated promulgation of agendas endorsing such matters as “therapeutic abortions”, “physician assisted dying”, let alone issues related to our constantly “evolving sexual ethics”, only further corroborates the startling observation that our current denomination is bearing no resemblance to historical Christianity, as well as to the denomination which we first entered into covenant with; and

WHEREAS, clear evidence that our current denomination no longer reflects the denomination that we once knew, and that it now appears to be in a state of confusion is indicated by three telling observations. First, Remits B and C, 2019 were adopted despite being in direct contradiction to 2 of 3 of our subordinate standards. Second, attempts to redefine our relationship to our subordinate standards were made employing logically incoherent statements. An example: “Ministers of Word and Sacrament are bound to the subordinate standards in a thoughtful and evaluative role” (A&P 2021, p. 294). However, an “evaluative subordinate standard” is an oxymoronic statement and unequivocally indicates the true nature of our denomination—we do not possess “subordinate standards”. Third, Remit B states that the two definitions of marriage presented are to be held in parallel; however rather than being in parallel, the two definitions of marriage are in logical contradiction to each other, as one definition of marriage is in direct contradiction to 2 of 3 permutations of the other definition; and

WHEREAS, in order for Korean churches to be able to live out their gospel calling in this denomination, of paramount importance are traits such as order, integrity, and also respect for our culture and identity; and that a constantly shifting, transient, morally relative denomination is fatally deleterious to our congregation and hampers our witness to Christ. This is already evident with the exodus of many of our congregant members, with outside organizations cutting off ties with us or not willing to engage in new ministry initiatives with us, and with not being regarded by the Korean community as an appropriate and viable place to belong, and live out their Christian faith; and

WHEREAS, since the denomination today is no longer the same covenant partner with which we first entered into covenant, and because our many pleas expressed in our numerous petitions and overtures have been dealt with in a manner which those often in politics have always tactically employed: “to deny, to delay, to distract”, the congregation of Toronto Korean Presbyterian Church sees no other option but to exit this denomination; and

WHEREAS, the congregation of Toronto Korean Presbyterian Church was founded and established through the sacrifices of its immigrant members who first came to Canada with very little and struggled so much just to survive, but still sacrificed financially through taking out loans and second mortgages because they believed in the vision of our church, we are now appalled at the injustice we are seeing in that this denomination desires to hold on to our house of worship, and not relinquish resources we devote to the sharing of the gospel and the building up of his kingdom; and

WHEREAS, the congregation of Toronto Korean Presbyterian Church believes that The Presbyterian Church in Canada today is unrecognizable from the denomination with which we first came into covenant, and this new reality together with the continued practice of ignoring our concerns, hurts and pains, leads us to make the claim that The Presbyterian Church in Canada has been an unfaithful covenant partner, and therefore we believe that The Presbyterian Church in Canada has made our covenant with them null and void, and this not because our congregation changed, but because The Presbyterian Church in Canada has changed; and

THEREFORE, the Session of Toronto Korean, Toronto humbly overtures the Venerable, the 147th General Assembly to take decisive action at this General Assembly and permit Toronto Korean Presbyterian Church to leave the denomination with our property and assets by adopting a process for the implementation of gracious dismissal in the manner described in Appendix C to the Gracious Dismissal Report, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Eastern Han-Ca.

NO. 11 – SESSION OF MARKHAM CHINESE, MARKHAM

Re: Report re gracious dismissal

(Bills and Overtures, BOV-001, p. 107, 18; Answered by Assembly Council, p. 80–96, 37)

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, many more overtures were addressed to the 2016 and 2017 General Assemblies, confirming that there is broad interest 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 that submitted 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 Session of Markham Chinese further submitted an overture to the 2021 General Assembly asking for consideration of a process of gracious dismissal (Overture No. 36, 2021 re a process and legislation re congregations considering leaving the denomination, A&P 2021, p. 764–765); and

WHEREAS, the 2021 General Assembly approved Remits B and C 2019, and changed the theology of our denomination without clearly establishing a gracious dismissal process nor indicating when this process will be established;

THEREFORE, the Session of Markham Chinese, Markham humbly overtures the Venerable, the 147th General Assembly to receive the report of the gracious dismissal task force as found on pages 1363–72 of the October 27, 2020 Assembly Council Minutes and to consider the recommendations found within that report, and/or to establish a process for congregations to negotiate the terms related to properties and assets so that they can continue to worship outside of The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with approval by the Presbytery of Oak Ridges.

NO. 12 – PRESBYTERY OF NIAGARA

Re: Expanding benefits for mental health support

(Bills and Overtures, BOV-002, p. 107, 18; Answered by Pension and Benefits Board, p. 272–74, 45)

WHEREAS, mental health challenges are at an all-time high in 2021, especially for those in the helping professions; and

WHEREAS, the pandemic has magnified mental health struggles for everyone; and

WHEREAS, when mental health suffers, physical and spiritual health start to deteriorate significantly; and

WHEREAS, to maintain and improve the health of our congregations, the mental health of our clergy needs to be supported; and

WHEREAS, clergy are dealing with unprecedented demands and are needing to spiritually support the emotional and mental needs of congregants that include anxiety, depression, isolation; and

WHEREAS, the current group benefits for clergy through The Presbyterian Church in Canada only allows for \$300 per year for mental health support and the type of practitioners covered is limited to psychologists and registered social workers; and

WHEREAS, the current allowance of \$300 covers approximately one to two counselling sessions per annum; and

WHEREAS, the EAP (Employee Assistance Program), which began in 2010, does not let clients choose a practitioner that is a good fit but assigns a local practitioner for a short-term period of an assigned number of sessions; this assigned EAP practitioner would be a separate practitioner from a practitioner that a client could choose under the benefits program; and

WHEREAS, the EAP does not help in supporting a consistent relationship of trust that can be built between the client and the practitioner; and

WHEREAS, other Reformed Canadian denominations provide upwards of \$3,000 per annum for mental health support for clergy; and

WHEREAS, other Reformed Canadian denominations provide an expanded list of mental health care practitioners who support clergy;

THEREFORE, the Presbytery of Niagara humbly overtures the Venerable, the 147th General Assembly to prioritize the mental health of leadership within The Presbyterian Church in Canada by expanding benefits to a minimum of \$2,500 per year and by expanding practitioners to include, at a minimum: psychotherapists, counsellors, spiritual advisors, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 13 – SESSION OF COQUITLAM, COQUITLAM

Re: Liberty of conscience and financial support for possible legal costs

(Bills and Overtures, BOV-003, p. 107, 18; Answered by Assembly Council, p. 71–72, 33)

WHEREAS, the 2021 General Assembly adopted Remits B and C, 2019 in which two parallel definitions of marriage were established and a basis was provided for the recognition of same-sex marriages and the ordination of LGBTQI persons (married or single) as ministers or ruling elders, but with the provision that congregations, ruling elders and ministers be granted liberty of conscience and action to adhere to the traditional definition of marriage and to decline participation in the ordination of LGBTQI ministers or ruling elders; and

WHEREAS, acting on the January 2021 recommendation of the Assembly Council, the Principal Clerk deemed it prudent to obtain opinion from Eugene Meehan, Q.C. of Supreme Advocacy L.L.P. on the potential legal risks to ministers, ruling elders and congregations in the exercising of liberty of conscience as applicable to Remits B and C, 2019, specifically within the province of Ontario; and

WHEREAS, the conclusion of the opinion obtained by the Principal Clerk is that the adoption of Remits B and C, 2019 present a range of practical legal risks and potential legal challenges, and that mitigating factors greatly minimize, but do not fully remove, the potential legal risks posed by the adoption of these remits; and

WHEREAS, while the likely outcome of legal dispute has been evaluated as having minimal risk, the risk of any such legal dispute being initiated and the associated costs that would then be incurred have not been evaluated; and

WHEREAS, the legal costs associated with any dispute arising from the exercising of liberty of conscience and action that has been approved and supported by the General Assembly is likely to place an undue burden on a minister and/or a session, thereby inhibiting the exercising of liberty of conscience and potentially threatening the ongoing financial viability of a congregation; and

WHEREAS, the General Assembly's approval of the right to exercise liberty of conscience and action becomes little more than a hollow gesture and contradicts the principle of meaningful unity and support of those of different viewpoints within our fellowship unless it is accompanied by support for the potential legal and financial consequences of exercising such liberty of conscience and action;

THEREFORE, the Session of Coquitlam, Coquitlam humbly overtures the Venerable, the 147th General Assembly to commit to providing full financial support for all legal costs incurred

by a minister or a session arising from their exercising of liberty of conscience and action with respect to the definition of marriage and rules for ordination, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Westminster.

NO. 14 – SESSION ST. JOHN’S, MEDICINE HAT

Re: Expanding benefits for mental health support

(Bills and Overtures, BOV-004, p. 108, 18; Answered by Pension and Benefits Board, p. 272–73, 45)

WHEREAS, mental health challenges are at an all-time high in 2021, especially for those in the helping professions; and

WHEREAS, the pandemic has magnified mental health struggles for everyone; and

WHEREAS, when mental health suffers, physical and spiritual health start to deteriorate significantly; and

WHEREAS, to maintain and improve the health of our congregations, the mental health of our clergy needs to be supported; and

WHEREAS, clergy are dealing with unprecedented demands and are needing to spiritually support the emotional and mental needs of congregants that include anxiety, depression, isolation; and

WHEREAS, the current group benefits for clergy through The Presbyterian Church in Canada only allows for \$300 per year for mental health support and the type of practitioners covered is limited to psychologists and registered social workers; and

WHEREAS, the current allowance of \$300 covers approximately one to two counselling sessions per annum; and

WHEREAS, the EAP (Employee Assistance Program), which began in 2010, does not let clients choose a practitioner that is a good fit but assigns a local practitioner for a short-term period of an assigned number of sessions; this assigned EAP practitioner would be a separate practitioner from a practitioner that a client could choose under the benefits program; and

WHEREAS, the EAP does not help in supporting a consistent relationship of trust that can be built between the client and the practitioner; and

WHEREAS, other Reformed Canadian denominations provide upwards of \$3,000 per annum for mental health support for clergy; and

WHEREAS, other Reformed Canadian denominations provide an expanded list of mental health care practitioners who support clergy;

THEREFORE, the Session of St. John’s, Medicine Hat humbly overtures the Venerable, the 147th General Assembly to prioritize the mental health of leadership within The Presbyterian Church in Canada by expanding benefits to a minimum of \$2,500 per year and by expanding practitioners to include, at a minimum: psychotherapists, counsellors and spiritual advisors, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with approval by Presbytery of Calgary-MacLeod.

NO. 15 – SESSION OF GRACE, CALGARY

Re: Repatriation of the Manitou/Iniskim Stone

(Referred to Life and Mission Agency, in consultation with National Indigenous Ministries Council, p. 108, 18)

WHEREAS, the Manitou Stone (Cree meaning is Creator Stone)/Iniskim Stone (Blackfoot meaning Buffalo Stone) is a sacred stone that became imbedded into the spiritual, healing and political practices for Indigenous peoples; and

WHEREAS, the Manitou/Iniskim Stone is a meteorite that fell in the Iron Creek area of Alberta. The stone and the area where it crashed into the earth became a site of worship shared between different Indigenous nations. The site was recognized as significant and holy – the site became associated with spirit, peace, healing and prosperity; and

WHEREAS, in 1866 the Manitou/Iniskim Stone was removed from the site by Methodist Missionary George McDougall. McDougall felt the Manitou/Iniskim Stone interfered with his ability to convert Indigenous people to Christianity; and

WHEREAS, the Manitou/Iniskim Stone was moved from its original location to the churchyard of Pakan Mission near Smoky Lake. Then it was sent to Victoria Methodist College in Coburg and later to the University of Toronto, and ended up at the Royal Alberta Museum in Edmonton, Alberta; and

- WHEREAS, the act of removing the Manitou/Iniskim Stone was not done with either the blessing or permission of the Indigenous peoples who saw the Manitou/Iniskim Stone as a gift from the Creator; and
- WHEREAS, the Manitou/Iniskim Stone was believed to remind people that they could own neither the land or the buffalo; both the land and the buffalo were meant to be held in common and shared by all; and
- WHEREAS, Elders and representatives from Indigenous communities want the Manitou/Iniskim Stone repatriated and have worked to gather stakeholders to help with these efforts including members of Grace Church, Calgary; and
- WHEREAS, Elders and representatives from Indigenous communities see the repatriation of the Manitou/Iniskim Stone of providing hope and support to Indigenous peoples who are struggling with drug addictions, spiritual disintegration, lateral violence, economic disparity and impaired levels of traditional education; and
- WHEREAS, Elders and representatives from Indigenous communities see the repatriation of the Manitou/Iniskim Stone leading to the development of a centre where the stone can be housed as well as a place for the preservation of languages, cultures and the promotion of sharing traditional knowledge by Knowledge Keepers, Elders, Chiefs, Former Chiefs and community representatives; and
- WHEREAS, Elders and representatives from Indigenous communities see the repatriation of the Manitou/Iniskim Stone as a way of promoting reconciliation and healing; and
- WHEREAS, The Presbyterian Church in Canada has declared its commitment to Call 48 of the Truth and Reconciliation Commission to comply with the United Nations Declaration on the Rights of Indigenous Peoples. The United Nations Declaration on the Rights of Indigenous Peoples calls The Presbyterian Church in Canada to:
- Respect Indigenous peoples' right to self-determination in spiritual matters, including the right to practice, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the United Nations Declaration on the Rights of Indigenous Peoples; and
- WHEREAS, in October 2021, various stakeholders from multiple Indigenous communities, faith groups, business groups, educational groups and government listened to requests for support and healing from three Indigenous Elders and discussed creative ways to advance the effort to repatriate the Manitou/Iniskim Stone. The stakeholders also participated in a ceremony at the Royal Alberta Museum in the space where the Manitou/Iniskim Stone is housed; and
- WHEREAS, the group of stakeholders is currently working to acquire legal rights to return the Manitou/Iniskim Stone to the Iron Creek area and build a facility that can house the Manitou/Iniskim Stone, tell its story and share its history; and
- WHEREAS, The Presbyterian Church in Canada has repudiated the Doctrine of Discovery and terra nullius; and
- WHEREAS, The Presbyterian Church in Canada has confessed its cultural arrogance and presumption; and
- WHEREAS, the work of repatriating the Manito/Iniskim Stone is a work of respecting Indigenous spirituality in its own right;
- THEREFORE, the Session of Grace, Calgary humbly overtures the Venerable, the 147th General Assembly to support the efforts to repatriate the Manitou/Iniskim Stone and adopt a resolution to show that support and to share that resolution with member churches, ecumenical partners and the Manitou/Iniskim Repatriation Organizing Team to help create awareness and foster support for the return of the Manitou/Iniskim Stone, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with approval by Presbytery of Calgary-Macleod.

NO. 16 – PRESBYTERY OF KAMLOOPS

Re: Review of 2021 General Assembly

(Answered by Bills and Overtures, BOV-006, p. 108, 18)

WHEREAS, the General Assembly of The Presbyterian Church in Canada did not meet in 2020 due to the COVID-19 pandemic; and

WHEREAS, the 2021 General Assembly of The Presbyterian Church in Canada met in an online format, again due to the COVID-19 pandemic; and

- WHEREAS, the overall length for the 2021 General Assembly was shortened from four to three days and the meeting time each day was shortened from about eight or nine hours to five, in order to accommodate commissioners living in time zones from across Canada; and
- WHEREAS, this meant the 2021 General Assembly was not only forced to deal with two years of business in one, but was also forced to deal with that business in less than half of its usual meeting time; and
- WHEREAS, the Assembly Council arranged to use the PC-Biz platform in order to accommodate the online format of the meeting; and
- WHEREAS, the PC-Biz platform was designed for use in the Presbyterian Church (USA), was not approved by any previous General Assembly of The Presbyterian Church in Canada and does not easily accommodate some aspect of the polity of The Presbyterian Church in Canada (i.e. the process of dissent); and
- WHEREAS, the Assembly Council arranged for much of the business of Assembly to be dealt with through the use of large omnibus motions, which included several, often significant items of business in one motion; and
- WHEREAS, a vote of 50 percent plus one was required to remove any single item of business from an omnibus motion; and
- WHEREAS, such omnibus motions are unprecedented for use in The Presbyterian Church in Canada and are contrary to the Assembly's established practice of using a "consent agenda" where any single item on the consent agenda may be removed on the request of a single commissioner; and
- WHEREAS, a large amount of significant business was passed through omnibus motions, resulting in no or only superficial discussion of several important items including:
- a large national church financial statement and budget, which reported a significant increase in income due to interest on investments and government COVID relief funding without a corresponding decrease in assessments for congregations struggling during the COVID-19 pandemic,
 - gracious dismissal, which has been requested since 2015 and predates the more recent remits on human sexuality,
 - requests to consider structural change in the church's courts,
 - the petitions from the Eastern and Western Han-Ca Presbyteries along with many supporting letters regarding racism and marginalization in The Presbyterian Church in Canada, which specifically asked for a response from the 2021 Assembly; and
- WHEREAS, the items of business not covered by omnibus motions were mainly matters that were the culmination of several years of controversial debate on the topic of human sexuality, thus creating the path for a very conflicted Assembly in an online format not suitable for dealing with such conflict; and
- WHEREAS, the online format led to significant frustration among many commissioners who found it difficult to navigate and arrange to speak and were often not given the opportunity to do so; and
- WHEREAS, some motions that commissioners attempted to submit from the floor were never raised before the Assembly (i.e. regarding the recently discovered unmarked graves at residential school sites and the underfunded library at the Malawian seminary of one of the Assembly's guest speakers); and
- WHEREAS, commissioners were expected to send in their written dissents before the end of the last sederunt when the Book of Forms allows commissioners to send them up to ten days after the last sederunt (section 91); and
- WHEREAS, the General Assembly was not permitted to exercise its due diligence by extending its meeting because the Assembly Council only arranged for copyright permission to use PC-Biz until the end of the time it had already allotted for the General Assembly;
- THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 147th General Assembly, to appoint an independent committee to:
- conduct a thorough review of the functioning, decisions and actions of the Assembly Council leading up to the 2021 General Assembly,
 - conduct a survey of the commissioners to the 2021 General Assembly regarding their experience, and
 - bring a full report, with recommendations for action, to the 148th Assembly, in order to ensure such mistakes do not happen at future General Assemblies, or to do otherwise as the General Assembly, in its wisdom, may deem best.

PETITIONS 2022

NO. 1 – SESSION OF GALILEE, TORONTO

Re: Permission to withdraw from the denomination

(Bills and Overtures, p. 108, 32; Answered by Assembly Council, p. 80–96, 37)

WHEREAS, the leaders and members of this congregation have given serious consideration and study to all the materials provided by The Presbyterian Church in Canada and have nevertheless remained convinced of the historic Christian position on marriage and sexuality; and

WHEREAS, the remits and the related recommendations passed by the General Assembly in 2021 place this congregation in a position where it cannot continue collaboratively within The Presbyterian Church in Canada without violating its convictions; and

WHEREAS, we are seeking to pursue missional partnership and collaboration with other groups with whom we share continued commitment to traditional values and principles of the Reformed Christian faith; and

WHEREAS, the current state of uncertainty is making our members, adherents and donors hesitant to fully participate in the life and growth of the congregation; and

WHEREAS, the current state of uncertainty has slowed the congregation's important outreach and care to the surrounding needy community at a time when that ministry is most deeply needed; and

WHEREAS, the congregation's assets have been provided by local donors for the benefit of local ministry to this community; and

WHEREAS, the congregation is committed to making equitable and appropriate compensatory contributions to the pension fund, to the local presbytery's assessments and to Indigenous ministry in recognition of the unceded lands on which it worships; and

WHEREAS, its members believe that the time has now come for this congregation to withdraw from The Presbyterian Church in Canada to pursue more helpful connections more in line with its convictions;

THEREFORE, the Session of Galilee, Toronto humbly petitions the Venerable, the 147th General Assembly to allow this congregation to expeditiously withdraw from The Presbyterian Church in Canada, without coercive penalty or forfeiture of the assets that it fully owns and that it will need to continue its important ministry to the community it has served since 1987.

Transmitted without comment by the Presbytery of Eastern Han-Ca.

NO. 2 – PRESBYTERY OF WESTERN HAN-CA

Re: Request for compassionate help and understanding

(Referred to Special Committee re Listening, Confession and Association, p. 32)

WHEREAS, the congregations of the Presbyteries of Eastern Han-Ca and Western Han-Ca were built upon the hard work and sacrifice of immigrants from Korea who sought to be faithful to the calling of the Kingdom of God. Our congregations are grateful for the support and assistance of The Presbyterian Church in Canada in establishing our congregations so that we could be true to our calling to the mission of God in Canada; and

WHEREAS, the 2021 General Assembly of The Presbyterian Church in Canada passed Remits B and C, 2019 despite the unanimous opposition and persistent dissent of the Han-Ca Presbyteries. Throughout the debate on human sexuality, the Presbyteries of Eastern and Western Han-Ca have maintained that something like the passing of Remits B and C, 2019 would have a negative impact on our presbyteries, our member congregations and our missional witness to the Korean-Canadian community. We persistently asked for a "theological safe space" and were repeatedly denied or ignored; and

WHEREAS, the passing of Remits B and C, 2019 by the 2021 General Assembly of The Presbyterian Church in Canada has directly caused the Presbyteries of Eastern and Western Han-Ca to face their most challenging crisis since its creation. Within the presbyteries, the decisions of the General Assembly have resulted in significant conflict and division regarding how to respond and move forward in light of them. Congregations within the presbyteries are facing an increasing number of their members who have decided that they cannot remain a part of our denomination due to the changes in doctrine around human sexuality. In one such congregation, 80 percent of the members have already left the denomination. In the remaining congregations, we have experienced the pain and sorrow of members leaving due to the remits and great anxiety about our future place within the

denomination. There are serious concerns about the realistic possibility of maintaining one's own faith identity within this denomination. Though we anticipated these challenges with the passing of the remits, their extent and degree were beyond what we were expecting; and WHEREAS, the reputation of The Presbyterian Church in Canada has deteriorated greatly among the Korean-Canadian community at large and the Korean-Canadian Christian community in particular. Not only are current members leaving but the stance of the denomination on human sexuality has affected our missional witness to the community. Many Korean-Canadian Christians do not see our congregations as options when seeking a church and some are even warned about attending congregations of The Presbyterian Church in Canada because of the remits. Aspiring theological students avoid enrolling at Knox College. This is a serious missional crisis to the Korean-Canadian community. The long-term viability of Han-Ca congregations in The Presbyterian Church in Canada has come into question; and WHEREAS, there are similar challenges facing other ethnic congregations in The Presbyterian Church in Canada, though it may differ in degree. There are greater challenges to the unity of Han-Ca congregations than those that exist in the dominant culture congregations of our denomination. This is not a matter to be taken lightly but one of life and death to the Han-Ca congregations and one that the future of our Han-Ca congregations depends on; THEREFORE, the Presbytery of Western Han-Ca humbly petitions the 147th General Assembly, that as The Presbyterian Church in Canada has always helped our congregations, we hope to continue to show great understanding of our struggles and help us, we hope that the General Assembly will deal with this petition with deep understanding and compassion.

NO. 3 – PRESBYTERY OF EASTERN HAN-CA

Re: Request for compassionate help and understanding

(Referred to Special Committee re Listening, Confession and Association, p. 32)

WHEREAS, the congregations of the Presbyteries of Eastern Han-Ca and Western Han-Ca were built upon the hard work and sacrifice of immigrants from Korea who sought to be faithful to the calling of the Kingdom of God. Our congregations are grateful for the support and assistance of The Presbyterian Church in Canada in establishing our congregations so that we could be true to our calling to the mission of God in Canada; and WHEREAS, the 2021 General Assembly of The Presbyterian Church in Canada passed Remits B and C, 2019 despite the unanimous opposition and persistent dissent of the Han-Ca Presbyteries. Throughout the debate on human sexuality, the Presbyteries of Eastern and Western Han-Ca have maintained that something like the passing of Remits B and C, 2019 would have a negative impact on our presbyteries, our member congregations and our missional witness to the Korean-Canadian community. We persistently asked for a “theological safe space” and were repeatedly denied or ignored; and WHEREAS, the passing of Remits B and C, 2019 by the 2021 General Assembly of The Presbyterian Church in Canada has directly caused the Presbyteries of Eastern and Western Han-Ca to face their most challenging crisis since its creation. Within the presbyteries, the decisions of the General Assembly have resulted in significant conflict and division regarding how to respond and move forward in light of them. Congregations within the presbyteries are facing an increasing number of their members who have decided that they cannot remain a part of our denomination due to the changes in doctrine around human sexuality. In one such congregation, 80 percent of the members have already left the denomination. In the remaining congregations, we have experienced the pain and sorrow of members leaving due to the remits and great anxiety about our future place within the denomination. There are serious concerns about the realistic possibility of maintaining one's own faith identity within this denomination. Though we anticipated these challenges with the passing of the remits, their extent and degree were beyond what we were expecting; and WHEREAS, the reputation of The Presbyterian Church in Canada has deteriorated greatly among the Korean-Canadian community at large and the Korean-Canadian Christian community in particular. Not only are current members leaving but the stance of the denomination on human sexuality has affected our missional witness to the community. Many Korean-Canadian Christians do not see our congregations as options when seeking a church and some are even warned about attending congregations of The Presbyterian Church in Canada because of the remits. Aspiring theological students avoid enrolling at Knox College. This is a serious missional crisis to the Korean-Canadian community. The long-term viability of Han-Ca congregations in The Presbyterian Church in Canada has come into question; and

WHEREAS, there are similar challenges facing other ethnic congregations in The Presbyterian Church in Canada, though it may differ in degree. There are greater challenges to the unity of Han-Ca congregations than those that exist in the dominant culture congregations of our denomination. This is not a matter to be taken lightly but one of life and death to the Han-Ca congregations and one that the future of our Han-Ca congregations depends on; THEREFORE, the Presbytery of Eastern Han-Ca humbly petitions the 147th General Assembly, that as The Presbyterian Church in Canada has always helped our congregations, we hope to continue to show great understanding of our struggles and help us, we hope that the General Assembly will deal with this petition with deep understanding and compassion.

**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, March 23, 2022

PRESBYTERY OF PICTOU

Smith, Patricia, November 16, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Eyong, Wilson, September 21, 2021

Ragbir, Joseph, November 16, 2021

PRESBYTERY OF SEAWAY-GLENGARRY

Plant, Alexander, June 21, 2022

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Stitt, Julielee, May 17, 2022

PRESBYTERY OF PICKERING

Mashingaizde, Sandrah, November 16, 2021

Gebhardt, Samira, February 15, 2022

Choi, Dave, May 17, 2022

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Farkas, Istvan (Steve), March 2022

McCarthy, Christina, March 2022

Stephens, Christianne, March 2022

PRESBYTERY OF NIAGARA

Vizzari, Matt, June 15, 2022

PRESBYTERY OF PARIS

Hwang, Kyoungsoo, April 19, 2022

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Thurn, Justin, June 22, 2021

Carr, John, January 11, 2022

MacRae, Benjamin, January 11, 2022

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Henbest, William T., May 10, 2022

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Foster, Jill, June 15, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Main, Brett, March 1, 2022

PRESBYTERY OF ALGOMA & NORTH BAY

Mason, Thomas, May 17, 2021

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Kappes, Byron, May 10, 2022

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Martinez, Daniel, January 11, 2022

ORDINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Arseneault, J. Markus, December 18, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Lee, Enoch, October 24, 2021

PRESBYTERY OF LANARK & RENFREW

Gallant, Gerald, September 16, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Brown, Gordon, September 19, 2021

PRESBYTERY OF EAST TORONTO

Lee, Mary Pik Chun, May 30, 2021

Chang, Grace Show-Huei, September 18, 2021

PRESBYTERY OF WEST TORONTO

Owusu, Francis, November 21, 2021

Miranda, Julio, June 12, 2022

PRESBYTERY OF BRAMPTON

Bahadoor, Candice, May 30, 2021

Rolls, Debora, September 12, 2021

PRESBYTERY OF ALGOMA & NORTH BAY

Mason, Thomas, May 31, 2022

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Park, Jinsil, September 8, 2021

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported.

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF Quebec

Parker, Nigel, from the Church of Scotland, July 18, 2021

PRESBYTERY OF MONTREAL

Ndula, Oliver Kondeh, from the Presbyterian Church in Cameroon, January 19, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EASTERN HAN-CA

NAM, Seong Duk, from the Presbyterian Church of Korea, November 23, 2021

Synod of Southwestern Ontario

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

van Dorsten, Dick Eric, from the Protestant Church in the Netherlands, September 14, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Surjadi, Arthur, from Gereja Kristen Setia, Indonesia, July 10, 2022

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Robinson, R. Ritchie, St. Andrew's, Sydney Mines, September 30, 2021

PRESBYTERY OF HALIFAX & LUNENBURG

Summers, Thomas W., St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, September 25, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Parker, Nigel, St. Andrew's, Sherbrooke, July 18, 2021

PRESBYTERY OF MONTREAL

Owusu, Francis, Church of the Town of Mount Royal, Town of Mount Royal, March 20, 2022

Brasier, Susan, Church of St. Andrew and St. Paul, Montreal, May 29, 2022

PRESBYTERY OF LANARK & RENFREW

Johnston, Paul D., St. Andrew's, Arnprior, October 21, 2021

Gallant, Gerald, St. Andrew's, Perth, September 16, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Sutherland, Bonnie, St. John's (Pittsburg), Kingston and Sand Hill, June 8, 2021

PRESBYTERY OF LINDSAY-PETERBOROUGH

Rolls, Debora, St. Paul's, Peterborough, September 19, 2021

PRESBYTERY OF PICKERING

Moon, Sang Hyuk Chuck, Guildwood Community, Toronto, September 1, 2021

PRESBYTERY OF EAST TORONTO

Lee, Mary Pik Chun, Toronto Chinese, May 30, 2021

Chang, Grace Show-Huei, Trinity Mandarin, Toronto, September 19, 2021

PRESBYTERY OF WEST TORONTO

Cho, Young Suk, University, Toronto, October 31, 2021

Miranda, Julio, North Park, Toronto, June 12, 2022

PRESBYTERY OF BRAMPTON

Bahadoor, Candice, Heart Lake Community, Brampton, May 30, 2021

Foster, Sean, J., St. Andrew's, Port Credit, April 3, 2022

PRESBYTERY OF BARRIE

Mason, Thomas, Elmvale, Elmvale; Knox, Flos, June 7, 2022

PRESBYTERY OF WATERLOO-WELLINGTON

Molengraaf, Marty, St. Andrew's, Kitchener, September 26, 2021

St. Louis, Rueben A., Gale, Elmira, March 1, 2022

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Miller, Jared M., Chippawa, Niagara Falls, August 29, 2021

Katocz, Sara I., St. Andrew's, Thorold, September 1, 2021
MacQuarrie, Kenneth, Knox, St. Catharines, November 15, 2021
Yang, James, Kirk-on-the-Hill, Fonthill, May 29, 2022

PRESBYTERY OF PARIS

Kim, Dong-Ha, Knox, Woodstock, November 7, 2021

PRESBYTERY OF LONDON

Brown, Gordon, St. James, North Yarmouth, October 3, 2021
Archibald, Timothy F., Oakridge, London, May 19, 2022

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

van Dorsten, Dick Eric, Point Edward, March 27, 2022

PRESBYTERY OF HURON-PERTH

Fraser, Marc W., Knox, Mitchell, March 1, 2022

PRESBYTERY OF GREY-BRUCE-MAITLAND

Warne, Richard B., Knox, Tiverton, September 1, 2021
West, Dan L., Knox, Kincardine, September 19, 2021

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Arseneault, J. Markus, Lakeview, Thunder Bay, February 6, 2022

PRESBYTERY OF WINNIPEG

Park, Jinsil, Westwood, Winnipeg, September 8, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Childs, Bradley, Dayspring, Edmonton, June 1, 2022

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Wilson, Curtis, St. Giles, Prince George, April 6, 2022
Wilson, Elaine S., St. Giles, Prince George, April 6, 2022

INSTALLATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

De Vries, Roland, Principal of Presbyterian College, December 2, 2021
Petersen-Finch, Karen, Professor of Pastoral Leadership, Presbyterian College, December 2, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Reid, Wayne, stated supply, St. Paul's, Oshawa, May 18, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Lockhart, Ross A., Dean, St. Andrew's Hall, September 1, 2021

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Veenema, Michael, chaplain, Nova Scotia Youth Facility, Reach Ministry in Halifax & Lunenburg
MacLeod, J. Kenneth, stated supply, First Sackville, Lower Sackville and St. John's, Windsor, September 1, 2021
MacLean, E.M. Iona, stated supply, Church of St. David, Halifax, October 1, 2021

PRESBYTERY OF PRINCE EDWARD ISLAND

Kay, Thomas J., stated supply, Brookfield Pastoral Charge, January 1, 2022

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Theofanos, Kosta, lay missionary, Maplewood, Chateauguay, April 1, 2021 to March 31, 2022

Lim, Stephen Jaehong, student minister, Snowdon, Montreal, June 1, 2021 to May 31, 2023

Lee, Enoch, St. Edwards', Beauharnois, October 24, 2021 to 2023

Alexander, Bartholomew, mission promoter, Presbytery of Montreal, January 1, 2022 to August 31, 2022

Vaus, Victor, stated supply, Westminster, Pierrefonds, February 15, 2022

PRESBYTERY OF SEAWAY-GLENGARRY

Gaver, Cheryl A., presbytery ministry animator (jointly with Presbytery of Ottawa), January 1, 2022

Hooper, David W., St. Andrew's, Prescott and St. Andrew's-Knox, Spencerville Pastoral Charge, stated supply, April 1, 2022

PRESBYTERY OF OTTAWA

Kandalajt, Shahrzad, family pastor, St. Paul's, Ottawa, September 21, 2021

Draffin, Ruth Y., stated supply, Rockland Community, Rockland, February 1, 2022 to December 31, 2022

PRESBYTERY OF LANARK & RENFREW

Kemp, Bruce W., Knox, Westport, October 11, 2021

Robillard, Phillip J., stated supply, Knox, McDonalds Corners; Elphin, McDonalds Corners; Snow Road, McDonalds Corners, November 1, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Athanasiadis, Nicholas, St. Andrew's, Whitby, February 16, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Moody, David, replanting pastor, January 1, 2021

Sim, Robert B., stated supply, St. Paul's, Burlington, January 11, 2022

Athanasiadis, Nicholas, interim minister, Central, Hamilton, February 1, 2022

PRESBYTERY OF NIAGARA

Ervine, W.J. Clyde, interim minister, St. Andrew's, Niagara on the Lake, June 1, 2021

Lee, Jacob, stated supply, Hope, Welland, November 28, 2021

PRESBYTERY OF PARIS

Little, Christopher W., general presbyter, April 1, 2022

PRESBYTERY OF LONDON

Swatridge, Jane E, interim minister, St. Lawrence, London, June 1, 2021

Patterson, James M., general presbyter, Presbytery of London, September 1, 2021

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

van Dorsten, Dick Eric, stated supply, Point Edward, Point Edward, September 14, 2021

PRESBYTERY OF HURON-PERTH

McCallum, Donald P.J., interim minister, Burns, Milverton; Knox, Monkton, April 1, 2022

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Hogewoning, Pamela, chaplain, Provincial Corrections Facility, Thunder Bay, May 7, 2021

PRESBYTERY OF WINNIPEG

MacIntosh, Katelyn S., chaplain, Canadian Forces Chaplaincy, September 1, 2021

Pilozow, Barbara A., administrative interim minister, First, Winnipeg, October 1, 2021

PRESBYTERY OF BRANDON

Chang, Euikyun (David), chaplain, Canadian Forces Chaplaincy, CFB Shilo, May 4, 2022

Synod of Alberta and the Northwest

PRESBYTERY OF CENTRAL ALBERTA

Lamers, Lyn, interim minister, Memorial, Rocky Mountain House, September 1, 2021

McNeil, Charles R., St. Andrew's, Innisfail and West Park, Red Deer; Knox, Red Deer, September 15, 2021

PRESBYTERY OF CALGARY-MACLEOD

Coutts, Peter D., stated supply, St. Andrew's, Calgary, March 1, 2022

Morris, M. Jean., stated supply, Grace, Calgary, April 1, 2022 to May 1, 2022

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Fotheringham, Barbara J., equalizing minister, September 21, 2021

Smith, Susan M., equalizing minister, January 18, 2022

PRESBYTERY OF PRINCE EDWARD ISLAND

Kay, Catherine M., equalizing minister, September 14, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Ferrier, James D., equalizing minister, May 17, 2022

Gillanders-Adams, Colleen J., equalizing minister, May 17, 2022

PRESBYTERY OF LANARK & RENFREW

Fraser, Milton A., stated supply, St. Andrew's Cobden, April 1, 2022

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Ingram, Terry D., equalizing minister, September 21, 2021

Siposne Demeter, Anita, chaplain, Glenn Hill Terrace, Bowmanville, November 30, 2021

PRESBYTERY OF PICKERING

Reid, Wayne, stated supply, St. Paul's, Oshawa, May 1, 2021

McCullough, Glenn, Associate Professor of Practical Theology and Spiritual Care,
Emmanuel College, Toronto, September 21, 2021

PRESBYTERY OF EAST TORONTO

Kang, Paul, interim minister, Iona, Toronto, November 1, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Beals, George W., equalizing minister, February 20, 2022

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Shaw, Robert M., St. Andrew's, equalizing minister

Van Dusen, Barry E., Paterson Memorial, Sarnia, equalizing minister, September 14, 2021

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF SUPERIOR

Hogewoning, Pamela, chaplain, Provincial Corrections Facility, Thunder Bay, May 7, 2022

PRESBYTERY OF VANCOUVER ISLAND

McNabb, Harold A., Knox, Sooke, interim minister, June 27, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Simpson, Rebecca, Director of Denominational Formation, St. Andrew's Hall, January 1, 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

MacAulay, Jean K., May 31, 2022

Stewart, W. Corrie, June 1, 2022

PRESBYTERY OF NEWFOUNDLAND

Krunys, Derek, September 8, 2021

PRESBYTERY OF PICTOU

Smith, Susan M., September 21, 2021

Chandler, Shelly M., January 31, 2022

Grant, Mary Anne, June 30, 2022

PRESBYTERY OF HALIFAX & LUNENBURG

MacLean, Robert A.B., December 11, 2021

Arseneault, J. Markus, December 18, 2021

Jorna, J. Christopher, January 11, 2022

PRESBYTERY OF NEW BRUNSWICK

MacFadyen, Cheryl G., July 1, 2021

McDonald, W.G. Sydney, January 26, 2022

Human, Andrew, January 26, 2022

PRESBYTERY OF PRINCE EDWARD ISLAND

Diviney, Kay S., February 1, 2022

MacFadyen, Cheryl G., March 8, 2022

Griffiths, Dawn B., June 30, 2022

Son, Donghwi David, June 30, 2022

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Ndula, Oliver Kondeh, January 19, 2021

Fraser, Ian D., May 29, 2022

PRESBYTERY OF LANARK & RENFREW

Johnston, Carey Jo, August 15, 2021

Dunkin, Stephen, September 15, 2021

McQuaig, Douglas C., November 30, 2021

Van Gelder, Patricia, March 1, 2022

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Brown, Stephen, September 21, 2021

Dockery, Robert, May 17, 2022

Kleinsteuber, R. Wayne, May 17, 2022

PRESBYTERY OF LINDSAY-PETERBOROUGH

Huberts, Henry W., May 1, 2021

Cunningham, Thomas T., April 1, 2022

Firth, Kathryn, June 5, 2022

PRESBYTERY OF PICKERING

Ko, Erin Chong-Sun, January 1, 2021

Brown, Gordon, September 19, 2021

Athanasiadis, Nicholas, February 1, 2022

Jeffrey, Duncan J., March 1, 2022

PRESBYTERY OF EAST TORONTO

Denyer, J. Wesley, January 1, 2022

DeWolfé, D. Laurence, June 21, 2022

PRESBYTERY OF WEST TORONTO

Owusu, Frances, November 21, 2021

Dunn, C.A. (Zander), May 10, 2022

Morales, Elias, May 31, 2022

Mitchell, Rebekah, April 26, 2022

PRESBYTERY OF BRAMPTON

Rolls, Debora, September 12, 2021

Molengraaf, Barbara, January 1, 2022

Chen, Hansel, February 14, 2022

Sokolowsky, Jennifer, February 28, 2022

PRESBYTERY OF OAK RIDGES

Jeffrey, Duncan J. February 28, 2022

Ma, Peter T., April 30, 2022

McAnsh, Bruce G., May 16, 2022

PRESBYTERY OF BARRIE

Ball, Corey, retired, January 1, 2022

Faith, Glynis, November 21, 2022

PRESBYTERY OF WATERLOO

Henderson, John C., October 6, 2021

Gaskin, Mark B., Westside, Cambridge, May 1, 2022

PRESBYTERY OF TEMISKAMING

Ko, Byung Yun James, April 1, 2022

PRESBYTERY OF ALGOMA & NORTH BAY

Mason, Thomas, May 31, 2021

PRESBYTERY OF WATERLOO-WELLINGTON

Crawford, Jeffrey R., March 9, 2021

Sinclair, Scott, July 1, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Sim, Robert B., January 1, 2022

PRESBYTERY OF NIAGARA

Head, Virginia P., September 1, 2021

Schobridge, L. Paul, April 30, 2022

PRESBYTERY OF Paris

Little, Christopher W., January 31, 2021

PRESBYTERY OF LONDON

Morden, Julia, October 1, 2021

Nichol, Lynn, October 1, 2021

McAllister, Scott, February 15, 2022

Hilder, Herbert E., March 1, 2022

Michie, Katharine J., March 1, 2022

Lampman, Wendy, March 31, 2022

Archibald, Timothy F., May 1, 2022

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Van Dusen, Barry E., June 1, 2021

Van Harten, Pieter, September 14, 2021

Wilson, Robert H., April 1, 2022

MacOdrum, Joanne R., May 1, 2022

PRESBYTERY OF HURON-PERTH

McCallum, Donald P.J., January 1, 2022

Thompson, David S., March 1, 2022

PRESBYTERY OF GREY-BRUCE-MAITLAND

Hazlett, Janice, September 1, 2021

Kim, Eun Ho (Owen), November 9, 2021

Skinner, Larry, January 1, 2022

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Vancook, Bert, November 19, 2021

PRESBYTERY OF WINNIPEG

Bous, Anthon, January 1, 2022

Pilozow, Barbara A., May 31, 2021

PRESBYTERY OF BRANDON

Alston, Barbara, J., January 1, 2022

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Lee, Lip Boon, April 30, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Grosskopf, O. Heinrich, June 30, 2021

McNeil, Charles R., August 31, 2021

Mendes-Gomes, March 31, 2022
PRESBYTERY OF CALGARY-MACLEOD
Jack, Hugh N., July 1, 2021
Miller, Jared M., July 5, 2021
Siverns, L.E. (Ted) , November 4, 2021
Kuhn, Clayton M., March 1, 2022

Synod of British Columbia

PRESBYTERY OF KAMLOOPS
Genus, Kobus, October 2021
Kuntel, Murat, April 2022
PRESBYTERY OF WESTMINSTER
Allan, John F.
Dutcher-Walls, Patricia, July 1, 2021
Choi, Young Tae, June 1, 2022
Marple, D. Murdo, November 7, 2021
Lee, Lip Boon, December 7, 2021
Botha, Heinrich, May 1, 2022
PRESBYTERY OF VANCOUVER ISLAND

Reid, Chudley, December 31, 2020
Forsyth, John Barry, March 22, 2022
PRESBYTERY OF HAN-CA WEST
Ryu, Munhyun, Galilee, Vancouver, August 31, 2021
Cho, Yongwan, December 31, 2021
Kwon, Tae-Wook, (Jonathan), February 7, 2022

**PLACED ON THE APPENDIX TO THE ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO
Devenne, Nita, June 21, 2022
PRESBYTERY OF BRAMPTON
Sullivan, Frances, May 1, 2022
PRESBYTERY OF WATERLOO-WELLINGTON
Henderson, Dorothy, October 6, 2022

Synod of Southwestern Ontario

PRESBYTERY OF HURON-PERTH
Knight, Dorothy, October 27, 2021

**REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Mahabir, Ronald, deceased, July 11, 2021
McGurrin, John, deceased, February 27, 2022
PRESBYTERY OF SEAWAY-GLENGARRY
Gaver, Cheryl A., deceased, April 21, 2022
PRESBYTERY OF OTTAWA
Pettigrew, Cedric C., deceased, July 17, 2021
McPhee, Floyd R., deceased, June 23, 2022
PRESBYTERY OF LANARK & RENFREW
Savage, Marilyn, letter of standing granted, August 7, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH
Hillian, Lorna G., deceased, October 8, 2021

Baird, William W.H., deceased, October 10, 2021

Dawes, Wayne, deceased, January 9, 2022

Horne, Cheryl L., deceased, March 24, 2022

Musson, Edward W., deceased, March 29, 2022

PRESBYTERY OF WEST TORONTO

Taylor, R. Campbell, deceased, June 8, 2022

PRESBYTERY OF BRAMPTON

Rennie, Gerald, deceased, May 21, 2021

PRESBYTERY OF OAK RIDGES

Boyd, Charles F., deceased, September 14, 2021

PRESBYTERY OF BARRIE

Sanderson, P. Jeremy, letter of standing, June 30, 2020

Van Essen, H. Martyn, letter of standing, June 30, 2021

Inglis, Elizabeth, letter of standing, September 14, 2021

Inglis, Jeff G., letter of standing, September 14, 2021

PRESBYTERY OF TEMISKAMING

Ko, Byung Yun James, letter of standing, June 17, 2022

PRESBYTERY OF WATERLOO-WELLINGTON

Aboukeer, Samir, deceased, June 12, 2021

Spencer, Robert C., deceased, June 28, 2021

Pavel, Nicolae, letter of standing, December 15, 2021

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Raynard, Marian E., deceased, October 7, 2021

Katocz, Sara I., letter of standing, March 1, 2022

Cousineau, Benoit G., letter of standing, September 1, 2022

PRESBYTERY OF PARIS

Chang, Keesung, April 1, 2022

Dowber, W. Alan, deceased, June 19, 2022

PRESBYTERY OF ESSEX-KENT

Beaton, Alan M., deceased, May 8, 2022

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Dekker, Janine Alison, deceased, August 7, 2021

Shaw, Robert M., deceased, December 9, 2021

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Mattinson, Susan, S., historical certificate, June 7, 2021

PRESBYTERY OF WINNIPEG

Gillanders, Richard J., deceased, July 17, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Pungur, Joseph, deceased, May 9, 2021

PRESBYTERY OF CALGARY-MACLEOD

Ollerenshaw, M. Dianne, deceased, July 1, 2021

Stewart, Samuel J. (Jack), deceased, February 15, 2022

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

McGowan, Merle, deceased, May 28, 2021

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Chandler, Shelly M., medical leave, April 1, 2021 to July 1, 2021

Synod of Quebec and Eastern Ontario

PRESBYTERY OF LANARK & RENFREW

McQuaig, Douglas C., personal leave, October 11, 2021 to November 30, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Baird, Jonathan G.W., sick leave, March 1, 2022 to May 15, 2022

PRESBYTERY OF PICKERING

Martin, Linda J.M., medical leave, June 202 and ongoing

Duguid, Barbara, medical leave, December 26, 2021 to January 25, 2022

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

McLean Persaud, Maren, medical leave, August 3 to 17, 2021; maternity leave, April 2022 to March 2023

Archibald, Timothy F., work restriction, October 14, 2021 to January 31, 2022; medical leave, March 1, 2022 to April 30, 2022

Kuhn, Clayton M., compassionate leave, December 2, 2021 to February 28, 2022

Van Pernis, Jacob, medical leave, April 29, 2022 to June 15, 2022

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Wilson, Curtis, parental leave, May 2022 to August 2022

Wilson, Elaine S., parental leave, May 2022 to January 2024

RESIGNATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

Derek Krunys, St. Andrew's, St. John's, September 8, 2021

PRESBYTERY OF NEW BRUNSWICK

Brasier, Susan, St. Andrew's, Fredericton, January 9, 2022

PRESBYTERY OF PRINCE EDWARD ISLAND

Son, Donghwi (David), WellSpring, St. Peters, June 30, 2022

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Brown, Stephen, St. Andrew's, Tweed, September 21, 2021

PRESBYTERY OF BRAMPTON

Chen, Hansel, Tweedsmuir, Orangeville, February 14, 2022

Sokolowsky, Jennifer, Erindale, Mississauga, February 28, 2022

PRESBYTERY OF OAK RIDGES

Ma, Peter T., St. Andrew's, Markham, April 30, 2022

PRESBYTERY OF TEMISKAMING

Ko, Byung Yun James, Kapuskasing Community, Kapuskasing, March 31, 2022

PRESBYTERY OF EASTERN HAN-CA

Jang, Sung Hwan, Korean Christian, London, December 26, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Davidson, J. Gregory, Central, Hamilton, October 31, 2022

PRESBYTERY OF NIAGARA

Katocz, Sara I., St. Andrew's, Thorold, March 1, 2022

Shobridge, Paul, stated supply, Smithville, Smithville, April 1, 2022

PRESBYTERY OF PARIS

Little, Christopher W., Innerkip, Innerkip, January 31, 2022

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Lee, Lip Boon, St. Andrew's, Moosomin, April 30, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Mendes-Gomes, Elias, Faith, Fort McMurray, March 31, 2022

PRESBYTERY OF CALGARY-MACLEOD

Miller, Jared M., St. Andrew's, Calgary, July 5, 2021

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Simpson, Rebecca, St. Paul's, Mission, December 31, 2021

Botha, Heinrich, West Vancouver, West Vancouver, April 30, 2022

PRESBYTERY OF VANCOUVER ISLAND

Reid, Chudley, Trinity, Vancouver, December 31, 2020

Bell, Stephen, Knox, Sooke, June 26, 2021

DISSOLUTION OF PASTORAL TIE

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Stewart, W. Corrie, St. Andrew's, North River and North Shore, June 1, 2022

PRESBYTERY OF NEWFOUNDLAND

Krunys, Derek, St. Andrew's, St. John's, September 8, 2021

PRESBYTERY OF PICTOU

Chandler, Shelly M., First, Pictou; St. Andrew's, Pictou, January 31, 2022

PRESBYTERY OF PRINCE EDWARD ISLAND

Son, Donghwi David, WellSpring, St. Peters, June 30, 2022

Griffiths, Dawn B., Hartsville, Hartsville, June 30, 2022

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Brown, Stephen, St. Andrew's, Tweed, September 21, 2021

Wilson, Curtis, Strathcona Park, Kingston, March 1, 2022

Wilson, Elaine S., Strathcona Park, Kingston, March 1, 2022

PRESBYTERY OF PICKERING

Wilson, Alexander, St. Stephen's, Toronto, March 1, 2021

PRESBYTERY OF LINDSAY-PETERBOROUGH

Huberts, Henry W., Beacan, Beaverton, May 1, 2021

Cunningham, Thomas T., St. Giles', Peterborough, April 1, 2022

Firth, Kathryn, St. John's, Cresswell, June 5, 2022

PRESBYTERY OF PICKERING

Wilson, Alexander, St. Stephen's, Toronto, March 1, 2021

PRESBYTERY OF EAST TORONTO

Denyer, J. Wesley, Rosedale, Toronto, December 31, 2021

DeWolfe, D. Laurence, Glenview, Toronto, June 1, 2022

PRESBYTERY OF WEST TORONTO

West, Dan, Runnymede, Toronto, September 19, 2021

Mitchell, Rebekah, Graceview, Toronto, April 26, 2022

PRESBYTERY OF BRAMPTON

Molengraaf, Barbara, St. Paul's, Bramalea, January 1, 2022

Foster, Sean, J., Hopedale, Oakville, March 31, 2022,

Chen, Hansel, Tweedsmuir, Orangeville, February 14, 2022

Sokolowsky, Jennifer, Erindale, Mississauga, February 28, 2022

St. Louis, Reuben A., Nassagaweya, February 14, 2022

PRESBYTERY OF OAK RIDGES

Johnston, Paul D., Markham Chinese, Markham, August 15, 2021

Molengraaf, Marty J., Unionville, July 31, 2021
Yang, James, Celebration, Markham, December 31, 2021
Jeffrey, Duncan J., Richmond Hill, Richmond Hill, February 28, 2022
Ma, Peter T., St. Andrew's, Markham, April 30, 2022

PRESBYTERY OF BARRIE

Faith, Glynis, Knox, Port Carling; Zion, Torrance, November 21, 2021

PRESBYTERY OF TEMISKAMING

Ko, Byung Yun James, Kapuskasing Community, Kapuskasing, March 31, 2022

PRESBYTERY OF WATERLOO-WELLINGTON

Sinclair, Scott, Gale, Elmira, June 30, 2021
Gaskin, Mark B., Westside, Cambridge, May 1, 2022
Pavel, Nicolae, Knox, Palmerston, December 15, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Davidson, J. Gregory, Central, Hamilton, October 31, 2022

PRESBYTERY OF NIAGARA

Katocz, Sara L., St. Andrew's, Thorold, March 1, 2022

PRESBYTERY OF PARIS

Little, Christopher W., Innerkip, Innerkip, January 31, 2022
Chang, Keesung, Greenbrier, Brantford, October 7, 2021

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Wilson, Robert, H., St. Andrew's, Strathroy, April 1, 2022
MacOdrum, Joanne, R., St. James, Forest, May 1, 2022

PRESBYTERY OF HURON-PERTH

Fraser, Marc W., Burns, Milverton and Knox, Monkton, March 6, 2022

PRESBYTERY OF GREY-BRUCE-MAITLAND

Sutherland, Bonnie, St. Andrew's, Hanover, September, 2021
Kim, Eun Ho (Owen), Knox, Teeswater; Kinlough, Ripley, November 9, 2021
Kinner, Larry, St. Andrew's, Wingham and Knox, Belmore, January 1, 2022

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Pilozow, Barbara A., St. John's, Winnipeg, June 1, 2021
Bouw, Anthon, Knox, Selkirk January 1, 2022

PRESBYTERY OF BRANDON

Alston, Barbara, J., Melita, January 1, 2022

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Lee, Lip Boon, St. Andrew's, Moosomin, April 30, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Grosskopf, O. Heinrich, Dayspring, Edmonton, June 30, 2021
McNeil, Charles R., Ganton, Vermilion; Knox, Lloydminster, August 31, 2021
Mendes-Gomes, Elias, Faith, Fort McMurray, March 31, 2022

PRESBYTERY OF CALGARY-MACLEOD

Jack, Hugh N., St. Andrew's, Lethbridge, July 1, 2021
Miller, Jared M., St. Andrew's, Calgary, July 5, 2021
Kuhn, Clayton M., St. Paul's, Banff, March 1, 2022

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Simpson, Rebecca, St. Paul's, Mission, December 31, 2021
Botha, Heinrich, West Vancouver, West Vancouver, April 30, 2022

PRESBYTERY OF VANCOUVER ISLAND

Reid, Chudley, Trinity, Vancouver, December 31, 2020

PRESBYTERY OF HAN-CA WEST

Bell, Stephen, Knox, Sooke, June 26, 2021

Ryu, Munhyun, Galilee, Vancouver, August 31, 2021
Cho, Yongwan, Grace, Victoria, December 31, 2021

TRANSLATIONS

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Wilson, Curtis, to Presbytery of Kamloops, December 13, 2021
Wilson, Elaine S., to Presbytery of Kamloops, December 13, 2021

PRESBYTERY OF PICKERING

Wilson, Alexander, to Presbytery of East Toronto, March 1, 2021
Athanasiadis, Nicholas, to Presbytery of Hamilton, February 1, 2022

PRESBYTERY OF WEST TORONTO

West, Dan L., to Presbytery of Grey-Bruce-Maitland, September 19, 2021

PRESBYTERY OF BRAMPTON

St. Louis, Reuben A., to Presbytery of Waterloo-Wellington, February 14, 2022

PRESBYTERY OF OAK RIDGES

Molengraaf, Marty J., to Presbytery of Waterloo-Wellington, July 31, 2021
Johnston, Paul D., to Presbytery of Lanark & Renfrew, August 15, 2021
Yang, James, to Presbytery of Niagara, November 30, 2021

PRESBYTERY OF WATERLOO-WELLINGTON

Smith, Greg, to Presbytery of Calgary-Macleod, June 27, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Kim, Dong-Ha, to Presbytery of Paris, November 7, 2021

PRESBYTERY OF GREY-BRUCE-MAITLAND

Moon, Sang Hyuk Chuck, to Presbytery of Pickering, September 1, 2021
Sutherland, Bonnie, to Presbytery of Kingston, September 19, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Archibald, Timothy F., to Presbytery of London, April 30, 2022

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Childs, Bradley, to Presbytery of Edmonton-Lakeland, May, 2022

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

Katozc, Sara I., to Presbytery of Niagara, August 31, 2021
McDonald, W.G. Sydney, to Presbytery of New Brunswick, November 30, 2021
Arseneault, J. Markus, to Presbytery of Superior, December 31, 2021
MacAuley, Jean K., to Presbytery of Cape Breton, May 31, 2022

PRESBYTERY OF NEW BRUNSWICK

MacFadyen, Cheryl G., to Presbytery of Prince Edward Island, March 8, 2022

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Forsyth, John Barry, to Presbytery of Vancouver Island, June 2021

PRESBYTERY OF MONTREAL

Park, Jinsil, to Presbytery of Winnipeg, September 8, 2021

PRESBYTERY OF OTTAWA

MacLean, Robert A.B., to Presbytery of Halifax & Lunenburg, November 16, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Brown, Gordon, to Presbytery of London, October 3, 2021

PRESBYTERY OF EAST TORONTO

Knight, Dorothy, (diaconal), to Presbytery of Huron-Perth, October 27, 2021

PRESBYTERY OF WEST TORONTO

Owusu, Francis, to Presbytery of Montreal, March 20, 2021

PRESBYTERY OF BRAMPTON

Rolls, Debora, to Presbytery of Lindsay-Peterborough, September 19, 2021

Cho, Young Suk, to Presbytery of West Toronto, October, 2021

Molengraaf, Barbara, to Presbytery of Waterloo-Wellington, January 1, 2022

Human, Andrew, to Presbytery of New Brunswick, January 26, 2022

PRESBYTERY OF OAK RIDGES

Johnston, Carey Jo, to Presbytery of Lanark & Renfrew, August 15, 2021

Jeffrey, Duncan J., to Presbytery of Pickering, February 28, 2022

PRESBYTERY OF ALGOMA & NORTH BAY

Mason, Thomas, to Presbytery of Barrie, June 7, 2022

PRESBYTERY OF WATERLOO-WELLINGTON

Swatridge, Jane E., to Presbytery of London, June 1, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Warne, Richard B., to Presbytery of Grey-Bruce-Maitland, September 1, 2021

PRESBYTERY OF NIAGARA

Baker, Robert E., to Presbytery of Vancouver Island, June 24, 2021

PRESBYTERY OF PARIS

Chang, Keesung, to Presbytery of Brampton, April 1, 2022

PRESBYTERY OF LONDON

Khalil, William, to Presbytery of Edmonton-Lakeland, January 1, 2022

PRESBYTERY OF HURON-PERTH

Henderson, Dorothy, to Presbytery of Waterloo-Wellington, October 6, 2021

Henderson, John C., to Presbytery of Waterloo-Wellington, October 6, 2021

Dunn, C.A. (Zander), to Presbytery of West Toronto, March 12, 2022

PRESBYTERY OF GREY-BRUCE-MAITLAND

Vancook, Bert, to Presbytery of Superior, November 19, 2021

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Song, Jay, to Presbytery of Grey-Bruce-Maitland, June 15, 2021

Lee, Lip Boon, to Presbytery of Westminster, December 7, 2022

PRESBYTERY OF NORTHERN SASKATCHEWAN

Kwon, Tae-Wook Jonathan, to Presbytery of Western Han-Ca, April 6, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

McNeil, Charles R., to Presbytery of Central Alberta, September 16, 2021

PRESBYTERY OF CALGARY-MACLEOD

Hazlett, Janice, to Presbytery of Grey-Bruce-Maitland, September 1, 2021

Miller, Jared M., to Presbytery of Niagara, September 1, 2021

Genis, Kobus, to Presbytery of Kamloops, September 30, 2021

Marple, D. Murdo, to Presbytery of Westminster, November 7, 2021

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Hilder, Herbert E., to Presbytery of London, March 1, 2022

Michie, Katharine J., to Presbytery of London, March 1, 2022

PRESBYTERY OF WESTMINSTER

Siverns, L.E. (Ted), to Presbytery of Calgary-Macleod, November 3, 2021

Kuntel, Murat, to Presbytery of Kamloops, February 25, 2022

Childs, Bradley, to Presbytery of Edmonton-Lakeland, June 1, 2022

PRESBYTERY OF VANCOUVER ISLAND

Allan, John F., to Presbytery of Westminster

Hick, Ted, to Presbytery of Winnipeg, November 23, 2021

Kleinsteuber, R. Wayne, to Presbytery of Kingston, March 22, 2022

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Steward, Debbie (diaconal), April 4, 2022

PRESBYTERY OF NEW BRUNSWICK

MacFadyen, Cheryl G., The Kirk, Pennfield, Kirk of St. George and Greenrock, St. Andrew's, July 1, 2021

Kreplin, J. Martin R., St. Andrew's, Moncton, June 1, 2022

PRESBYTERY OF PRINCE EDWARD ISLAND

Griffiths, Dawn B., Hartsville, Hartsville, June 30, 2022

Synod of Quebec and Eastern Ontario

PRESBYTERY OF LANARK & RENFREW

Dunkin, Stephen, September 15, 2021

McQuaig, Douglas C., November 30, 2021

Van Gelder, Patricia, March 1, 2022

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Cunningham, Thomas T., St. Giles', Peterborough, April 1, 2022

Firth, Kathryn, St. John's, Cresswell, June 5, 2022

PRESBYTERY OF PICKERING

Holmes, Vickie, September 1, 2021

PRESBYTERY OF EAST TORONTO

Denyer, J. Wesley, Rosedale, Toronto, December 31, 2021

Devenne, Nita, June 21, 2022

DeWolfe, Janet, March 1, 2022

DeWolfe, D. Laurence, Glenview, Toronto, June 1, 2022

Lee, Jeanie, February 1, 2022

PRESBYTERY OF BRAMPTON

Self, A. Harvey, December 1, 2021

Molengraaf, Barbara, St. Paul's, Bramalea, January 1, 2022

Sullivan, Frances, May 1, 2022

PRESBYTERY OF OAK RIDGES

Nagy, N. Elaine, August 19, 2021

Jeffrey, Duncan J., Richmond Hill, Richmond Hill, February 28, 2022

PRESBYTERY OF BARRIE

Ball, Corey, Willis, Jarratt, Esson, East Oro and Knox, Uptergrove, January 1, 2022

PRESBYTERY OF WATERLOO-WELLINGTON

Sinclair, Scott, Gale, Elmira, June 30, 2021

Gaskin, Mark B., Westside, Cambridge, May 1, 2022

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Sim, Robert B., St. Paul's, Burlington, December 31, 2021

McAnsh, Bruce, Burlington East, Burlington, May 31, 2022

PRESBYTERY OF NIAGARA

Head, Virginia P., St. Andrew's, Niagara-on-the-Lake, September 1, 2021

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Van Dusen, Barry E., June 1, 2021

Wilson, Robert, H., St. Andrew's, Strathroy, April 1, 2022

MacOdrum, Joanne, R., St. James, Forest, May 1, 2022

PRESBYTERY OF HURON-PERTH

MacInnes, Janice, July 5, 2021

McCallum, Donald P.J., January 1, 2022

Peck, Marlene, May 1, 2022

PRESBYTERY OF GREY-BRUCE-MAITLAND

Skinner, Larry, St. Andrew's, Wingham and Knox, Belmore, January 1, 2022

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Bouw, Anthon, Knox, Selkirk January 1, 2022

PRESBYTERY OF BRANDON

Alston, Barbara, J., Melita, January 1, 2022

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Grosskopf, O. Heinrich, Dayspring, Edmonton, June 30, 2021

McNeil, Charles R., Ganton, Vermilion and Knox, Lloydminster, August 31, 2021

PRESBYTERY OF CALGARY-MACLEOD

Jack, Hugh N., St. Andrew's, Lethbridge, July 1, 2021

Kuhn, Clayton M., St. Paul's, Banff, March 1, 2022

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Dutcher-Walls, Patricia, Vancouver School of Theology, July 1, 2021

NAME CHANGE OF MINISTER

None to report.

DEATHS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Mahabir, Ronald, July 11, 2021

McGurrin, John, February 27, 2022

PRESBYTERY OF SEAWAY-GLENGARRY

Gaver, Cheryl A., April 21, 2022

PRESBYTERY OF OTTAWA

Pettigrew, Cedric C., July 17, 2021

McPhee, Floyd R., June 23, 2022

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Hillian, Lorna G., October 8, 2021

Baird, William W.H., October 10, 2021

Dawes, Wayne, January 9, 2022

Horne, Cheryl L., March 24, 2022

Musson, Edward W., March 29, 2022

PRESBYTERY OF EAST TORONTO

Sonnenfeld, Jean, June 6, 2020

PRESBYTERY OF WEST TORONTO

Taylor, R. Campbell, June 8, 2022

PRESBYTERY OF BRAMPTON

Rennie, Gerald, May 21, 2021

PRESBYTERY OF OAK RIDGES

Boyd, Charles F., September 14, 2021

PRESBYTERY OF WATERLOO-WELLINGTON

Aboukeer, Samir, June 12, 2021

Spencer, Robert C., June 28, 2021

McGurrin, John, February 27, 2022

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Raynard, Marian E., October 7, 2021

PRESBYTERY OF PARIS

Dowber, W. Alan, June 19, 2022

PRESBYTERY OF ESSEX-KENT

Beaton, Alan M., May 8, 2022

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Dekker, Janine Alison, August 7, 2021

Shaw, Robert M., December 9, 2021

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Gillanders, Richard J., July 17, 2021

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

McGowan, Merle, (diaconal), May 28, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Pungur, Joseph, May 9, 2021

PRESBYTERY OF CALGARY-MACLEOD

Ollerenshaw, M. Dianne, July 1, 2021

Stewart, Samuel J. (Jack), February 1, 2022

HISTORICAL CERTIFICATES

Synod of the Atlantic Provinces

PRESBYTERY OF NEW BRUNSWICK

Kreplin, J. Martin R., June 15, 2022

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Davidson, J. Gregory, October 31, 2021

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF SUPERIOR

Mattison, Susan S., June 7, 2022

LETTER OF STANDING GRANTED

Synod of Quebec and Eastern Ontario

PRESBYTERY OF LANARK & RENFREW

Savage, Marilyn, August 7, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BARRIE

Sanderson, P. Jeremy, June 30, 2020

Van Essen, H. Martyn, June 30, 2021

Inglis, Elizabeth, September 14, 2021

Inglis, Jeff G., September 14, 2021

PRESBYTERY OF TEMISKAMING

Ko, Byung Yun James, June 17, 2021

PRESBYTERY OF WATERLOO-WELLINGTON

Pavel, Nicolae, December 15, 2021

PRESBYTERY OF EASTERN HAN-CA

Jang, Sung Hwan, January 11, 2021

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

McGale, J. Bernard, August 31, 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.

NEW CHURCH DEVELOPMENT / NEW MINISTRIES

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Indigenous-Presbyterian Solidarity Montreal, Montreal, September 2021

CONSTITUTION OF NEW CONGREGATIONS

None reported.

CHANGE OF STATUS OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

St. Giles, North Sydney and St. Andrew's, Sydney Mines became a two-point charge,
February 14, 2021

PRESBYTERY OF PICTOU

Bethel, Pictou Landing, became a single point charge, January 31, 2022

Little Harbour, became a single point charge, January 31, 2022

First, Pictou, became a single point charge, March 15, 2022

St. Andrew's, Pictou, became a single point charge, March 15, 2022

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Chalmers, Walpole, became a single point charge, July 1, 2021

AMALGAMATION OF CONGREGATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Knox, Mountain with St. Paul's, Kemptville, February 1, 2022

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

St. Andrew's, Lakehurst with St. Andrew's, Lakefield, January 1, 2021

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

New Westminster, Hamilton with Cheyne, Stoney Creek, May 2022

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

St. Aidan's, New Westminster with Knox, New Westminster, fall 2022

DISSOLUTION OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

St. Luke's, Salt Springs, November 21, 2021

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

St. Andrew's, Trenton, May 1, 2022

Strathcona Park, Kingston, June 26, 2022

PRESBYTERY OF BARRIE

St. Andrew's, Hillsdale, May 29, 2022

PRESBYTERY OF WATERLOO-WELLINGTON

Livingston, Baden, July 31, 2021

Westminster-St. Paul's, Guelph, October 3, 2021

PRESBYTERY OF EASTERN HAN-CA

Korean, Nagara Falls, June 30, 2022

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Knox, Port Dover, September 30, 2021

PRESBYTERY OF ESSEX-KENT

Knox, Leamington, June 12, 2022

PRESBYTERY OF HURON-PERTH

Exeter, Caven, June 23, 2021

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Grace, Yorkton, June 25, 2022

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Knox, Lloydminster, October 3, 2021

NAME CHANGE OF CONGREGATION

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

St. David's, Kelowna to Mountainview, June 2021

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF WEST TORONTO

First Hungarian, to Presbytery of East Toronto, January 1, 2022

DEDICATION OF CHURCH BUILDINGS

None reported.

DECOMMISSION OF CHURCH BUILDING

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

St. Andrew's, Trenton, May 1, 2022

PRESBYTERY OF PICKERING

St. Timothy's, Ajax, January 30, 2022

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Knox, Port Dover, 2021

Knox, Jarvis, October 2021

Knox, Dundas, 2022

PREACHING POINT ESTABLISHED

None reported.

PREACHING POINT DISSOLVED

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Barrhaven Mission, November 16, 2021

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Ganton, Vermilion, changed from preaching point to mission point, October 3, 2021

MEMORIAL RECORDS

SYNOD OF QUEBEC AND EASTERN ONTARIO

Presbytery of Seaway-Glengarry

THE REV. DR. CHERYL GAVER

B.A., M.DIV. M.A. PH.D.

The Rev. Dr. Cheryl Anne Gaver was born on November 23, 1953, in Montreal, Quebec. While growing up, she spent every summer travelling extensively across the United States and Canada with her parents. Looking back, Cheryl reflected on those experiences and how they introduced her to multiculturalism. She developed a keen interest in exploring how people from different cultures communicate and negotiate shared spaces and how religions change as they spread across cultures.

Cheryl earned her B.A. in French Language and Literature from Vassar College in Poughkeepsie, New York, in 1975. In 1979, Cheryl enrolled at Knox College in Toronto where she earned her M.Div. and was then ordained as a minister of Word and Sacraments on May 16, 1982 at St. Paul's Church, Bramalea in the Presbytery of Brampton. She served a two-year ordained missionary appointment in the Presbytery of Paris as minister at the Norwich and Bookton Pastoral Charge with a recognition service held on September 12, 1982. Following completion of that appointment she was received as a member on the appendix to the roll by the Presbytery of Brampton in 1984.

A life-long learner, Cheryl returned to school and in 1996 earned a Certificate in Office and Information Systems from the Toronto Metropolitan University (Ryerson). This was followed in 1997 by a Certificate in Computer Foundations from Sheridan College in Brampton, Ontario. From 2002–2005 Cheryl took online classes from the Centre for the Study of Jewish-Christian Relations/Anglia Polytechnic University, Cambridge, United Kingdom and earned a Post-Graduate Diploma in Jewish-Christian Relations. While taking the online classes, Cheryl was also pursuing her M.A. from Wilfrid Laurier University and in 2005 earned her M.A. in Religion/Religious Studies. Cheryl continued her education and from 2005 to 2011 worked on her Ph.D. in Religious Studies (Anthropology) at the University of Ottawa. Her research focus was on intersection points between Indigenous and non-Indigenous cultures (worldviews-in-collision). Her doctoral thesis title is "Solitudes in Shared Spaces: Aboriginal and Euro-Canadian Anglicans in the Yukon and the Northwest Territories in the Post-Residential School Era". Thereafter, she maintained her ties with the academic community by participating in research projects with the InterCulture Centre at the University of Ottawa and later the International Network for Training, Education and Research on Culture (or INTERC), that brought her among ethnic minorities in Southwestern China, among other places. Throughout her life, she continued to work with Canadian Indigenous communities.

In addition to her studies, Cheryl worked in a number of areas including as an administrator, database designer and branch webmaster. For a time, she provided care and companionship for seniors. She also shared her love of learning through teaching a variety of courses at Sheridan College, Wilfrid Laurier University and the University of Ottawa, including World Religions, Indigenous Studies, Global Studies, Computer Basics and Business English. Cheryl returned to ministry in 2003 when she became the part-time Youth Ministry Coordinator at St Cuthbert's Anglican Church, in Oakville, Ontario. She remained in that position for 12 years.

In 2015, Cheryl moved to Eastern Ontario to the Seaway town of Prescott. She was placed on the appendix to the roll of the Presbytery of Seaway-Glengarry on November 17, 2015. In 2016 she was appointed Presbytery Ministry Animator (half-time) for the Presbyteries of Ottawa and

Seaway-Glengarry (supported by a Regional Resourcing grant) and placed on the constituent roll of the Presbytery of Seaway-Glengarry on June 1, 2016. The focus of Cheryl's ministry in the Presbytery of Ottawa was on working with and supporting youth leaders, providing leadership with the Youth Working Group and working with Gracefield Christian Camp and Retreat Centre in different roles. In the Presbytery of Seaway-Glengarry it was on leadership development and providing support for clergy, elders and congregations as they explored ministry in an increasingly secular society. A major part of the Presbytery Ministry Animator's work was networking and building relationships with the goal of strengthening ministry in both presbyteries. Communication was a key tool for Cheryl and she published monthly online newsletters, specific to each presbytery. She also created websites and a Facebook page for Ottawa's Youth and created a website for the Presbytery of Seaway-Glengarry. A Presbytery Ministry Animator website was also created which included many activities and resources including for Sunday School teachers.

In 2019, Cheryl's ministry responsibilities expanded when she began serving as minister (half-time) for the three-point pastoral charge of St. Luke's-Knox Church in Finch, St. Andrew's Church in Avonmore and St. James-St. Andrew's Church in Gravel Hill, first as stated supply and then as the called minister. She was inducted on February 2, 2020. The pandemic was a challenge but not insurmountable for Cheryl as she pivoted to online worship services, Bible Study and increased the online presence of the three congregations in the pastoral charge.

Cheryl had a strong and passionate commitment to healing and reconciliation with Indigenous peoples. Following her doctoral studies, Cheryl continued to study in an effort to gain a greater understanding. In 2017, UBC Press published the book *Power through Testimony – Reframing Residential Schools in the Age of Reconciliation*, that included a chapter entitled "Residential Schools in Canada: Why the Message is Not Getting Across" which was written by Cheryl. This past year Cheryl shared her strong awareness and comprehension of healing and reconciliation with Indigenous peoples through the offering of an education time at regular presbytery meetings. Her vast knowledge, understanding of historical factors and present-day realities, coupled with her presentation skills, made each session informative, challenging and engaging.

In addition to her many accomplishments, Cheryl was a pet lover and over the years adopted many dogs, often rescued and in need of a loving and safe home. In her spare time, she offered piano lessons, theory and appreciation classes in her home. Another serious interest for Cheryl was genealogy. She explored her family roots in great detail, which led to the publication of *The Gaver Families: A Jigsaw Puzzle History*.

Cheryl, age 68 years, died peacefully at the Brockville General Hospital on Thursday, April 21, 2022. She was the beloved daughter of the late Kenneth and Esther (Lasure) Gaver and the cherished sister of Marge Wilson (Charles) of New Mexico and the late Kenneth Jr, (Jenny) of Georgia. She is sadly missed by her nieces and nephews, her friends, presbytery colleagues and congregants and her chihuahua named Peanut.

The Presbytery of Seaway-Glengarry gives thanks and praise to God for Cheryl Gaver, who faithfully ministered amongst us but for a short time but will long be remembered for her witness as a loving servant of Jesus Christ.

A presbytery service in witness to the resurrection was held at St. Luke's-Knox Church in Finch on Monday, June 13, 2022.

"And the world will be better for this: that one man, scorned and covered with scars,
still strove, with his last ounce of courage, to reach...the unreachable star..."
(from *Man of La Mancha – The Impossible Dream*)

Presbytery of Ottawa

THE REV. CEDRIC C. PETTIGREW
B.A., B.D., M.A., D.D.

The Presbytery of Ottawa places on record its thanksgiving to God for the life and witness of Cedric C. Pettigrew, who was summoned into the nearer presence of the Lord on July 17, 2021.

Cedric was born November 6, 1939, in Springhill, Nova Scotia.

Following some experience in the world of banking and finance, Cedric answered a call to ministry, graduating from Presbyterian College, Montreal in 1969.

He was ordained May 6, 1969, at St. David's Church, Springhill, Nova Scotia by the Presbytery of Pictou, having been appointed as an ordained missionary to the Tyne Valley pastoral charge, comprised of four congregations, in the Presbytery of Prince Edward Island, effective September 1, 1969 for one year.

He was called and inducted to St. Andrew's Church, Westville, Nova Scotia, Presbytery of Pictou, on September 10, 1970, to Paulin Memorial Church, Windsor, Ontario, Presbytery of Chatham, on February 8, 1976 and to Calvin Church, Halifax, Nova Scotia, Presbytery of Halifax & Lunenburg, on January 6, 1983.

He served as moderator of the Synod of the Atlantic Provinces in 1990.

Thereafter Cedric came to Ottawa and is the only minister to have signed the roll of the Presbytery of Ottawa four times: inducted to Erskine Church, Ottawa, June 2, 1991, which he served until August 31, 2006; appointed as appointed interim minister, Gloucester Church, Ottawa, September 10, 2006; appointed interim minister, Knox Church, Ottawa, January 5, 2014; and appointed interim minister, St. Giles Church, Ottawa, November 15, 2016.

He also served as interim moderator for St. David and St. Martin Church, Ottawa (2009–2010) and Knox Church, Manotick (2010–2011) overseeing in each case the search for and call to a new minister. He also served as co-interim moderator for St. Giles Church, Ottawa (2019–2020), shepherding the process for the call of a new minister.

Cedric served as clerk of the Presbytery of Ottawa from December 15, 1994 to September 17, 2002.

He was awarded the degree Doctor of Divinity by Presbyterian College, Montreal, May 2017.

The Presbytery of Ottawa expresses sincere sympathy to Cedric's family: daughter Debbie and husband Michael Rambeau, son John and wife Julie, grandchildren Rebecca, Matthew, Katherine, Christopher, Tristan, Emma and Chloe and honorary grandchildren Isidora, Abraham, Axel-Eitel and Stenzel Ntjenjem.

He was pre-deceased by his wife Elizabeth, daughter Ruth and sister Marian.

A memorial service was conducted on July 29, 2021, at Parkwood Church, Ottawa by J.T. Hurd, assisted by D. Allen-Macartney, following which an inurnment of the earthly remains of both Elizabeth and Cedric together was completed at Pinecrest Cemetery, Ottawa.

“Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit,
that they may rest from their labours and their works do follow them.”
(Revelation 14: 13, KJV)

**SYNOD OF CENTRAL NORTHEASTERN ONTARIO & BERMUDA
Presbytery of West Toronto**

THE REV. DR. WILLIAM (BILL) ADAMSON
B.A., B.D., D.D.

It is with sorrow but gratitude for a long life well lived that Bill entered into his well-deserved rest in the Lord at Trillium Hospital on Saturday, August 29, 2020.

Beloved husband and best friend of Brenda, father of Jim, grandfather of two and great grandfather of one. Survived also by brother-in-law Randy Moncrieff as well as many nieces and nephews. Predeceased by first wife Grace, Bill grew up in Oakville, was a graduate of Queen's University, Kingston and Knox College, Toronto studying theology.

He graduated from Knox College in 1948 and spent 2 years in Manitoba before returning to Toronto. He, along with a team of 5 men, helped establish St. Giles (later St. Giles Kingsway) Church in Etobicoke. He then went on to minister in that congregation for 40 years, retiring in 1990 after which the congregation presented him with the title “Minister Emeritus”, which he held for 30 years.

He served on many boards and committees of the national church as well as presbytery and synod. For his faithful service, Knox College conferred on him an Honorary Doctor of Divinity degree in 1978.

Bill was truly a 'gentle' man, quiet and humble in spirit, a man with a strong faith who served his Lord and his church well. Due to COVID 19, there was a lovely funeral service at St. Giles Kingsway on Sunday, September 6. Numbers were limited but Tim Bruneau, Clyde Irvine and Cam Taylor all officiated. Truly a fitting tribute for Bill.

THE REV. KENDRICK KESHWAH

The Rev. Kendrick Keshwah was born on July 2, 1922 and lived a long life – he was in his 99th year. Few of us will see a whole century on this earth, yet Ken (as he was known to us) was blessed to experience this. Imagine all the changes he would have seen in technology, society and even in the dynamics of family life. Yet with all this change during his life, two things remained constant for Ken, two things never changed – they were his love for his family and his faith in Jesus Christ.

One of ten children, Ken grew up and attended school in Central Village, Santa Cruz, Trinidad. Ken married Polly Roopnarinesingh on September 26, 1952. They were blessed with seven children. It was on September 26, 2020, that he was reunited with Polly, who predeceased him by 27 years.

In the summer of 1970, after his eldest son had been accepted at McGill University, Ken made the bold and courageous move to Canada. Like many immigrant families, this was a big risk, with lots of uncertainty. However, after settling in a modest home on Nairn Avenue, their family blossomed and Ken's dreams came true – as all seven children received a university education. As his children grew up and began their own families, Ken's life was further blessed with the birth of 17 grandchildren and six great-grandchildren.

In 1987, at the age of 65, Ken retired from job at Givaudan Limited. He decided that now it was his turn to realize his life-long dream and go to university and enter into full-time ministry. He studied at both York University and at Knox College, part of the Toronto School of Theology. There he completed his studies and was ordained as a Presbyterian minister in the Presbytery of West Toronto on June 17, 1990.

Once ordained, Ken faithfully and joyfully, served along with the Rev. Dr. Nora Gorham at Patterson Church, located on Harvey Avenue, just a short walk away from the family home. Ken was a charismatic preacher, possessing tremendous gifts for storytelling and his ability to make the scriptures connect to everyday life. His warm smile, outgoing personality, positive attitude and deep faith, all served him well in this new stage of his life's journey. Every Sunday for years, the whole family went to church there and most parishioners were in awe that usually half of the choir comprised of Ken's and Polly's children.

The family's continuing faith is evidenced as Ken's granddaughter (Candice Bahadoor) is a student at Knox College under the care of the Presbytery of Brampton. Also, Ken's son John, serves as an elder within North Bramalea Church, Brampton.

Ken was generous with his time in the service of others. He was comfortable and confident speaking to anybody on almost any subject. His unique ability to connect with others and share a conversation with them led him to touch many lives. Ken's humility and authentic love for others made him someone that everyone remembered when they met him, even if it was only for a short time or only once. He treated everyone with respect, kindness and love, regardless of who they were or what they did for a living. His caring nature as an extrovert allowed him to make a difference in countless peoples' lives – from the servers at Swiss Chalet or Red Lobster, the cashiers at Tim Horton's and more recently, cleaning or support staff working at the hospital or care facility where he was. The Rev. Kenrick Keshwah lived his faith effortlessly and genuinely. He was a role model for all who knew him and will be sorely missed by us all.

Ken remained on the appendix to the roll of West Toronto after his retirement from active ministry.

“Well done, good and faithful servant... Enter into the joy of your Master.”
(Matthew 25:23)

Presbytery of Oak Ridges

THE REV. CHARLES BOYD

Charles Fenton Boyd was born in Ballyclare, Belfast, Northern Ireland. He graduated from Trinity College, Dublin and came to Canada in 1958 to study, graduating from Knox College in 1960. After ministering in two congregations, he recognized that his prime vocation lay in teaching, a decision he never regretted.

Alongside his teaching effort, he served a number of congregations in Ontario and officiated at many weddings and funerals for the many people who valued his kind, compassionate and thoughtful approach.

As a thoroughbred enthusiast, he bred horses and saw the unique role that horses and riding could play in benefiting people with disabilities and was the Chairman of the Board of the Canadian Association of Riders with Disabilities for many years. He also helped establish New Leaf: Living and Learning, which is an organization that provides services and support in the community to those with intellectual disabilities as well as those with developmental disabilities and accompanying mental health or behavioural issues.

Beginning in 1967, Charles taught at Pickering College in Newmarket, Ontario and was its longest-ever serving staff member. He advised and influenced many students and is fondly remembered by those he coached in soccer and rugby. Not many years ago, he donated 75 acres of farmland to Pickering College for its Outdoor Education Centre.

In August 2021, Charles was diagnosed with an unusually aggressive form of malignant melanoma and died on September 14, 2021. He leaves behind a legacy of students he taught and befriended and his lifelong friend and Knox College classmate, the Rev. Desmond Howard.

THE REV. THOMAS VAIS B.A., M.DIV.

Tom Vais was born in Winnipeg in January 1961, to the Rev. Dr. George and Faith Vais. From infancy, he was nurtured in Christian faith within the home of his loving family and in the congregations served by his father.

Upon graduation with a Master of Divinity degree from Knox College, Toronto, Tom served from 1990 to 2007 as minister of Caledonia Church in the Presbytery of Hamilton. In 2007, he and his wife, the Rev. Dr. Heather Vais, formed a vital team ministry at Thornhill Church in the Presbytery of Oak Ridges.

Tom was often called upon to serve the boards and committees of the national church where his talents for fair hearing and careful speaking were put to good use. He sat, most notably, on the Assembly Council, the Canada Ministries Advisory Committee and as the convener of the Committee on Education and Reception. In 2011, he was appointed to the Board of The Presbyterian Church Building Corporation. He became its chair in 2019. He was the Moderator of the Presbytery of Hamilton in 2005 and the Presbytery of Oak Ridges in 2012. Whenever Tom served as ‘Dean’ at gatherings of Canada Youth, young people and fellow team mates alike responded to his good nature. They respected his deep sensibility. All who knew Tom quickly came to value his calm demeanour and dependability.

From his earliest years, Tom acquired a love for outdoor life. He spent many summers at his family’s home in Vankoughnet, Ontario, working at his uncle’s sawmill in his youth and returning every year to be in the company of his extended family. Tom treasured nature’s tranquility and beauty. He loved to view the lake from his dock at the cottage. He spent many happy days there with his beloved wife, Heather and his children, Brett and Elizabeth. He gathered often, too, with a group of dear friends he’d known since his years as a student at Knox College, Toronto. Tom read avidly and his appetite for recorded and live music was just as insatiable. He was active at the gym, on a mountain bike and exercising at home.

Tom’s younger brother, Chris – “my best friend”, Tom maintained – had entered the ministry of The Presbyterian Church in Canada a few years before Tom. In 2002, Chris died from the afflictions of A.L.S. (‘Lou Gehrig’s Disease’). Tom displayed his strong allegiance to Chris and

his wife, Susan and their daughter, Clare, through every stage of that illness, walking with them in faith and devotion. Tom was an eminently fair man. He treated everyone with grace and equal respect. He was a devoted father and loving husband.

Tom loved being a minister of the Church of Jesus Christ. He was attentive to his parishioners, faithful to his calling and loyal to his friends. In the pulpit he was a clear and compelling preacher, whose words were always marked by the grace, mercy and peace of his Saviour, Jesus Christ.

Tom was predeceased by his dear brother and best friend, the Rev. Dr. Christopher Vais and by his mother Faith Vais. He will be deeply missed by his beloved wife the Rev. Dr. Heather Vais, his children Brett and Elizabeth, his father, the Rev. Dr. George Vais, his sisters Nancy (Lyndon Brown) and Michelle, and by his sister-in-law Susan McLeod and her daughter, his niece, Clare.

“Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.”

(Romans 8:26)

Presbytery of Waterloo-Wellington

THE REV. DR. ROBERT C. SPENCER
B.A., B.D., D.MIN.

In his youth, Bob was active in the Presbyterian Young People's Society at St. Enoch Church in Hamilton – now merged with Eastmount to form Trinity Church. This is where he met the love of his life, Maureen. It was in PYPS where his growing faith in Jesus Christ and his keen interest as a student of scripture was first noticed by church leadership. St. Enoch's minister at the time, the Rev. Dr. Mariano Di Gangi, asked him if he had considered going into the ministry – he hadn't but he began to, with Di Gangi as his mentor. Bob received the Lord's call while at Camp Iona in Bala, Ontario, where he would later spend a few years as camp director.

Bob's undergraduate degree was in Chemistry from McMaster University, Hamilton. He then went on to Knox College, at the University of Toronto for Theology. He served as a student pastor at St. Enoch, Hamilton, followed by Glebe Church, Toronto. After his ordination in 1964, his first call was to St. Andrew's, Assiniboia, Saskatchewan, where he served for three years. He was then called to St. Andrew's, Arthur and Gordonville, back in Ontario, where he spent the next 8½ years. His next call was to be 1 of 14 people interviewed to serve in a brand new type of ministry in Puslinch as Resident Director of Crieff Hills Community Retreat and Conference Centre – a 250 acre estate owned by The Presbyterian Church in Canada. He was the unanimous choice for the position. During this time at Crieff, Bob was also a member of the North American Retreat Directors Association and a representative with the World Council of Churches. This work saw him travel far and wide – throughout the United States, Japan, Europe and Africa. As an example of his well-known tireless energy, during this time he was also elected and served 11 years as trustee for the Wellington County Public School Board. He was Chairman of that Board for two of those years.

In 1999, after 24 years of dedication and service, Bob left a very successful ministry at Crieff that boasted a growing complement of staff and volunteers and a rich offering of lay leadership programs. During that year, a minute of appreciation was adopted by the 125th General Assembly of The Presbyterian Church in Canada providing the acknowledgement that “by the grace of God, Crieff Hills is undoubtedly ‘the place that Bob built’.” After leaving Crieff, he established his own lay leadership training service called Laos Ministries. He also spent the next 10 years as interim minister to five congregations in transition, seeking new guidance or coming to terms with the changing needs of their congregations. At the age of 60, Bob studied for and successfully completed his Doctor of Ministry at McMaster University. After full retirement, he spent several years as minister-in-association at St. Andrew's Church, Guelph, helping wherever he could continue to serve.

Besides being a gifted preacher, his second love was singing. Relegated to the ‘crows’ in kindergarten, he proved them wrong as the years passed by, becoming a voice remembered and often celebrated in many places he served. Besides church choirs, he sang in several Gilbert and Sullivan musicals while at Delta Secondary School and McMaster University and in later years for Royal City Musical Productions. His musical gift added much to the many programs at Crieff, as well as to his church ministry. His solos and his duets with Maureen were always eagerly

anticipated. On top of all this, during the late 70s and early 80s, he was lead singer and occasional bassist of a Presbyterian musical group called “The Lost and Found Department”, made up of seven Presbyterian ministers who toured Ontario, Western and Eastern Canada and Jamaica. Their theme song was “Amazing Grace”. Later in life, Bob kept himself busy musically as a member of several men’s choruses around Southern Ontario as well as the St. Andrew’s Guelph church choir. Coming to barbershop quartet singing somewhat later in life, over the past 30 years Bob was a proud member of the Royal City Ambassadors and later the Tri-City Gospel Chorus, as well as the bass in an award-winning barbershop quartet – Heartland Express. Going to the Ambassadors’ annual shows and regular sing-outs was a family treat.

Bob’s love of music and singing remained throughout his life. It had a profound influence on how he approached life, his ministry and especially on his children, nieces, nephews and grandchildren. Even during the pandemic, he did an impromptu virtual Christmas concert with his daughter-in-law Katie accompanying him, for the family on Zoom. Bob’s voice in life was rich and powerful. It will long be remembered in many avenues, from heads-turning while singing O Canada in the stands at his beloved Hamilton Tiger-Cats games with his family, to the absolute stirring beauty of his interpretation of O Holy Night at countless candlelit Christmas Eve services. His life and his service to God and his community was both heard and felt. He will be deeply missed.

SYNOD OF SOUTHWESTERN ONTARIO
Presbytery of Niagara

THE REV. MARIAN E. RAYNARD
B.R.E., M.DIV.

The Rev. Marian Elizabeth Raynard died on Thursday, October 7, 2021, at the Hospice of Niagara Region in St. Catharines in her 60th year. Born in Wingham on October 5, 1962, Marian is survived by her mother Norma, siblings Glenn (Donna) of Belgrave, Mae and Brock of West Wawanosh, her nephews Trevor (Emily) Raynard, Curtis Raynard and Craig (Bethan) Raynard, niece Heidi Raynard (Isaac Baker) and their daughters Kinsley and Kiera and her uncles Doug (Mary Lou) Raynard and Chris Raynard and several cousins. Marian’s memory will also be cherished by her godson Gedeon, son of Monika Bereczki-Farkas and Istvan Farkas. She was predeceased by her father Bruce in 2019, her grandparents Cliff and Frances Murray and Nelson and Clara Raynard and aunts and uncles Dorothy and Donald Murray, Lillian and Russel Irvin, Ruth and Fred Shropshall and Patricia Raynard.

Marian was proud to be the daughter of farmers and was an enthusiastic global ambassador for her home village of Lucknow. The first badge sewn onto her Brownie uniform became a lifelong commitment to camping, learning and leadership with Girl Guides of Canada. The first Bible verses Marian learned at the Lucknow Church seeded a life in service to Christian ministry. In her college days, Marian worked at Camp Kintail, a Presbyterian Church camp near Goderich on Lake Huron and the spirit of that place and its beach rocks and sunsets always drew her back. After graduation from Centralia College, Marian worked for Wingham and District Community Living as a counsellor and manager of residential services. In 1993, Marian became domestic supervisor for the Iona Community, an ecumenical retreat centre on the island of Iona, Scotland. Marian loved island life and greeting the thousands of visitors to the centre each year. She was part of Iona’s Wild Goose choral group that travelled around the United Kingdom to perform at worship services. Returning to Canada in 1996, Marian began a demanding pursuit of education leading to her graduation from Tyndale University College with a Bachelor of Religious Education in 2004 and from Knox College, University of Toronto with a Master of Divinity in 2012. She was ordained as a minister of Word and Sacraments in The Presbyterian Church in Canada in September 2012.

For eight years while a student in ministry, she served the Ashfield and Ripley Pastoral Charge and as an ordained minister, she served the St. John’s (Pittsburgh) and Sand Hill pastoral charge near Kingston and the North Pelham and Rockway pastoral charge in Niagara Region. Marian’s manse mouser, her cat Sally, was always in residence. Marian created a circle of grace and hospitality wherever she went in the world. She was keen to know everyone’s story, with a great memory for faces, names and connections. While a patient in an operating room in Kingston, she discovered the university friendship between her surgeon and one of Marian’s high school friends. She loved the adventure of travel and she never took the same road twice to a destination because “how are you going to know what’s new if you do that?” Every talent and resource Marian had

she put into the service of caring for others. To be a friend of Marian's was to be celebrated with a generous smile and hug and cards and flowers on days of joy and supported with limitless compassion and the practical application of tea, cheese and crackers in the darkest hours.

Diagnosed with ovarian cancer in 2016, Marian faced health issues with courage, wry humour and more than occasionally, ice cream. Marian requested memorial donations be considered for Ovarian Cancer Canada, Canadian Foodgrains Bank or Community Harvest to support the needs of others.

SYNOD OF ALBERTA & THE NORTHWEST
Presbytery of Calgary-Macleod

THE REV. M. DIANNE OLLERENSHAW
B.SC., M.DIV.

The Rev. Dianne (McLean) Ollerenshaw died July 1, 2021. She served Jesus Christ as a minister of Word and Sacrament within The Presbyterian Church in Canada for 37 years. Dianne was a member of the Presbytery of Calgary-Macleod for 34 years and we give thanks to God for her faithful ministry here, within the Synod of Alberta and the Northwest and in many facets of the denomination. Dianne's ministry and personal life were rooted in prayer and in a deeply personal relationship with God as she came to know and experience God in Jesus Christ – the Word (Logos) made flesh, Emmanuel, God with us.

Following graduation from Knox College, Dianne was appointed as the ordained missionary to the pastoral charge of Lakefield, Ontario. In 1987, she was called to be minister of Valleyview Church in Calgary. Valleyview had a small building, with an attached Atco trailer and a large vision of a new church home that would serve the growing community on the western edge of the city. Dianne ably fulfilled all ministerial responsibilities and in addition, she led the project of finding a site, stewardship development, negotiating the land purchase and was instrumental in the design of the beautiful and multi-functional church building. Dianne led the congregation in the transition to its new church home and continued to nurture the work of new church development at Valleyview.

In 2005, Dianne accepted the position of Director of Regional Ministries for the Synod of Alberta and the Northwest. The Rev. Charlie McNeil, former convener of the Synod Regional Staffing Council, shared the following: "The Rev. Dianne Ollerenshaw gifted the Synod, presbyteries, congregations, presbyters and the saints with significant and gracious offerings. Dianne's oversight, friendship and mentoring is remembered with gratitude and love. In whatever context Dianne entered, she brought expertise, wisdom and warmth."

Dianne had a deep commitment to creating and nurturing relationships with Indigenous people. Her ministry of truth telling, healing and reconciliation went back before many of us were aware of our church's part in Canada's betrayal of Indigenous peoples. In this ministry she gained the friendship and respect of all those with whom she worked, Indigenous and non-Indigenous. Dianne defined her work as 'supporting congregations from Medicine Hat to Fort St. John in Treaties 7, 6 and 8'. Dianne was active in supporting truth and reconciliation initiatives and often represented The Presbyterian Church in Canada at consultations. Her commitment to justice, grounded in the gospel of Jesus Christ, infused her practice of ministry. Dianne's ministry focused on vulnerable people. She was a compassionate ally and a prophetic advocate in ministries of justice.

Dianne had a deep sense of "church" – all God's people. That was seen in her commitment to and her work within The Presbyterian Church in Canada. Over the years, Dianne served on many committees and boards of the General Assembly including International Affairs, Presbyterian World Service and Development, Canadian Ministries, Special Committee on Sexual Orientation. Dianne travelled internationally on behalf of the denomination sharing in ministry with partners in Taiwan, India and the United States. She was in Africa twice. On her return to Canada, she was a tireless educator and advocate in support of providing healthcare and relief for those suffering with HIV/AIDS. She served as a coach for Cyclical and a seasoned leader for New Church Development for many years.

For Dianne, the church was so much more than just The Presbyterian Church in Canada. Her commitment to ecumenism as an expression of Christian unity and her involvement in multi-faith work led her to deep and dear relationships with other people of faith. Dianne was a participant in

the L'Arche Community, KAIROS, poverty reduction initiatives and interfaith associations. Dianne's spirituality, which was rooted in the incarnation, was seen in all her ministry but nowhere more so than in her deep commitment to justice.

Within the presbytery, Dianne took on many leadership responsibilities. She served as moderator, convened numerous standing and special committees and fulfilled the role of interim moderator at many congregations. She provided education and training for elders, ministers and lay people on a variety of topics in ministry. Her keen intellect and her desire to be a resource for faithful ministry equipped her to be a valuable resource for congregations and presbyters.

Dianne's wisdom and experience was sought out by ministers, elders and members of congregations who knew her to be a trustworthy and faithful minister of the gospel. Her sense of humour and her courage to speak the truth in love made her an extraordinary leader in the church.

Dianne was the sister of the Rev. Dr. Paul McLean. Dianne's greatest support was her family – her husband Bruce Ollerenshaw, sons Keith (Caroni) and Christopher (Virginie) and grandchildren.

The Rev. Dianne Ollerenshaw was a faithful teaching elder, presbyter and friend. Thanks be to God for the ministry of Dianne.

THE REV. SAMUEL J. (JACK) STEWART
B.A., M.A., M.DIV.

The Rev. Jack Stewart died on February 1, 2022, in Calgary, Alberta. Jack was most recently minister of Grace Church, Calgary, where he served the congregation for 23 years as senior minister. Prior to his ministry at Grace, Jack served Presbyterian congregations in Barrie, Toronto and Molesworth and Gorrie. Jack was a faithful, gifted and engaged minister and presbyter, serving The Presbyterian Church in Canada in many different capacities through his career. Jack's sharp wit, keen mind and mischievous sense of humour complimented his deep and abiding faith in God and love for God's people.

As a pastor and preacher Jack reveled in telling stories, ranging from his early adventures as a young man in his native Northern Ireland to the exploits of his beloved family. However, the story Jack told most often and with most passion, was the story he told Sunday by Sunday, the story of God's love for all creation, made known in God's son, Jesus Christ our Lord. His ministry, whether as a preacher, pastor, prophetic voice or shepherd of the flock, always found its voice in the good news of Jesus Christ and the hope we have in Christ. Jack's faithful ministry led to happy, vibrant congregations and a generous cadre of friends.

Jack was accompanied throughout his ministry by his faithful partner in life Mary, together with whom he delighted in raising a family. He was happiest watching football (the real kind) or working on his car, knowing that Mary was close by. Sadly, Jack was predeceased by his beloved Mary and is survived by their children, Alastair, Patricia and David and their families, including nine grandchildren and two great-grandchildren.

Beyond family, Jack's legacy includes many colleagues in ministry to whom he served as a valued mentor and dear friend. Jack gave of his time and wisdom, inevitably accompanied by a story or joke, always shared with a smile, kindness and deep affection. Those who were blessed to have benefited from his ministry, mentoring and friendship give thanks to God for a faithful servant and cherished friend. The life and ministry of the Rev. Jack Stewart bore faithful witness to his Lord and Saviour and he will be dearly missed.

Well done, good and faithful servant!

SYNOD OF BRITISH COLUMBIA
Presbytery of Westminster

THE REV. JOYCE I. DAVIS
B.A., DIP. C.E., M.ED.

The Rev. Joyce Davis was born March 15, 1937, in Montreal, Quebec. She graduated from McGill University with a B.A. and a diploma in education. Later she obtained a M.Ed. from the Ontario Institute for Studies in Education, along with a diploma from Ewart College. Joyce lived out her

faith through devoted service and boundless love all her life. With her husband, Glen, she ventured into ministry with the Korean Christian Church in Japan for 15 years. After serving The Presbyterian Church in Canada overseas, she worked as a diaconal minister and then as an ordained minister in Toronto. In her “retirement” she served the Vancouver School of Theology as Director of Field Education, while writing a history of the Order of Diaconal Ministers of the Presbyterian Church in Canada. Joyce titled her book, *From the Bottom Up* because she saw in diaconal ministers a ministry that was not from the top down by some hierarchical leader but from the bottom up by folk who worked with and for the people to bring about God’s vision for the church and the world. Joyce never stopped learning, growing and sharing her gifts. Her love and devotion for diverse and marginalized people was exemplified in her welcoming young people into her home and her life.

The presbytery, the wider denomination and indeed the church universal, was blessed with Joyce’s gift of patience and her great listening skills, both as a friend and pastor. She was also a passionate advocate for justice, especially for those who were excluded from participation in the life and witness of the church for any reason. When many conversations can be dominated by a few strong voices, Joyce had a gentle and gracious way of saying, “I wonder if there is someone else who would like to say something” and she would ask a quiet person if they would like to add a thought. In that way she would draw out some wise and helpful word. Joyce’s love was for all, without condition. She poured out her love liberally to her family, her friends, to new acquaintances in the ‘Y’ swimming pool, to the poor and marginalized in Canada and around the world. When many told her that they couldn’t pray aloud because they didn’t know the correct words, Joyce would advise them to just use the words you use with friends. She lamented that so many Christians do not know how to pray and that is one of the reasons for the decline of the church. She believed that God heard and answered prayer and she proved that over and over again. Her faith was real and deep.

A favourite verse for Joyce was 1 Corinthians 2:9 “...No eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him.” She used to say, “I don’t understand why Christians don’t look forward to the joy of finding out what God has prepared for them in the Kingdom.” She actually anticipated that day of joy and victory. She went into her “graduation” with absolutely no fear. Now, she is exploring all the mystery and wonder and surprise that God had in store for her.

Joyce is survived by her husband, the Rev. Dr. Glen Davis, sons, the Rev. Bruce (Karen), New Westminster and Mark (Christine), Burnaby, daughter, Paska Otto Orach, St. Johns, Newfoundland, grandchildren: Luke, Aoife, Sarah, Joshua, Faith, Daniel and Myriam, and brother, Bruce (Georgette), Ottawa.

The Presbytery of Westminster mourns our loss but expresses gratitude to God for Joyce’s faithful witness and for her life as a compassionate and loving servant of Jesus Christ. Well done, good and faithful servant!

MS. ZENA ELIZABETH MACKAY (CAVANA)

Zena’s parents immigrated to Canada with two children, settling in Calgary where she was born. She was much younger than her siblings (14 years younger) and then at the age of seven, Zena’s mother died. All the other children had moved out of the family home and her father felt that it would be best for her to be looked after by her grandfather in Prince Albert. Her dad worked on the trains in Alberta and his run was from Calgary to Prince Albert. Zena always gave credit to her father for the influence he had on her and in her faith development.

Upon graduating from high school, Zena attended Ewart College with hopes to become a missionary but life entered the picture and a mission was out of the question. She was designated in 1945 as a member of the Order of Deaconess (later Diaconal Ministries). She travelled to Victoria and stayed with her older sister and attended Normal School to become a teacher. She taught in Prince George and that is where she met her husband. They honeymooned in Vancouver, never to return to Prince George. Zena did a little substitute and assistant teaching but raising seven children was a full-time job.

Her Christian faith was always a huge part of her life in whatever Presbyterian church she attended. She was an active member of the WMS and worked diligently behind the scenes of many WMS

activities. She has been described as an effective worship leader and a dedicated friend. For the past 40 plus years Zena attended Gordon and in that time, she taught Sunday school and served as its superintendent.

Because of the gifts that God gave to Zena, the members of Gordon Church recognized these gifts, asked her if she would let her name stand for the eldership and was elected. In her time on the session, she chaired the Worship and Mission committees.

Zena recognized that sometimes members of the church were not being kept up to date with the happenings at the church and suggested that a monthly newsletter be re-established. She became the Gordon Globe's first editor. It is only recently that Zena retired from editing the Globe. Her humour, her editorials and the Secret Society of Seagulls are deeply missed by many long-time Gordon members.

Gordon Church was a very prominent part of her life and brought her much joy. She had a special friendship with all her church family. It was with sadness that the members of Gordon were informed of Zena's passing but we know she has gone to be with her Lord, Jesus the Christ and for that we are truly grateful.

Zena MacKay – well done good and faithful servant.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Arseneault, Markus	B.A. B.Th. M.Div Dip.Min.	Saint Mary's University McGill University Presbyterian College Presbyterian College
Burgess, Katherine	D.Min.	Tyndale University
Charlton, Teresa	D.Min.	San Francisco Theological Seminary
Dolson, Lisa	MPS RP	Knox College College of Registered Psychotherapists Ontario
Inglis, Glenn	D.D. Honoris Causa	Presbyterian College
MacLean, Iona E.M.	D.D.	Knox College
Malcolm, George	D.D.	Knox College
Parker, Nigel	B.D. M.Th.	Aberdeen University Aberdeen University
	D.Min.	Princeton Theological Seminary
Rollwage, Douglas	D.D. Honoris Causa	Presbyterian College
Wallace, Ron	Dip.C.S. D.D. Honoris Causa	Knox College

SYNOD CLERK CONTACT INFORMATION**Atlantic Provinces**

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780-232-1160 (cell)
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British Columbia

The Rev. Dr. Teresa Charlton
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Vernon BC V1T 2N2

250-542-8613 (C)
pccsynodofbcclerk@gmail.com

CAMP CONTACT INFORMATION

NAME AND ADDRESS	CONTACT	WEBSITE/EMAIL
Camp Geddie (Summer) RR #1 Merigomish 3555 Shore Rd NS B0K 1G0 (Business Address) PO Box 34 New Glasgow NS B2H 5E1	Whitney Canning	campgeddie.ca director@campgeddie.ca 902-926-2632
Camp MacLeod 2731 Trout Brook Rd Albert Bridge NS B1K 2P2	Peter MacDonald	campmacleod@hotmail.com 902-562-1085
Camp Keir (location) 105 Park Rd Canoe Cove PE C0A 1H0 (mailing) PO Box 20125 Charlottetown PE C1A 9E3	Chloe Hamilton Director Torrey Griffiths Board Chair	campkeir.ca campkeir@gmail.com 902-675-3734 torreygriffiths@gmail.com 902-856-2352
Gracefield Christian Camp and Retreat Centre 37 Chemin des Loisirs Gracefield QC J0X 1W0	Mark Hamilton Managing Director	gracefieldcamp.ca director@gracefieldcamp.ca info@gracefieldcamp.ca 888-493-2267 819-463-2465
Camp d'action biblique (location) 422 Chemin du Camp Cleveland QC J0B 2H0 (mailing) PO Box 3154 Richmond QC J0B 2H0	Anita Mack Randy Johnston	cabqc.ca cabqc@yahoo.ca 819-826-5400 (camp) (May–Sept.) 450-826-4599 (director)
Cairn Camping & Retreat Centres Glen Mhor and Iona 3200 Muskoka Road 117 Baysville ON P0B 1A0	Robynne Howard Michelle Roberts	ilovecamp.org admin@ilovecamp.org 705-767-3300
Presbyterian Music Camp 1391 Stoneleigh Rd Bracebridge ON P1L 1W9	Taras Broadhead	www.presbyterianmusiccamp.ca presbyterianmusiccamp@gmail.com 705-645-4881

NAME AND ADDRESS

CONTACT

WEBSITE/EMAIL

Camp Kintail

(Summer)
85153 Bluewater Hwy
RR 3
Goderich ON N7A 3X9
(Winter)
Box 153
Goderich ON N7A 3Z2

Theresa McDonald-Lee
Johnathon Lee

www.campkintail.ca
grow@campkintail.ca
519-529-7317

Huron Feathers

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Sauble Beach ON
N0H 2G0

Wayne Palmers

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huronfeathers@gmail.com

Camp Christopher

(Summer)
RR1 Box 20 Site 7
Christopher Lake SK
S0J 0H0
(Winter)
c/o St. Andrew's Church
436 Spadina Cres E
Saskatoon SK S7K 3G6

Donna Wilkinson

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donna@campchristopher.ca
306-982-4534
306-250-9904

Camp Kannawin

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(mailing)
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Sylvan Lake AB T4S 1S8

Sandra Franklin-Law

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(location)
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Daniel Martinez

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director@campdouglas.ca
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604-885-3355

Camp VIP

Norma Ashcroft

norma.ashcroft@hotmail.com
250-923-2239

Wendy Groundwater

groundwaterwendy@gmail.com

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>Ruth Brett</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>Ruth Brett</p>
<p>3 Glance Bay, St. Paul's (CB050) 262 Brookside St Box 431 Glance 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>
<p>- Loch Lomond, Calvin (CB062) 735 Hay Cove Rd Mt. Auburn NS B0E 3B0</p>	<p>Vacant</p>	<p>Norman Bartholomew</p>

1 PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>5 Little Narrows (CB070) 1860 Portage Rd Whycomomagh Portage NS B0E 2K0 (902) 756-2211 gahayes2@gmail.com</p>	<p>Vacant</p>	<p>Ann Hayes</p>
<p>- Whycomomagh, St. Andrew's (CB071) PO Box 164 Whycomomagh NS B0E 3M0 902-756-2669 st.andrewswhycomomagh@gmail.com</p>	<p>Vacant</p>	<p>Fred Matthews</p>
<p>6 Louisbourg-Catalone Pastoral Charge (CB103)</p>		
<p>- Catalone, St. James (CB101) c/o 7038 Hornes Rd Albert Bridge NS B1K 2Z9 wendybryan95@gmail.com</p>	<p>Vacant</p>	<p>Wendy Bryan</p>
<p>- Louisbourg, Zion (CB102) c/o 7038 Hornes Rd Albert Bridge NS B1K 2Z9 wendybryan95@gmail.com</p>	<p>Vacant</p>	<p>Wendy Bryan</p>
<p>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</p>	<p>Vacant</p>	<p>Gordon MacIver</p>
<p>- Lake Ainslie (CB091) 1762 Hwy 395 East Lake Ainslie NS B0E 3M0 lapreschurch@hotmail.ca</p>	<p>Vacant</p>	<p>Johnena MacLellan</p>

1 PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Mira Pastoral Charge (CB082)		
- 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
- Albert Bridge, Union (CB081) c/o 280 Brickyard Rd Albert Bridge NS B1K 2R4 skye@ns.sympatico.ca	Lydia E. MacKinnon	Clayton Bartlett
9 North River and North Shore, St. Andrew's (CB160) 48462 Cabot Trail Baddeck NS B0E 1B0 (902) 929-2548 corrie.stewart@ns.sympatico.ca	Vacant	Barbara Tower
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	R. Ritchie Robinson	R. Ritchie Robinson
- Sydney Mines, St. Andrew's (CB150) 643 Main St Sydney Mines NS B1V 2L1 (902) 736-8884 standrews.sydneymines@outlook.com	R. Ritchie Robinson	Michael McIsaac
11 River Denys (CB132) c/o Elizabeth Cameron 619 North Side RR 1 River Denys NS B0E 2Y0 (902) 756-2745	Vacant	Raymond MacPhail
- 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	Vacant	Charles Greaves

Appendix to Roll

- | | | |
|---|--------------------------------|----------------|
| 1 | Marion R. Barclay | Retired |
| 2 | G. Cameron Brett | Retired |
| 3 | Robert Lyle | Retired |
| 4 | Jean K. MacAulay | Retired |
| 5 | Margaret A. MacLeod (Diaconal) | Without Charge |
| 6 | Anna Smith | Without Charge |
| 7 | W. Corrie Stewart | Without Charge |

Clerk of Presbytery: Charles Greaves

66 Eagle View Dr, Albert Bridge, NS B1K 2P1
 (902) 564-9570 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	Vacant	Bruce Templeton
3 St. John's, St. David's (NF030) 98 Elizabeth Ave St. John's NL A1B 1R8 (709) 722-2382 stdavids@nfl.com	David Sturtevant	Lillian Crawford

Other Ministries

- 1 Ian S. Wishart Retired

Appendix to Roll

- 1 Derek Krunys Without Charge
- 2 David W. Sutherland Retired
- 3 Cassandra Wessel Retired

Diaconal Ministries - Other

- 1 Jean Tookoshina Address unknown

Clerk of Presbytery: Derek Krunys 126 Elizabeth Ave, St. John's, NL A1B 1S3
709-753-2532 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>Vacant</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>Vacant</p>	<p>Cathy Cameron</p>
<p>- Garden of Eden, Blair (PI022) 3649 Sunnybrae Eden Rd Garden of Eden NS B2H 5C8</p>	<p>Vacant</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>
<p>- Sunnybrae, Calvin (PI033) 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>4 Glenelg (PI151) 949 Glenelg Church Rd Aspen NS B0H 1E0 bonniejmcgrath@gmail.com</p>	<p>Vacant</p>	<p>Harold Cameron</p>

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>5 Hopewell, First (PI040) General Delivery Hopewell NS B0K 1C0 bonniejcrockett@gmail.com</p>	<p>Bonnie Langille</p>	<p>Joanne Nichols</p>
<p>- Gairloch, St. Andrew's (PI042) c/o Linda Cameron 3343 Gairloch Rd Westville NS B0K 2A0 (902) 396-4206 bonniejcrockett@gmail.com</p>	<p>Bonnie Langille</p>	<p>Robert Nelson</p>
<p>- Rocklin, Middle River (PI043) Module 2 PO Box 2 59 E Fraser Cross Rd Westville NS B0K 2A0 (902) 396-4380 bonniejcrockett@gmail.com</p>	<p>Bonnie Langille</p>	<p>Mary Irene Chesnutt</p>
<p>6 Pictou Landing, Bethel (PI051) 5756 Pictou Landing Rd Trenton NS B0K 1X0 (902) 752-3854</p>	<p>Vacant</p>	<p>William MacPherson</p>
<p>7 MacLennan's Mtn, St. John's (PI060) c/o Treasurer 1493 Brookville Rd New Glasgow NS B2H 5C7 (902) 922-3294 c.cmcpherson@ns.sympatico.ca</p>	<p>Charles McPherson (Stated Supply)</p>	<p>Sandy MacGregor</p>
<p>8 Merigomish, St. Paul's (PI012) RR 1 Rte 245 Merigomish NS B0K 1G0 (902) 926-2112 argyllfarm@gmail.com</p>	<p>Gail Johnson-Murdock (Stated Supply)</p>	<p>John Muir</p>
<p>9 Moser's River, St. Giles (PI152) c/o Angus Moser Box 156 Sheet Harbour NS B0J 3B0</p>	<p>Vacant</p>	<p>Angus H. Moser</p>
<p>10 New Glasgow, First (PI070) 208 MacLean St New Glasgow NS B2H 4M9 (902) 752-5691 first.church@ns.aliantzinc.ca</p>	<p>Andrew S. MacDonald</p>	<p>Sharon Mason</p>

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>11 New Glasgow, St. Andrew's (PI080) 37 Mountain Rd New Glasgow NS B2H 3W4 (902) 752-5326 thekirk.office@ns.sympatico.ca</p>	<p>Joon Ki Kim</p>	<p>Shirley Forbes Laurene MacDonald</p>
<p>- Little Harbour (PI050) RR 1 New Glasgow NS B2H 5C4 (902) 752-2235</p>	<p>Joon Ki Kim</p>	<p>Susan Robinson</p>
<p>12 Oxford-Riverview Pastoral Charge (PI163)</p>		
<p>- Oxford, St. James (PI161) 5158 Main St Box 228 Oxford NS B0M 1P0 (902) 447-3013</p>	<p>Vacant</p>	<p>Robert Hunsley</p>
<p>- Riverview, St. Andrew's Preaching Point (PI162)</p>	<p>Vacant</p>	<p>Dorothy Dixon</p>
<p>13 Pictou, First (PI100) 10 Prince St Box 1003 Pictou NS B0K 1H0 (902) 485-9118 g.macdonald@eastlink.ca</p>	<p>Vacant</p>	<p>Christina MacDonald</p>
<p>15 Pictou, St. Andrew's (PI110) 105 Coleraine St Box 254 Pictou NS B0K 1H0 (902) 485-5014 revmadeit@hotmail.com</p>	<p>Vacant</p>	<p>Murray Hill</p>
<p>16 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>

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>17 Scotsburn, Bethel (PI140) 1162 Campbell Hill Rd Campbell Hill 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>18 Stellarton, First (PI170) Box 132 Stellarton NS B0K 1S0 (902) 752-6548 sfpc@bellaliant.com</p>	<p>Charles McPherson</p>	<p>Susan MacLeod</p>
<p>19 Tatamagouche, Sedgwick Memorial (PI180) Box 98 Tatamagouche NS B0K 1V0 (902) 657-2748</p>	<p>Vacant</p>	<p>Mary Hunter 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>20 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>21 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 lorraine.t@hotmail.com</p>	<p>Mary Anne Grant (Stated Supply)</p>	<p>Lorraine Tobin</p>

3 PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Greenhill, Salem (PI201) c/o William Ross 790 Old Alma Rd Westville NS B0K 2A0 (902) 843-1319 grantland@eastlink.ca	Mary Anne Grant (Stated Supply)	William Ross
22 Westville, St. Andrew's (PI220) 2011 Church St Box 1078 Westville NS B0K 2A0 (902) 396-4014 standrewswestville@outlook.com	Gail Johnson-Murdock (Stated Supply)	William Thompson

Equalizing Minister (Interim Moderator)

- | | |
|---------------------------|--|
| 1 Gregory R. Dickson | Retired, Thorburn/Sutherland's River and East River
Pastoral Charge |
| 2 Barbara J. Fotheringham | Retired, Glenelg, Aspen |
| 3 Gail Johnson-Murdock | Without Charge, Barney's River-Marshy Hope; St. Paul's,
Merigomish |
| 4 Susan M. Smith | Retired, First, Pictou |

Appendix to Roll

- | | |
|-----------------------------|----------------|
| 1 Ina Adamson (Diaconal) | Retired |
| 2 Mary Anne Grant | Without Charge |
| 3 William G. Johnston | Without Charge |
| 4 D. Ross MacDonald | Retired |
| 5 Lorne A. MacLeod | Retired |
| 6 Patricia Rose | Retired |
| 7 Richard E. Sand | Retired |
| 8 A. Gordon Smith | Without Charge |
| 9 Debbie Stewart (Diaconal) | Retired |
| 10 Gerald E. Thompson | Retired |
| 11 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
7 Lower Sackville, First Sackville (HL100) 60 Beaver Bank Rd Lower Sackville NS B4C 2S9 (902) 865-4053 kenandmarilyn@eastlink.ca	J. Kenneth MacLeod (Stated Supply)	J. Kenneth MacLeod

4 PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Lunenburg, St. Andrew's (HL080) Box 218 Lunenburg NS B0J 2C0 (902) 634-4846 2gdaes@gmail.com</p>	<p>Thomas W. Summers</p>	<p>Edward Fralick</p>
<p>- Rose Bay, St. Andrew's (HL081) Box 24 10 Hwy 332 Riverport NS B0J 2W0 (902) 766-4718 garden7654@gmail.com</p>	<p>Thomas W. Summers</p>	<p>George Walker</p>
<p>9 McClure's Mills, St. Paul's (HL111) c/o Byron Taylor 3077 Hwy 236 Old Bams NS B6L 1K1 bbtaylor@eastlink.ca</p>	<p>Vacant</p>	<p>Janice Alchorn</p>
<p>10 New Dublin-Conquerall Pastoral Charge (HL093)</p>		
<p>- Dublin Shore, Knox (HL091) c/o Wendy Hirtle RR 1 La Have NS B0R 1C0 (902) 688-2321 sharky1@eastlink.ca</p>	<p>Vacant</p>	<p>Olla Hirtle</p>
<p>- West Dublin, St. Matthew's (HL092) c/o 80 Richardson Rd Green Bay NS B4V 6N3 (902) 688-1144 sharp Crawford@gmail.com</p>	<p>Vacant</p>	<p>Olla Hirtle</p>
<p>11 New Minas, Kings (HL130) 5563 Prospect Rd New Minas NS B4N 3K5 (902) 681-1333 kingschurch@ns.alianzinc.ca</p>	<p>Calvin Burt</p>	<p>Alice Van Hattem</p>
<p>12 Noel Road, St. James (HL121) c/o S. Nicki Cameron 4-6158 Highway 354 Kennetcook NS B0N 1P0 (902) 369-2696 snickicameron@hotmail.com</p>	<p>Vacant</p>	<p>S Nicki Cameron</p>

4 PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Truro, St. James (HL110) 142 Queen St Truro NS B2N 2B5 (902) 893-9587 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 (Stated Supply)	Maudie Haley

Other Ministries

- | | |
|-------------------|--|
| 1 Michael Veenema | Chaplain, Nova Scotia Youth Facility; REACH Ministry in Kentville NS |
|-------------------|--|

Appendix to Roll

- | | |
|-----------------------------|----------------|
| 1 Judithe Adam-Murphy | Retired |
| 2 Margaret Craig (Diaconal) | Retired |
| 3 L. Dale Gray | Retired |
| 4 Christopher Jorna | Without Charge |
| 5 Suk Ho Lee | Without Charge |
| 6 Jennifer MacDonald | Without Charge |
| 7 Robert A. MacLean | Retired |
| 8 G. Clair MacLeod | Retired |
| 9 Donald C. Mews | Without Charge |
| 10 Gwendolyn Roberts | Retired |
| 11 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) 3279 Route 465 Beersville NB E4T 2P1 (506) 523-9357 thebrpc@gmail.com</p>	<p>Vacant</p>	<p>Susan Campbell</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
3 Ferguson, Grace and St. James Pastoral Charge (NB171)		
- Derby, Ferguson (NB180) c/o 4943 Rte 108 Millerton NB E1V 5B9 (506) 622-0357 pmossman36@gmail.com	Vacant	Phyllis Mossman
- Millerton, Grace (NB170) c/o 4943 Rte 180 Millerton NB E1V 5B9 (506) 622-0357 Pmossman36@gmail.com	Vacant	Phyllis Mossman
- Miramichi, St. James (NB190) 275 Newcastle Blvd Miramichi NB E1V 7N4 (506) 622-1648 rgmckay@nb.sympatico.ca	Vacant	Robert McKay
4 Fredericton, St. Andrew's (NB100) 512 Charlotte St Fredericton NB E3B 1M2 (506) 455-8220 sapc@sapc.ca	Vacant	Dallas Davis
5 Hampton, St. Paul's (NB110) 978 Main St Hampton NB E5N 6E7 (506) 832-4985 sppchampton@gmail.com	Kent Burdett	Gillian Urquhart
- Barnesville (NB120) 1257 Rte 820 Barnesville NB E5N 3L6 (506) 832-7790 13lonnieb@gmail.com	Kent Burdett	Lonnie Bradley
6 Harvey Station, Knox (NB140) 2412 Route 3 Harvey NB E6K 1P4 (506) 366-5398	Anne J. Boudreau	Marcia Fletcher
- Acton Preaching Point (NB150)		
7 Kirkland, St. David's (NB160) c/o Judy Cole 1301 Route 540 Kirkland NB E7N 2K9 judy.cole@xplornet.ca	Vacant	Judy Cole

5 PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Miramichi, Calvin (NB200) c/o 206 Wellington St Miramichi NB E1N 1M7	Vacant	Carol Stymiest
- 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	Vacant	Alexander Newton
- Kouchibouguac, Knox (NB220) c/o 11255 Route 134 Kouchibouguac NB E4X 1N5 (506) 876-4463	Vacant	Karen Mazerolle
9 Moncton, St. Andrew's (NB230) 77 Hildegard Dr Moncton NB E1G 0Z6 (506) 389-7707 standrews@nb.aibn.com	Vacant	Rosemary Smith
10 Northern New Brunswick Regional Ministry (NB400)		
- Bathurst, St. Luke's (NB050) 395 Murray Ave Bathurst NB E2A 1T4 (506) 546-4645 stlukes@bellaliant.com	M. Glen Sampson	Michael Sampson
- Campbellton, Knox (NB060) 29 Duncan St Campbellton NB E3N 2K5 (506) 753-7300 twinkle1@nb.sympatico.ca	M. Glen Sampson	Mona Harris
- 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

5 PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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 Snyder
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
- 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	Vacant	Vacant

5 PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Bartibog Bridge, St. Matthew's (NB370) 809 Route 11 Bartibog Bridge NB E1V 7H8 (506) 773-4709 tabusintacpc@gmail.com	Vacant	Vacant
- New Jersey, Zion (NB380) 19 Burnt Church Rd New Jersey NB E9G 2J9 (506) 776-3630 tabusintacpc@gmail.com	Vacant	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	Tom Henderson
- 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 |

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 Philip J. Lee | Retired |
| 8 Basil C. Lowery | Retired |
| 9 Sydney McDonald | Retired |
| 10 Todd Nelson | Without Charge |
| 11 Charles H. Scobie | Retired |
| 12 Donald Shephard | Retired |
| 13 J. Gillis Smith | Without Charge |
| 14 Alexander D. Sutherland | Without Charge |
| 15 Terrance Trites | Without Charge |

5 PRESBYTERY OF NEW BRUNSWICK

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
<p>1 Belfast, St. John's (PE020) 2794 Garfield Rd Belfast PE C0A 1A0 (902) 659-2703 stjohns@pei.aibn.com</p>	<p>Roger MacPhee</p>	<p>Russell Banfill</p>
<p>- Wood Islands (PE021) c/o Fred MacLeod 237 Greys Rd Belle River PE C0A 1R0 (902) 969-9206 stjohnpastor@pei.aibn.com</p>	<p>Roger MacPhee</p>	<p>Frederick MacLeod</p>
<p>2 Brookfield Pastoral Charge (PE033)</p>	<p>Vacant</p>	<p>Joy MacIntyre</p>
<p>- Brookfield (PE030) c/o Joy MacIntyre 100 MacKenzie Rd Route 256 North Milton PE C1E 2V1 (902) 621-2259 joymacintyre3@gmail.com</p>	<p>Vacant</p>	<p>Joy MacIntyre</p>
<p>- Glasgow Road (PE031) c/o 1255 New Glasgow Rd Rte 224 Ebenezer PE C1E 0T2 902-621-2259 joymacintyre3@gmail.com</p>	<p>Vacant</p>	<p>Rita MacRae</p>
<p>- Hunter River (PE032) 4358 Rte 13 PO Box 72 Hunter River PE C0A 1N0 902-964-2878 joymacintyre3@gmail.com</p>	<p>Vacant</p>	<p>Kent Smith</p>
<p>3 Central Parish Pastoral Charge (PE170)</p>	<p>Steven Stead</p>	<p>Cathy Livingston</p>
<p>- Canoe Cove (PE071) 548 Canoe Cove Rd Rte 19A Long Creek PE C0A 1H1 (902) 675-3175 steven.stead@hotmail.com</p>	<p>Steven Stead</p>	<p>Cathy Livingston</p>

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	David Robinson Tim Rose
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 William Henbest	John Barrett
7 Marshfield, St. Columba (PE061) c/o John Enman PO Box 2175 Charlottetown PE C1A 8B9 (902) 629-5174 john.enman@pei.sympatico.ca	Vacant	John Enman
8 Hartsville (PE150) c/o Dawna Lee O'Connor 766 Newton Rd Kinkora PE C0B 1N0 (902) 887-3382 joeoconnor@pei.sympatico.ca	Vacant	Robert Griffiths Donald MacLennan
9 Kensington (PE080) Box 213 Kensington PE C0B 1M0 (902) 836-3266 kenspreschurch@gmail.com	Torrey R. Griffiths	Norma Wall
- 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

6 PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>10 Montague, St. Andrew's (PE090) Box 28 Montague PE C0A 1R0 (902) 838-3139 standrewschurchmontague@gmail.com</p>	Stephen Thompson	Gladys MacIntyre
<p>- Cardigan, St. Andrew's (PE091) 6329 Cardigan Rd Cardigan PE C0A 1G0 (902) 583-2437 alandsandramyers@yahoo.ca</p>	Stephen Thompson	Allison Myers
<p>11 Nine Mile Creek (PE073) Box 41 Cornwall PE C0A 1H0 (902) 675-3146 jamkmacdonald@bellaliant.net</p>	Vacant	Anne Marie MacDonald
<p>12 North Tryon (PE130) 3236 Route 10 Albany PE C0B 1A0 (902) 855-2480 fxslody85@yahoo.ca</p>	Vacant	Elmer MacDonald
<p>13 Richmond Bay Pastoral Charge (PE125)</p>		
<p>- Freeland (PE121) Box 47 Tyne Valley PE C0B 2C0 (902) 831-3088 edwardirenemac@gmail.com</p>	Vacant	Edward MacLean Leslie Hardy
<p>- Tyne Valley (PE120) Box 47 Tyne Valley PE C0B 2C0 (902) 831-3088 edwardirenemac@gmail.com</p>	Vacant	Edward MacLean Leslie Hardy
<p>- Victoria West (PE123) Box 47 Tyne Valley PE C0B 2C0 (902) 831-3421 edwardirenemac@gmail.com</p>	Vacant	Edward MacLean Leslie Hardy
<p>14 Summerside (PE110) 130 Victoria Rd Summerside PE C1N 2G5 (902) 436-2557 summersidepresbyterian@gmail.com</p>	Bradford E. Blaikie	Nancy Harvey Susan Cameron

6 PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 WellSpring (PE160) 8291 Commercial Rd Rte 4 St. Peters PE C0A 1R0 (902) 962-2906 wellspring2019@gmail.com	Vacant	Anne Bruce
16 West Point (PE011) 936 Hamilton Rd Route 139 O'Leary PE C0B 1V0 (902) 859-2289 mgbolger@yahoo.ca	Vacant	Marlene Bolger

Other Ministries

- | | |
|-----------------|---|
| 1 Mark W. Buell | Chaplain, Queen Elizabeth Hospital, Charlottetown |
|-----------------|---|

Equalizing Minister (Interim Moderator)

- | | |
|-------------------|------------------------------------|
| 1 Adrian Auret | Retired, Nine Mile Creek, Cornwall |
| 2 William F. Dean | Retired, North Tryon, Albany |

Appendix to Roll

- | | |
|------------------------------|----------------|
| 1 Lonnie S. Atkinson | Retired |
| 2 Linda R. Berdan | Retired |
| 3 Daphne A. Blaxland | Without Charge |
| 4 Anne L. Cameron (Diaconal) | Retired |
| 5 John R. Cameron | Retired |
| 6 Evelyn Carpenter | Retired |
| 7 Kay S. Diviney | Retired |
| 8 W. James S. Farris | Retired |
| 9 Ian C. Glass | Retired |
| 10 Dawn B. Griffiths | Retired |
| 11 Andrew Hutchinson | Retired |
| 12 W. Stirling Keizer | Without Charge |
| 13 Susan Lawson | Retired |
| 14 Cheryl G. MacFadyen | Retired |
| 15 Karen G. MacRae | Without Charge |
| 16 Gordon J. Matheson | Retired |
| 17 Donghwi (David) Son | Without Charge |
| 18 Barbara Wright-MacKenzie | Retired |

Clerk of Presbytery: Nancy L. Harvey
 2193 Hwy 1A, Summerside, PE C1N 4J9
 902-887-2956 pres.clerkpei@gmail.com

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	Ian Ross-McDonald
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
- Valcartier, St. Andrew's (QU110) 2275 Boul Valcartier Saint-Gabriel-de-Valcartier QC G0A 4S0 standrewvalcartier@gmail.com	Katherine Burgess	Vacant
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 Sherbrooke, St. Andrew's (QU100) 256 Queen St Sherbrooke QC J1M 1K6 (819) 569-3100 standrew256@gmail.com	Nigel Parker	Cindy Auray
- Melbourne, St. Andrew's (QU050) 1169 Route 243 Richmond QC J0B 2B0	Nigel Parker	Brenda Allan
- Scotstown, St. Paul's (QU090) 42 Albert St Scotstown QC J0B 3B0 (819) 346-2858 c_auray@hotmail.com	Nigel Parker	Cindy Auray

Other Ministries

- | | |
|--------------------|--------------------------------------|
| 1 Andrew Cameron | Chaplain, Canadian Forces Chaplaincy |
| 2 Charmila Ireland | Chaplain, Canadian Forces Chaplaincy |

Appendix to Roll

- | | |
|-----------------------|---------|
| 1 J. Ross H. Davidson | Retired |
|-----------------------|---------|

7 PRESBYTERY OF QUEBEC

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 info@briarwoodpresbyterianchurch.ca	Sarina Meyer	Ikwo Ndiomu
3 Beauharnois, St. Edward's (MT030) c/o 17572 Pierrefonds Blvd Pierrefonds QC H9J 1C1 church.beauharnois@gmail.com	Enoch Lee	Deborah Robinson
4 Chateauguay, Maplewood (MT050) 215 Mcleod Ave Chateauguay 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 pgsak825@bell.net	Vacant	Sally Kyle
6 Howick, Georgetown (MT090) 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 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

8 PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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	Gamal Hanna
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 ghanapresbymontreal@hotmail.com	Vacant	Yaw Nyampong
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	Rose Mbenoun
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

8 PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>19 Montreal, Livingstone (MT240) 7110 de l'Epee Ave Montreal QC H3N 2E1 (514) 272-7330 livingstones7110@gmail.com</p>	<p>Sybil Mosley</p>	<p>Samuel Essel-Quao</p>
<p>20 Montreal, Maisonneuve (MT250) 1606 Av Letourneux Montreal QC H1V 2M5 (514) 255-4100 jreed@sheafespiga.org</p>	<p>Joseph W. Reed (Stated Supply)</p>	<p>Allan Spurr</p>
<p>21 Montreal, Snowdon (MT450) 5545 Rue Snowdon Montreal QC H3X 1Y8</p>	<p>Vacant</p>	<p>Man Kim</p>
<p>22 Montreal, St-Luc Eglise (MT170) 5790 17e Ave Montreal QC H1X 2R8 eglise.presbysluc@gmail.com</p>	<p>Vacant</p>	<p>Antony Ramarokoto</p>
<p>23 Montreal, St. Andrew & St. Paul (MT270) 3415 rue Redpath Montreal QC H3G 2G2 (514) 842-3431 office@standrewstpaul.com</p>	<p>Glenn Chestnutt Susan Brasier</p>	<p>Michael Cristofaro</p>
<p>24 Montreal, Taiwanese Robert Campbell (MT260) 2225 Regent Ave Montreal QC H4A 2R2 (514) 481-3258 trchurch@hotmail.com</p>	<p>Chi Chou (Joshua) Su (Lay Missionary)</p>	<p>Benjamin Huang</p>
<p>25 Montreal, Westminster (Pierrefonds) (MT320) 13140 Monk Boulevard Montreal QC H8Z 1T6 (514) 626-2982 wpcmtl@gmail.com</p>	<p>Victor Vaus (Stated Supply)</p>	<p>Angelia Mercier</p>
<p>26 Montreal West (MT300) 160 Ballantyne Ave N Montreal West QC H4X 2C1 (514) 484-7913 montrealmwpc@gmail.com</p>	<p>Sampson Afoakwah</p>	<p>Hermann Mbounou</p>
<p>27 Pincourt, Ile Perrot (MT330) 242 5th Ave Pincourt QC J7W 5L3 (514) 453-1441 nivmark1230@gmail.com</p>	<p>Elkanah Shekari</p>	<p>Mark Farrell</p>

8 PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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) Ms Sharron Brown Clerk of Session 148, 5e rang Howick QC J0S 1G0	Vacant	Elmer Black Sharon Brown
- 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 Huntingdon QC J0S 1H0 450-288-5519 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 Town of Mount Royal QC H3P 1K3	Francis Owusu	Ransford Fofana

Other Ministries

- | | |
|-------------------|---|
| 1 Richard Bonetto | Interim Moderator, Margaret Rodger Memorial, Lachute
Principal, Presbyterian College |
| 2 Roland De Vries | |

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 |

8 PRESBYTERY OF MONTREAL

6	Giancarlo Fantechi	Without Charge
7	Ian D. Fraser	Retired
8	Victor Gavino	Retired
9	Bruce W. Gourlay	Retired
10	Hye-Sook Kam	Without Charge
11	Kwang Oh Kim	Without Charge
12	Joan Kristensen (Diaconal)	Retired
13	Gordon J. MacWillie	Retired
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 jenalguire68@gmail.com</p>	Vacant	Jennifer Alguire
<p>- Finch, St. Luke's-Knox (SG080) 28 Front St Box 220 Finch ON K0C 1K0 (613) 984-2201</p>	Vacant	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 bryce.robinson@sympatico.ca</p>	Vacant	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>- Caintown, St. Paul's (SG030) c/o 344 Old River Rd RR 3 Mallorytown ON K0E 1R0 (613) 659-4582 stpaulscaintown@gmail.com</p>	Marianne G. Emig Carr	Angela Cowan
<p>3 Chesterville, St. Andrew's (SG050) c/o Ann Langabeer Box 671 Winchester ON K0C 2K0 (613) 774-2110 gaenotj@sympatico.ca</p>	Vacant	Ann Langabeer
<p>- Morewood (SG051) Box 204 Morewood ON K0A 2R0 (613) 987-2133 ruthpollock69@gmail.com</p>	Vacant	Ruth Pollock

9 PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Winchester, St. Paul's (SG200) 517 Main St W Box 879 Winchester ON K0C 2K0 (613) 774-3333	Vacant	Phyllis MacMaster
4 Cornwall, St. John's (SG060) 28 Second St E Cornwall ON K6H 1Y3 (613) 932-8693 admin@stjohnscornwall.ca	Robert L. Adams	Cynthia Seguin
5 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
6 Iroquois, Riverview (SG100) 22 Church Ave Box 440 Iroquois ON K0E 1K0 (613) 246-4422 gl.howard@sympatico.ca	Geoff Howard	Darlene Orzel
7 Kemptville, St. Paul's (SG110) 319 Prescott St Box 797 Kemptville ON K0G 1J0 (613) 258-4136 reverend@stpaulskemptville.ca	Samer Kandalaft	Heather Stewart
8 Lancaster, St. Andrew's (SG130) 20389 Church St Box 524 Lancaster ON K0C 1N0 (613) 347-2206 eijnorwest@sympatico.ca	Ian C. MacMillan	Janis Pasco

9 PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Martintown, St. Andrew's (SG131) c/o Heather Buchan 4186 Squire Rd Apple Hill ON K0C 1B0 (613) 931-2545 eijnorwest@sympatico.ca	Ian C. MacMillan	Donald Blackadder
9 Maxville, St. Andrew's (SG140) 21 Main St Box 7 Maxville ON K0C 1T0 (613) 931-2545 eijnorwest@sympatico.ca	Vacant	Cheryl Munro
- Moose Creek, Knox (SG142) 1 St Polycarp St Box 328 Moose Creek ON K0C 1W0 (613) 931-2545 eijnorwest@sympatico.ca	Vacant	A. Stuart McKay
10 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
11 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)	Susan Hibbett
- 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

9 PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 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

Equalizing Minister (Interim Moderator)

- | | |
|----------------------------|---|
| 1 James D. Ferrier | Retired, Kenyon, Dunvegan and St. Columba, Kirk Hill |
| 2 Colleen Gillanders-Adams | Without Charge, St. Andrew's, Avonmore; St. Luke's-Knox, Finch and St. James-St. Andrew's, Gravel |

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 David W. Hooper | Retired |
| 7 Ian K. Johnston | Retired |
| 8 Marion E. Johnston | Retired |
| 9 Harold H. Kouwenberg | Without Charge |
| 10 C. Ian MacLean | Retired |
| 11 Robert Martin | Retired |
| 12 Donna McIlveen (Diaconal) | Without Charge |
| 13 Fred H. Rennie | Retired |

Clerk of Presbytery: Donna McIlveen 1711 County Rd 2, Johnstown, ON K0E 1T1
613-657-3803 donnamcilveen79@gmail.com

10 PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Carp, Trinity (OT170) 1817 Richardson Side Rd Carp ON K0A 1L0 (613) 836-1429 info.trinity.kanata@gmail.com	Vacant	Margaret Connelly
2 Gatineau, St. Andrew's (Aylmer) (OT010) 1 Eardley Rd Gatineau QC J9H 7V5 (819) 684-1061 brown111@sympatico.ca	Vacant	Deborah Brown
3 Kars, St. Andrew's (OT031) 6810 Rideau Valley Dr. S Kars ON K0A 2E0 (613) 858-5277 standrewschurchkars@gmail.com	Elizabeth Chan	Patricia Grainger Margaret Malcolm
- Vernon, Osgoode (OT050) c/o Harry Rylaarsdam 8653 Bank St Vernon ON K0A 3J0 (613) 858-5277 ayrvale@xplornet.com	Elizabeth Chan	Greg Mount
4 Manotick, Knox (OT030) 5533 Dickinson St Box 609 Manotick ON K4M 1A6 (613) 692-4228 knoxmano@bellnet.ca	Philip Kim	Marianne Collin
5 Orleans, Grace (OT080) 1220 Old Tenth Line Rd Orleans ON K1E 3W7 (613) 824-9260 admin@graceorleans.ca	Jonathan Dent	Donna Dawson
6 Ottawa, Calvin Hungarian (OT060) 050-2583 Carling Ave Ottawa ON K2B 7H7 (343) 984-5485 ot060clerk@gmail.com	László M. Péter	Iozsef Szmotku
7 Ottawa, Gloucester (OT020) 91 Pike St Ottawa ON K1T 3J6 (613) 737-3820 officegpchurch@gmail.com	Denise Allen-Macartney	Olive O'May

10 PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Ottawa, Knox (OT090) 120 Lisgar St Ottawa ON K2P 0C2 (613) 238-4774 knoxottawa@rogers.com</p>	<p>James E. Pot</p>	<p>Joan Coulter</p>
<p>9 Ottawa, Parkwood (OT100) 10 Chesterton Dr Ottawa ON K2E 5S9 (613) 225-6648 office@parkwoodchurch.ca</p>	<p>James T. Hurd</p>	<p>Paul Mkandawire</p>
<p>10 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>11 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>12 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>
<p>13 Ottawa, St. Paul's (OT140) 971 Woodroffe Ave Ottawa ON K2A 3G9 (613) 729-3384 office@stpaulspcottawa.com</p>	<p>G. Grant Wilson Shahrzad Kandalaft</p>	<p>Dan Seekings</p>
<p>14 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>15 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>

10 PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
16 Ottawa, Westminster (OT180) 470 Roosevelt Ave Ottawa ON K2A 1Z6 (613) 722-1144 admin@mywestminster.ca	Christopher G. Clarke	John Guinn
17 Richmond, St. Andrew's (OT040) 3529 Mcbean St Box 910 Richmond ON K0A 2Z0 (613) 838-3723 office@standrewspc.ca	Wayne L. Menard (Stated Supply)	Sharon Stewart
18 Rockland, Rockland Community (OT081) Box 338 Rockland Stn Main Rockland ON K4K 1K4 (613) 880-8721 rocklandchurch@gmail.com	Ruth Y. Draffin (Stated Supply)	Bruce Finlay
19 Stittsville, St. Andrew's (OT041) 2 Mulkins St Box 498 Stittsville ON K2S 1A6 (613) 831-1256 office@standrews-stittsville.ca	Douglas R. Kendall	Clinton Gaebel

Other Ministries

- | | |
|---------------------|---|
| 1 Blair D. Bertrand | International Ministries Mission Staff, Malawi |
| 2 Bonita E. Mason | Deputy Director, Chaplaincy Services, Canadian Forces |
| 3 In Seob Won | Chaplain, Canadian Forces Chaplaincy |

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 William C. MacLellan | Retired |
| 13 Alex M. Mitchell | Retired |
| 14 Heather H. Paton | Without Charge |

10 PRESBYTERY OF OTTAWA

15	Arthur M. Pattison	Retired
16	Linda E. Robinson	Retired
17	R.M.A. (Sandy) Scott	Retired
18	W.L. Shaun Seaman	Retired
19	R. MacArthur Shields	Retired
20	David Vincent	Retired
21	Mark A. Ward	Retired
22	David A. Whitehead	Retired
23	Linda Whitehead	Retired

Missionaries - Retired

1 Pauline Brown

c/o Jobat Christian Hospital, District Alirajpur, Jobat, M.P.

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
1 Almonte, Community (LR010) 111 Church St Box 1073 Almonte ON K0A 1A0 (343) 881-1444 commpresbchurch@storm.ca	Barry P. Carr	Vivian Young
2 Arnprior, St. Andrew's (LR020) 80 Daniel St N Arnprior ON K7S 2K8 (613) 623-5531 standrew@bellnet.ca	Paul D. Johnston	Douglas Powell
3 Cobden, St. Andrew's (LR040) Highway 17 Box 258 Cobden ON K0J 1K0 (613) 646-7687 vangp@sympatico.ca	Milton A. Fraser (Stated Supply)	Roberta Robertson
4 Deep River Community (LR160) Box 1149 Deep River ON K0J 1P0 (613) 584-2812 mail@drchurch.ca	Vacant	Vacant
5 Fort Coulonge, St. Andrew's (LR050) 207 Rue Principal Fort-Coulonge QC J0X 1V0 (819) 683-2773	Vacant	Barry Stitt
- Bristol Memorial (LR051) c/o Randy Russell 349 Ch Sand Bay Shawville QC J0X 2Y0 (819) 647-3426 randall.andrew.russell@gmail.com	Vacant	Randall Russell
6 Kilmaurs, St. Andrew's (LR120) c/o R. Hughes 4091 Stonecrest Rd Woodlawn ON K0A 3M0 rvrndbcarr@gmail.com	Vacant	Robert Hughes
7 Kinburn, St. Andrew's (LR011) Box 112 Kinburn ON K0A 2H0	Vacant	Bruce Buie

11 PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Lake Dore (LR140) c/o D. Resmer 38332 Hwy 41 RR3 Pembroke ON K8A 6W4 (613) 735-6784</p>	<p>Vacant</p>	<p>Debbie Resmer</p>
<p>9 Lochwinnoch (LR060) c/o Burt Virgin RR 1 Renfrew ON K7V 3Z4 (613) 432-6249 miltonafraser@gmail.com</p>	<p>Milton A. Fraser (Stated Supply)</p>	<p>Burt Virgin</p>
<p>10 McDonalds Corners, Knox (LR070) 5664 McDonalds Corners Rd McDonalds Corners ON K0G 1M0 philliprobillard@gmail.com</p>	<p>Vacant</p>	<p>Joel Smith</p>
<p>- Elphin (LR071) 3020 Elphin-Maberly Rd McDonalds Corners ON K0G 1M0 (613) 278-2858</p>	<p>Vacant</p>	<p>David Barr</p>
<p>- Snow Road (LR072) c/o Elphin Presbyterian Church 3020 Elphin Mayberly Rd McDonald's Corners ON K0G 1M0 (613) 279-2465</p>	<p>Vacant</p>	<p>Elaine DeLisle</p>
<p>11 Pembroke, First (LR080) 257 Pembroke St W Pembroke ON K8A 5N3 (613) 732-8214 firstpc.office@gmail.com</p>	<p>David C. Kettle (Stated Supply)</p>	<p>Marina Dennison</p>
<p>12 Perth, St. Andrew's (LR090) Box 161 Perth ON K7H 3E3 (613) 267-2481 standrewsperth@gmail.com</p>	<p>Gerald Gallant</p>	<p>Robert Allan</p>
<p>13 Petawawa (LR150) 24 Ethel St Petawawa ON K8H 2C1 (613) 687-4052 petawawapc@gmail.com</p>	<p>James Daehyon Kim</p>	<p>Colette Stitt</p>

11 PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
14 Renfrew (LR100) 460 Raglan St S Renfrew ON K7V 1R8 (613) 432-5452 presbyterian@nrtc.co.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	Vacant	Diana Kemp

Other Ministries

1 Luke Vanderkamp Chaplain, Canadian Forces Chaplaincy

Appendix to Roll

1 Stephen Dunkin	Retired
2 Robert Hill	Retired
3 Leo Hughes	Retired
4 Lori Jensen	Retired
5 Carey Jo Johnston	Without Charge
6 Bruce Kemp	Retired
7 Douglas C. McQuaig	Retired
8 Phillip J. Robillard	Retired
9 Alison Sharpe	Retired
10 Brian Sharpe	Retired
11 Patricia Van Gelder	Retired

Ecumenical Shared Ministry

Deep River Community (LR160)

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
<p>1 Amherst Island, St. Paul's (KI020) c/o Diane Pearce 5050 Front Rd Stella ON K0H 2S0 (613) 634-0465 dpearce@kos.net</p>	<p>Vacant</p>	<p>Diane Pearce</p>
<p>2 Amherstview, Trinity (KI010) 9 Manitou Cres W Amherstview ON K7N 1B7 (613) 389-9558 cbarry3@cogeco.ca</p>	<p>Vacant</p>	<p>Bill Barry</p>
<p>3 Belleville, St. Andrew's (KI030) 67 Victoria Ave Belleville ON K8N 2A1 (613) 968-8998 infostandrewsbelleville@gmail.com</p>	<p>Job van Hartingsveldt (Stated Supply)</p>	<p>Carol Merrill</p>
<p>4 Belleville, St. Columba (KI040) 520 Bridge St E Belleville ON K8N 1R6 (613) 962-8771 stcolumbabelleville@gmail.com</p>	<p>Jennifer L. Cameron</p>	<p>Jane Cox</p>
<p>5 Deseronto, Church of the Redeemer (KI091) 155 St. George St Box 757 Deseronto ON K0K 1X0 (613) 377-6199</p>	<p>Vacant</p>	<p>Shirley Zehr</p>
<p>6 Gananoque, St. Andrew's (KI050) 175 Stone St S Gananoque ON K7G 2A2 (613) 382-2315 standrewsgan@gmail.com</p>	<p>David Berkers</p>	<p>Linda Small</p>
<p>7 Kingston, St. Andrew's (KI060) 130 Clergy St E Kingston ON K7K 3S3 (613) 546-6316 info@standrewskingston.org</p>	<p>Vacant</p>	<p>David Holland</p>
<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>Bonnie Sutherland</p>	<p>Jean Cooper</p>

12 PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Sand Hill (KI101) c/o Lucy Curtis 4157 Mangan Blvd Seeley's Bay ON K0H 2N0 (613) 544-1709 lucyacurtis@gmail.com	Bonnie Sutherland	Lucy Curtis
9 Madoc, St. Peter's (KI080) Box 443 Madoc ON K0K 2K0 (613) 473-4966 cdenny123@hotmail.com	Silvio R. M. Esteves	Carol Baker
10 Picton, St. Andrew's (KI090) 31 King St Picton ON K0K 2T0 (613) 476-6024 standrewspicton@bellnet.ca	Lynne Donovan	Vacant
11 Stirling, St. Andrew's (KH110) 110 Mill St Box 118 Stirling ON K0K 3E0 mitchbarb@hotmail.com	C. Morley Mitchell (Stated Supply)	Vacant
12 Tweed, St. Andrew's (KI081) Box 435 Tweed ON K0K 3J0 613-478-5395 tweed.presbyterian.session@gmail.com	Vacant	Mary Mikkelsen

Other Ministries

- | | |
|-------------------------|--------------------------------------|
| 1 Charles R. Deogratias | Senior Base Chaplain, CFB Kingston |
| 2 Michael Rundle | Chaplain, Canadian Forces Chaplaincy |

Appendix to Roll

- | | |
|----------------------|----------------|
| 1 Karen Bach | Retired |
| 2 Jay Brennan | Without Charge |
| 3 Stephen Brown | Without Charge |
| 4 Noble H. Dean | Retired |
| 5 James J. Gordon | Retired |
| 6 Nancy A. Hancock | Without Charge |
| 7 Karen A. Hincke | Retired |
| 8 Andrew J. Johnston | Retired |
| 9 Robert C. Jones | Retired |
| 10 F. Ralph Kendall | Retired |
| 11 Stephen Kendall | Retired |
| 12 Harry J. Klassen | Retired |

12 PRESBYTERY OF KINGSTON

13	R. Wayne Kleinsteuber	Retired
14	A. Donald MacLeod	Retired
15	C. Morley Mitchell	Retired
16	D. Garry Morton	Retired
17	Nicolaas F. Mulder	Retired
18	Paul D. Scott	Retired
19	N.E. (Ted) Thompson	Retired

Clerk of Presbytery: Douglas Young

2 Ottawa St, PO Box 122, Tamworth, ON K0K 3G0
(613) 379-5848 kingstonpresbytery@gmail.com

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Ballyduff (LP010) c/o Garry Marnoch 351 Ballyduff Rd 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>Vacant</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>
<p>5 Bowmanville, St. Andrew's (LP050) 47 Temperance St Bowmanville ON L1C 3A7 (905) 623-3432 standrew2s@bellnet.ca</p>	<p>Anita Siposne Demeter</p>	<p>Elizabeth Gilroy James MacMaster</p>

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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	Diane Dycke
10 Cresswell, St. John's (LP090) 97 Cresswell Rd Manilla ON K0M 2J0 (705) 357-3528	Vacant	Gloria Johns
11 Fenelon Falls, St. Andrew's-Knox (LP100) 89 Colborne St Box 867 Fenelon Falls ON K0M 1N0 (705) 886-0419 caleb67kim@gmail.com	Caleb Kim	Stan Wray
12 Havelock, Knox (LP151) 15 George St Box 417 Havelock ON K0L 1Z0 (705)-778-2863	Vacant	Lamoine Hodge

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>13 Lakefield, St. Andrew's (LP110) 31 Bridge St Box 1316 Lakefield ON K0L 2H0 (705) 652-0846 standrewslakefield@gmail.com</p>	<p>L. Ann Blane (Stated Supply)</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</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>Vacant</p>	<p>Maureen Haynes</p>
<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>Vacant</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>Debora Rolls</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>Vacant</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>

13 PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
20 Sunderland, Wick (LP092) 1295 Concession.2 RR 2 Box 171 Sunderland ON L0C 1H0	Lloyd M. Clifton (Stated Supply)	Angie Young
21 Warkworth, St. Andrew's (LP240) 20 Mill St Box 118 Warkworth ON K0K 3K0 (705) 924-2838	Vacant	Marie Glover

Other Ministries

1 Jonathan Baird	Living Waters Mission, Peterborough
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Appendix to Roll

1 D.A. (Sandy) Beaton	Retired
2 Lloyd M. Clifton	Retired
3 David G. Cooper	Without Charge
4 Thomas Cunningham	Retired
5 Blaine Dunnett	Retired
6 Kathryn Firth	Retired
7 Robert F. Flindall	Retired
8 Donald A. Freeman	Retired
9 Dorcas Gordon	Retired
10 Noel C. Gordon	Retired
11 Byron M. Grace	Retired
12 Helen Hartai	Retired
13 J. Desmond Howard	Retired
14 Henry W. Huberts	Without Charge
15 Sabrina Ingram	Retired
16 Terry D. Ingram	Retired
17 Elizabeth Jobb	Retired
18 David McBride	Retired
19 Roger Millar	Retired
20 Robert Quick	Retired
21 George A. Turner	Retired
22 Ronald Wallace	Retired

Clerk of Presbytery: Neil Ellis

15 Thomas St, Cobourg, ON K9A 1K1
(289) 251-5110 lp.presbytery@gmail.com

14 PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ajax, St. Andrew's (PK090) 35 Church St N Ajax ON L1T 2W4 (905) 683-7311 office@standrewsajax.ca	Vacant	Elizabeth Shariff
2 Ajax, St. Timothy's (PK010) 65 Kings Cres Ajax ON L1S 2M4 905-683-6122 david.chung81@gmail.com	David Chung	David Chung
3 Ashburn, Burns (PK201) 765 Myrtle Rd W Ashburn ON L0B 1A0 (905) 655-8509 office@burnschurch.org	Robert Kennedy	Moyra Dobson
4 Leaskdale, St. Paul's (PK120) 12251 Regional Rd 1 Box 104 Leaskdale ON L0C 1C0 (905) 852-5921 reception@saintpauls.ca	Andrew J. Allison	Lynn Swanson
5 Oshawa, Knox (PK050) 147 Simcoe St N Oshawa ON L1G 4S6 (905) 728-8673 knoxpresosh@rogers.com	Deon L. Slabbert	Thom Mambe
6 Oshawa, St. Luke's (PK060) 333 Rossland Rd W Oshawa ON L1J 3G6 (905) 725-5451 stlukespresbyterian@bellnet.ca	William H. Grace	Ted Franklin
- Oshawa, St. James (PK080) 486 Simcoe St S Oshawa ON L1H 4J8 (905) 725-3161 revbillgrace@gmail.com	William H. Grace	William Grace
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

14 PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Pickering, Amberlea (PK590) 1820 Whites Rd Pickering ON L1V 1R8 (905) 839-1383 info@amberleachurch.ca</p>	<p>Mona Scrivens</p>	<p>Sheri Phillips</p>
<p>9 Toronto, Bridlewood (PK160) 2501 Warden Ave Toronto ON M1W 2L6 (416) 497-5959 bridlewood@bellnet.ca</p>	<p>Joseph Choi</p>	<p>Margaret Millius</p>
<p>10 Toronto, Clairlea Park (PK190) 3236 St. Clair Ave E Toronto ON M1L 1V7 (416) 759-3901 contact@clairleaparkpresbyterian.ca</p>	<p>J. Kevin Livingston</p>	<p>Joyce Donaldson</p>
<p>11 Toronto, Fallingbrook (PK250) 35 Wood Glen Rd Toronto ON M1N 2V8 (416) 699-3084 fboffice@rogers.com</p>	<p>Angela J. Cluney</p>	<p>Marion O'Brien</p>
<p>12 Toronto, Grace (West Hill) (PK290) 447 Port Union Rd Toronto ON M1C 2L6 (416) 284-8424 office@gracewesthill.ca</p>	<p>Alvin Eu-Shin Kim</p>	<p>Wendy Rickey</p>
<p>13 Toronto, Guildwood Community (PK300) 140 Guildwood Parkway Toronto ON M1E 1P4 (416) 261-4037 office@guildwoodchurch.ca</p>	<p>Sang Hyuk Chuck Moon</p>	<p>Bruce Morrison</p>
<p>14 Toronto, Knox (Agincourt) (PK320) 4156 Sheppard Ave E Toronto ON M1S 1T3 (416) 293-0791 knoxagincourt@gmail.com</p>	<p>Vacant</p>	<p>Hugh McGreechan</p>
<p>15 Toronto, Malvern (PK350) 1301 Neilson Rd Toronto ON M1B 3C2 (416) 284-2632 office@malvernpresbyterian.ca</p>	<p>Barbara Duguid</p>	<p>Lacey Bridgebassie</p>

14 PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>16 Toronto, Melville (West Hill) (PK370) 70 Old Kingston Rd Toronto ON M1E 3J5 (416) 283-3703 melville_church@bellnet.ca</p>	<p>Bethany McCaffrey</p>	<p>Dawn Meszaros</p>
<p>17 Toronto, St. Andrew's (PK440) 115 St. Andrew's Rd Toronto ON M1P 4N2 (416) 438-4100 office@standrewsscarborough.ca</p>	<p>C. Duncan Cameron Monica McClure</p>	<p>Yvonne Long</p>
<p>18 Toronto, St. David's (PK460) 1300 Danforth Rd Toronto ON M1J 1E8 (416) 267-7897 st.davids@bellnet.ca</p>	<p>Jacques V. Nel</p>	<p>Molly Naidoo</p>
<p>19 Toronto, St. John's (Milliken) (PK380) 410 Goldhawk Trail Toronto ON M1V 4E7 (416) 299-6537 stjohnsinfo@rogers.com</p>	<p>Vacant</p>	<p>Angela Deodat</p>
<p>20 Toronto, St. Stephen's (PK490) 3817 Lawrence Ave E Toronto ON M1G 1R2 (416) 431-0841 st.stephens.scarborough@gmail.com</p>	<p>Vacant</p>	<p>John Jenkinson</p>
<p>21 Toronto, Westminster (PK520) 841 Birchmount Rd Toronto ON M1K 1R8 (416) 755-3007 westminster.presbyterian@bellnet.ca</p>	<p>Linda Martin</p>	<p>Joycelin Stanton</p>
<p>22 Toronto, Wexford (PK550) 7 Elinor Ave Toronto ON M1R 3H1 (416) 759-5947 wexford.pres@bellnet.ca</p>	<p>Vacant</p>	<p>Gail Campbell</p>
<p>23 Uxbridge, St. Andrew's-Chalmers (PK230) B-40 Toronto St S Uxbridge ON L9P 1G9 (905) 852-6262 sacpc40@gmail.com</p>	<p>Sean Astop</p>	<p>Johann Cresswell</p>

14 PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
24 Whitby, St. Andrew's (PK130) 209 Cochrane St Whitby ON L1N 5H9 (905) 668-4022 standrewswhitby@bellnet.ca	Vacant	Gary Mountjoy

Other Ministries

- | | |
|--------------------|--|
| 1 Linda Larmour | Chaplain, Providence |
| 2 Glenn McCullough | Associate Professor of Practical Theology and Spiritual Care, Emmanuel College |
| 3 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 Vicki Homes | Without Charge |
| 12 Annetta Hoskin | Retired |
| 13 Duncan J. Jeffrey | Retired |
| 14 James R. Kitson | Retired |
| 15 Erin C. Ko | Without Charge |
| 16 Emmanuel Makari | Retired |
| 17 W. James S. McClure | Retired, Minister Emeritus, St. Andrew's, Whitby |
| 18 J.P. (Ian) Morrison | Retired |
| 19 David Murphy | Retired |
| 20 Victoria Murray | Without Charge |
| 21 Kenneth Kyung-Seo Park | Without Charge |
| 22 Doug Paterson | Retired |
| 23 Fred J. Reed | Retired |
| 24 Lynda Reid | Retired |
| 25 M. Helen Smith | Retired |
| 26 Robert H. Smith | Retired |
| 27 Ronald E. VanAuken | Retired |

Suspended

- | | |
|----------------------|-----------------|
| 1 Lawrence V. Turner | Address unknown |
|----------------------|-----------------|

Clerk of Presbytery: Bethany McCaffrey 70 Old Kingston Rd, Toronto, ON M1E 3J5
416-616-0008 pickeringclerk@gmail.com

15 PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Toronto, Armour Heights (ET140) 105 Wilson Ave Toronto ON M5M 2Z9 (416) 485-4000 estone@armourheights.org</p>	<p>Harris Athanasiadis Rebecca Jess</p>	<p>Michael Nettleton</p>
<p>2 Toronto, Beaches (ET150) 65 Glen Manor Dr Toronto ON M4E 3V3 (416) 699-5871 office@beacheschurch.org</p>	<p>Katherine McCloskey</p>	<p>Michael Brett</p>
<p>3 Toronto, Calvin (ET170) 26 Delisle Ave Toronto ON M4V 1S5 (416) 923-9030 office@calvinchurchtoronto.com</p>	<p>Emily K. Bisset</p>	<p>Annette Maclean</p>
<p>4 Toronto, First Hungarian (ET690) 95 Jonesville Cres Toronto ON M4A 1H2 (416) 656-1342 zolvas@rogers.com</p>	<p>Zoltan Vass</p>	<p>Imre Molnar</p>
<p>5 Toronto, Glenview (ET280) 1 Glenview Ave Toronto ON M4R 1P5 (416) 488-1156 office@glenviewchurch.ca</p>	<p>Vacant</p>	<p>David McIntyre</p>
<p>6 Toronto, Iona (ET310) 1080 Finch Ave E Toronto ON M2J 2X2 (416) 494-2442 postmaster@tri-church.ca</p>	<p>Paul Kang (Interim Minister)</p>	<p>Margaret Black</p>
<p>7 Toronto, Knox (ET330) 630 Spadina Ave Toronto ON M5S 2H4 (416) 921-8993 nick@knoxtoronto.org</p>	<p>Nicolas Renaud</p>	<p>Ray Chin</p>
<p>8 Toronto, Leaside (ET340) 670 Eglinton Ave E Toronto ON M4G 2K4 (416) 422-0510 admin@leasidepresbyterianchurch.ca</p>	<p>Alexander Wilson</p>	<p>Carol Anne Armstrong</p>

15 PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Toronto, Queen Street East (ET390) 947 Queen St E Toronto ON M4M 1J9 (416) 465-1143 queeneastchurch@gmail.com	Boghos Barbouri	Anne Kennedy
10 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
11 Toronto, Rosedale (ET420) 129 Mount Pleasant Rd Toronto ON M4W 2S3 (416) 921-1931 office@rpcc.ca	Daniel Cho	David Campbell
12 Toronto, St. Andrew's (ET450) 73 Simcoe St Toronto ON M5J 1W9 (416) 593-5600 info@standrewstoronto.org	William Ingram Robert N. Faris	Vacant
13 Toronto, St. John's (ET470) 415 Broadview Ave Toronto ON M4K 2M9 (416) 466-7476 me.walter@rogers.com	Maureen Walter	Elizabeth Ann Speers
14 Toronto, St. Mark's (ET480) 1 Greenland Rd Toronto ON M3C 1N1 (416) 444-3471 churchadministrator@stmarkstoronto.org	Vacant	William McGowan
15 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 PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
16 Toronto, Toronto Formosan (ET125) 31 Eastwood Rd Toronto ON M4L 2C4 (416) 778-9615 m.beth.mccutcheon@gmail.com	M. Beth McCutcheon (Stated Supply)	Kwan Kao
17 Toronto, Trinity Mandarin (ET680) 1080 Finch Ave E Toronto ON M2J 2X2 (416) 226-1525 tmpc97@gmail.com	Grace Show-Huei Chang	Lily Lee
18 Toronto, Trinity (York Mills) (ET510) 2737 Bayview Ave Toronto ON M2L 1C5 (416) 447-5136 info@mytrinity.ca	Kirk Summers	Linda Herron
19 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
20 Toronto, Willowdale (ET560) 38 Ellerslie Ave Toronto ON M2N 1X8 (416) 221-8373 wpch.office@gmail.com	Matthew Sams	Anneli Rahnasto

Other Ministries

- | | |
|----------------------------------|---|
| 1 Charles J. Fensham | Associate Professor of Systematic Theology, Knox College |
| 2 Terrie-Lee Hamilton (Diaconal) | Senior Administrator, Assembly Office |
| 3 Victor S. J. Kim | Principal Clerk of Assembly |
| 4 Yong Mi (Sarah) Kim | Executive Director, Women's Mission Society |
| 5 Pamela McCarroll | Associate Professor of Practical Theology, Emmanuel College |
| 6 Paul McLean | Missionary, Taiwan |
| 7 Donald G. Muir | Associate Secretary, Assembly Office and Deputy Clerk |
| 8 Timothy Purvis | Associate Secretary, Ministry & Church Vocations |
| 9 Ian A. Ross-McDonald | General Secretary, Life & Mission Agency |
| 10 Deborah Stanbury | Executive Director, Arise Ministry |

15 PRESBYTERY OF EAST TORONTO

11 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	J. Wesley Denyer	Retired
9	Nita DeVenne (Diaconal)	Retired
10	D. Laurence DeWolfe	Retired
11	Janet A. DeWolfe	Retired
12	William A. Elliott	Retired
13	Pamela Emms	Retired
14	Richard W. Fee	Retired
15	A. Ross Gibson	Pastoral Psychotherapist
16	Sameh Hanna	Presbyterian Church in Egypt
17	Leone How (Diaconal)	Retired
18	Nak-Joong Kim	Without Charge
19	Andy Kuo	Without Charge
20	Annalise Lauber	Retired
21	Hye-Ok Lee (Diaconal)	Without Charge
22	Jeanie Lee	Retired
23	Caroline H. Loudon	Retired
24	Morag McDonald	Retired
25	Susan McElcheran (Diaconal)	Without Charge
26	William J. Middleton	Retired
27	Joseph Mok	Without Charge
28	David Pan	Retired
29	R. Donald Pollock	Retired
30	Dorothy Roberts (Diaconal)	Without Charge
31	Magdy Sedra	Without Charge
32	Charlotte Stuart	Retired
33	C. Rodger Talbot	Retired
34	John Ufkes	Without Charge
35	John W. Voelkel	Missionary
36	Stanley D. Walters	Retired
37	John Wu	Retired
38	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

15 PRESBYTERY OF EAST TORONTO

Suspended

1 Rafael Vallejo

1344 Eleanor Ave, Cambridge, ON N3H 4N2

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
<p>1 Bermuda, Hamilton, St. Andrew's (WT010) Box HM 193 Hamilton HMAX (441) 292-7601 pinkchurch@logic.bm</p>	<p>Vacant</p>	<p>Leon Amis</p>
<p>2 Toronto, Bonar-Parkdale (WT070) 250 Dunn Ave Toronto ON M6K 2R9 (416) 532-3729 janet.brewer@sympatico.ca</p>	<p>Vacant</p>	<p>Janet Brewer</p>
<p>3 Toronto, Celebration (WT080) 500 Coldstream Ave Toronto ON M6B 2K6 (416) 781-8092 carluci@gmail.com</p>	<p>Carluci Dos Santos</p>	<p>Isabela Dos Santos</p>
<p>4 Toronto, Fellowship (WT410) 80 Thistle Down Blvd Toronto ON M9V 1J2 (416) 741-3205 carolyn.jones@gmail.com</p>	<p>Soyon Esther Park</p>	<p>Carolyn Jones</p>
<p>5 Toronto, Ghanaian (WT390) 51 High Meadow Pl Toronto ON M9L 2Z5 (416) 747-0222 topresby@hotmail.ca</p>	<p>George Agyei Kwabi</p>	<p>Charlotte Cudjoe</p>
<p>6 Toronto, Graceview (WT400) 588 Renforth Dr Toronto ON M9C 2N5 (416) 621-0888 graceviewoffice@bellnet.ca</p>	<p>Vacant</p>	<p>Bob Twynam</p>
<p>7 Toronto, Mimico (WT160) 119 Mimico Ave Toronto ON M8V 1R6 (416) 255-0213 blwallac@live.ca</p>	<p>Vacant</p>	<p>Norma Bene Barb Wallace</p>
<p>8 Toronto, Morningside High Park (WT170) 4 Morningside Ave Toronto ON M6S 1C2 (416) 766-4765 minister@morningsidehighpark.com</p>	<p>Janet Ryu-Chan</p>	<p>Patricia Gerrie</p>

16 PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>9 Toronto, Nigerian (WT430) c/o University Presbyterian Church 1830 Finch Ave. W. Toronto ON M3N 1M8 (647) 378-1035 nigerianpresbyteriantoronto@gmail.com</p>	<p>Vacant</p>	<p>Edem Udoh-Orok</p>
<p>10 Toronto, North Park (WT180) 1579 Royal York Rd Toronto ON M9P 3C5 (647) 705-8486 eliasmorales.nppc@gmail.com</p>	<p>Julio Miranda</p>	<p>Cecilia Morales</p>
<p>11 Toronto, Portuguese Speaking (WT350) 100 Hepbourne St Toronto ON M6H 1K5 (416) 531-3644 lincolresende@yahoo.ca</p>	<p>Lincoln Resende</p>	<p>Kelinton Sganzerla</p>
<p>12 Toronto, Rexdale (WT211) 2314 Islington Ave Toronto ON M9W 5W9 (416) 741-1530 rexdalepresbyterianchurch@gmail.com</p>	<p>Vacant</p>	<p>Alex Asante</p>
<p>13 Toronto, Runnymede (WT220) 680 Annette St Toronto ON M6S 2C8 (416) 767-2689 runnymedepe@bellnet.ca</p>	<p>Vacant</p>	<p>Ruth Anne MacLennan</p>
<p>14 Toronto, St. Andrew's (Humber Heights) (WT230) 1579 Royal York Rd Toronto ON M9P 3C5 (416) 247-0572 standrewshh@gmail.com</p>	<p>Paulette Brown</p>	<p>Neila Darchiville</p>
<p>15 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>Ingrid Navidad</p>
<p>16 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>

16 PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
17 Toronto, St. Stephen's (Weston) (WT270) 3194 Weston Rd Toronto ON M9M 2T6 (416) 915-7790 ststephensweston@gmail.com	Vacant	Cathy McCulloch
18 Toronto, University (WT290) 1830 Finch Ave W Toronto ON M3N 1M8 (416) 663-3281 universitychurchtoronto@gmail.com	Young Suk Cho	Joan Pollard
19 Toronto, Weston (WT310) 11 Cross St Toronto ON M9N 2B8 (416) 241-1571 jane@westonpresbyterian.ca	Lance Odland	Betsy Banson
20 Toronto, Wychwood-Davenport (WT320) Box 73559 Wychwood PO Toronto ON M6C 1C0 (416) 234-0461 pastormaclee@gmail.com	Kyu-In Kevin Lee	Mark Wright
21 Toronto, York Memorial (WT330) 1695 Keele St Toronto ON M6M 3W7 (416) 653-7756 ympc@bell.net	Vacant	Lisa Steele Heather-Anne Nicholls

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 |
| 3 Fred Stewart | General Presbyter |

Appendix to Roll

- | | |
|-----------------------------|----------------|
| 1 Brenda Adamson (Diaconal) | Retired |
| 2 Sang Jin An | in Korea |
| 3 Giovanna Cieli | Retired |
| 4 Karsten Decker | in Germany |
| 5 C.A. Zander Dunn | Retired |
| 6 Stephen C. Farris | Retired |
| 7 John A. Fraser | Retired |
| 8 W. George French | Retired |
| 9 Rebekah Mitchell | Without Charge |
| 10 W.J. Moorehead | Retired |
| 11 Elias Morales | Retired |
| 12 Richey Morrow | Without Charge |

16 PRESBYTERY OF WEST TORONTO

- | | | |
|----|--------------------|----------------|
| 13 | Augustus Oku | Without Charge |
| 14 | Isabel Vaughan | Retired |
| 15 | 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
1 Acton, Knox (BT090) 44 Main St N Acton ON L7J 1W2 (519) 853-2360 knoxacton@gmail.com	Vacant	George Henderson
2 Boston (BT100) c/o 373 Wilson Dr Milton ON L9T 3E9 (905) 875-2804 scroll@sympatico.ca	Shawn Croll	Allan Parsons
- Omagh (BT101) c/o 373 Wilson Dr Milton ON L9T 3E9 (905) 875-2804 scroll@sympatico.ca	Shawn Croll	Shawn Croll
3 Bramalea, St. Paul's (BT020) 723 Balmoral Dr Bramalea ON L6T 1X5 (905) 792-2279	Vacant	Lesley Risinger
4 Brampton, Bramalea North (BT021) 925 North Park Dr Brampton ON L6S 5R8 (905) 458-7838 info@nbpc.ca	Vacant	Lois Leutri
5 Brampton, Heart Lake (BT040) 25 Ruth Ave Brampton ON L6Z 3X3 (905) 846-6657 info@heartlakechurch.com	Candice Bahadoor	Vacant
6 Brampton, St. Andrew's (BT030) 44 Church St E Brampton ON L6V 1G3 (905) 451-1723 info@standrewsbrampton.ca	Geoffrey M. Ross	Jean Bradshaw
7 Campbellville, St. David's (BT060) Box 235 Campbellville ON L0P 1B0 (905) 854-9800 stdavidssecretary@gmail.com	Drew Jacques	Brad Boehmer

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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 knoxgeorgetown@gmail.com	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
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

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>15 Mississauga, Almanarah (BT310) 255 Export Blvd Mississauga ON L5S 1Y4 (905) 565-1009 info.almanarah@gmail.com</p>	<p>Vacant</p>	<p>Ali Hazzouri</p>
<p>16 Mississauga, Chinese (BT290) 5230 River Forest Crt Mississauga ON L5V 2C6 (905) 819-4487 hugolau@m-cpc.ca</p>	<p>Hugo King-Wah Lau</p>	<p>Tina Yung</p>
<p>17 Mississauga, Clarkson Road (BT150) 1338 Clarkson Rd N Mississauga ON L5J 2W5 (905) 822-8911 office@clarksonpc.com</p>	<p>Gale Macdonald</p>	<p>Ron Fleck</p>
<p>18 Mississauga, Dixie (BT160) 3065 Cawthra Rd Mississauga ON L5A 2X4 (905) 277-1620 dixiepc@bellnet.ca</p>	<p>Karen Pozios</p>	<p>Juanita Lamb</p>
<p>19 Mississauga, Erindale (BT170) 1560 Dundas St W Mississauga ON L5C 1E5 (905) 277-4564 erindalepc@rogers.com</p>	<p>Vacant</p>	<p>Ann Lorenz</p>
<p>20 Mississauga, Glenbrook (BT180) 3535 South Common Crt Mississauga ON L5L 2B3 (905) 820-9860 office@glenbrook.ca</p>	<p>Ian B. McWhinnie</p>	<p>George Ryder</p>
<p>21 Mississauga, St. Andrew's (Port Credit) (BT200) 24 Stavebank Rd N Mississauga ON L5G 2T5 (905) 278-8907 standrewspc@bellnet.ca</p>	<p>Sean J. Foster</p>	<p>Karen Thorpe</p>
<p>22 Mississauga, St. Andrew's (Streetsville) (BT210) 295 Queen St S Mississauga ON L5M 1L9 (905) 826-2061 office@standrewsstreetsville.ca</p>	<p>Phye-Huat Chew</p>	<p>Barbara Taylor</p>

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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	Vacant	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	Vacant	Deborah Jones-Snyders
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	Vacant	Ellen Sinclair

17 PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
31 Osprings, 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 Keesung Chang | Without Charge |
| 7 Hansel Chen | Without Charge |
| 8 Susie S. Choi | Without Charge |
| 9 Hazell Davis (Diaconal) | Without Charge |
| 10 Gerald E. Doran | Retired |
| 11 M. Rosemary Doran | Retired |
| 12 Sandy D. Fryfogel | Retired |
| 13 Sherif Garas | Retired |
| 14 Stephen A. Hayes | Retired |
| 15 John B. Henderson | Retired |
| 16 Jan Hieminga | Retired |
| 17 W. Grant Johnston | Retired |
| 18 Hugh C. Jones | Retired |
| 19 Hong Bum (David) Kim | Without Charge |
| 20 James Knott | Retired |
| 21 Joan Murcar (Diaconal) | Without Charge |
| 22 Marion F. Schaffer | Retired |
| 23 A. Harvey Self | Retired |
| 24 Susan Sheridan | Retired |
| 25 Brad Shoemaker | Without Charge |
| 26 Creola Simpson | Without Charge |
| 27 Janet L. Sinclair | Retired |
| 28 Donald C. Smith | Retired |
| 29 Jennifer R. Sokolowsky | Without Charge |
| 30 Jean Stewart (Diaconal) | Without Charge |
| 31 Frances A. Sullivan (Diaconal) | Retired |
| 32 Howard T. Sullivan | Retired |
| 33 Wayne Wardell | Retired |
| 34 Bruce V. Will | Without Charge |

17 PRESBYTERY OF BRAMPTON

Suspended

1 Edward S. Dowdles

1 Red Squirrel Crt, Brampton, ON L6R 1A5

Ecumenical Shared Ministry

Grand Valley, Knox (BT080) with United Church

Clerk of Presbytery: Sean J. Foster

24 Stavebank Rd N, Mississauga, ON L5G 2T5
(416) 435-7485 ClerkPoB@gmail.com

18 PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Aurora, St. Andrew's (OR010) 32 Mosley St Aurora ON L4G 1G9 (905) 727-5011 standrewsaurora@gmail.com	Soong Huh	Kevin Johnston
2 Beeton, St. Andrew's (OR151) 128 Main St W Box 164 Beeton ON L0G 1A0 (905) 729-0055 jhongbeeton@yahoo.ca	John Hong	Lynn Routledge
3 Bolton, Caven (OR020) 110 King St W Bolton ON L7E 1A2 (905) 857-2419 cavenoffice@rogers.com	Jeremy R. Lowther	Brad van Lenthe
4 Bradford, St. John's (OR030) 2940 10th Sideroad Box 286 Bradford ON L3Z 2A8 (905) 775-7274 adminassistant@stjohnspresbyterian.ca	Daniel D. Scott	Jim Martin
5 Keswick (OR200) 23449 Woodbine Ave Keswick ON L4P 0L5 (905) 476-3485 admin@kespres.ca	Kirk D. MacLeod	Amy Judd
6 King City, St. Andrew's (OR040) 13190 Keele St King City ON L7B 1J2 (905) 833-2325 info@standrews-kingcity.ca	Vacant	Kathleen Patterson
7 Kleinburg, Cornerstone Community (OR180) 180 Nashville Rd Box 272 Kleinburg ON L0J 1C0 (905) 893-7000 info@thecornerstonechurch.ca	Richard Manafo	Vacant
8 Maple, St. Andrew's (OR050) 9860 Keele St Maple ON L6A 3Y4 (905) 832-2061 standrewspresmaple@bellnet.ca	Vacant	Vacant

18 PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Markham, Celebration (OR210) 14-2800 John St Markham ON L3R 0E2 (647) 237-1304	Vacant	William Loo
10 Markham, Chapel Place (OR080) 8 Chapel Pl Markham ON L3R 9C4 (905) 946-0906 office@cppc.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	Vacant	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
15 Richmond Hill (OR110) 10066 Yonge St Richmond Hill ON L4C 1T8 (905) 884-4211 rhpreschurch@hotmail.com	Vacant	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	Ruth Burkholder

18 PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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	Sheila Gault
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
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 | Professor, Historical Theology, Knox College |

Appendix to Roll

- | | |
|-----------------------------|----------------|
| 1 Marion Ballard (Diaconal) | Without Charge |
| 2 J. N. Balsdon | Retired |
| 3 Gordon A. Beaton | Retired |
| 4 Catherine Chalin | Retired |
| 5 Ian A. Clark | Retired |
| 6 Jean Cook (Diaconal) | Retired |
| 7 Thomas Eng | Retired |
| 8 June Holohan (Diaconal) | Without Charge |
| 9 Heather Jones | Without Charge |
| 10 Eok Kim | Without Charge |

18 PRESBYTERY OF OAK RIDGES

- | | | |
|----|--------------------------|----------------|
| 11 | Lordwin Lim | Without Charge |
| 12 | Peter Ma | Without Charge |
| 13 | Allyson A. MacLeod | Studying |
| 14 | Bruce W. McAnsh | Retired |
| 15 | N. Elaine Nagy | Retired |
| 16 | Samuel M. Priestley, Jr. | Retired |
| 17 | Victor Shepherd | Retired |
| 18 | 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
<p>1 Alliston, Knox (BA010) 160 King St S Alliston ON L9R 1B9 (705) 435-5081 knoxalliston@bellnet.ca</p>	<p>Tobey N. Boyer</p>	<p>Barbara Knox</p>
<p>- Mansfield, St. Andrew's (BA011) c/o 160 King St S Alliston ON L9R 1B9 knoxalliston@bellnet.ca</p>	<p>Tobey N. Boyer</p>	<p>Irene Knisley</p>
<p>2 Barrie, St. Andrew's (BA030) 47 Owen St Barrie ON L4M 3G9 (705) 728-3991 rick@standrewsbarrie.ca</p>	<p>Joanne Lee</p>	<p>Cheryl Anderson</p>
<p>3 Barrie, Westminster (BA040) 170 Steel St Barrie ON L4M 2G4 (705) 728-0541 office@westminsterpc.ca</p>	<p>Matthew E. Ruttan</p>	<p>Cathy Clarke</p>
<p>4 Baxter, Living Faith Community (BA080) 206 Murphy Rd Angus ON L0M 1B1 (705) 424-0779 livingfaithbaxter@gmail.com</p>	<p>Jonathan Tait</p>	<p>Bryce Hawkins</p>
<p>5 Bracebridge, Knox (BA050) 120 Taylor Rd Bracebridge ON P1L 1J2 (705) 645-4521 knoxbb@muskoka.com</p>	<p>Heather J. Malnick</p>	<p>Elaine Heron</p>
<p>6 Coldwater, St. Andrew's (BA231) 28 Gray St Box 821 Coldwater ON L0K 1E0 (705) 686-3648 st.andrews.coldwater@gmail.com</p>	<p>John A. Giurin</p>	<p>R. Aubrey Hawton</p>
<p>7 Collingwood, First (BA070) 200 Maple St Collingwood ON L9Y 2R2 (705) 445-4651 firstchurch@rogers.com</p>	<p>Vacant</p>	<p>Gord McCallum</p>

19 PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Creemore, St. Andrew's Maple Cross (BA090) 1 Caroline St W Creemore ON L0M 1G0 (705) 466-5838</p>	Vacant	Keith Rowbotham
<p>9 Dunedin, Knox (BA091) 8933 County Road 9 Creemore ON L0M 1G0 maxineandbryanferguson@gmail.com</p>	Vacant	Jean Rowbotham
<p>10 Elmvale (BA110) 22 Queen St E Elmvale ON L0L 1P0 (705) 322-1411 elmknopres@rogers.com</p>	Thomas Mason	Marlene Lambie
<p>- Flos, Knox (BA111) c/o Elaine Tubman 3249 Ushers Rd Elmvale ON L0L 1P0 (705) 322-1411 windfire03@hotmail.com</p>	Thomas Mason	Sandra Conn
<p>11 Gravenhurst, Knox (BA051) 315 Muskoka Rd N Gravenhurst ON P1P 1G4 (705) 687-4215 knoxgrav@gmail.com</p>	Vacant	Donald Jones
<p>12 Huntsville, St. Andrew's (BA140) 1 High St Huntsville ON P1H 1P2 (705) 789-7122 office@standrewshuntsville.ca</p>	Timothy Ferrier	Margaret Penner
<p>13 Ivy (BA082) 5067 20th SideRd RR 3 Thornton ON L0L 2N0 darren.may@rogers.com</p>	Vacant	Debbie Brinkman
<p>14 Midland, Knox (BA150) PO Box 361 Midland ON L4R 4L1 (705) 526-7421 office@knoxmidland.ca</p>	Alton Ruff	Mary Lea Craig

19 PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>15 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>16 Orillia, St. Andrew's (BA160) 99 Peter St N Orillia ON L3V 4Z3 (705) 325-5183 admin@standrewsorillia.com</p>	<p>Shelly M. Chandler</p>	<p>Barry Doyle</p>
<p>17 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>18 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>Karin Cowan</p>
<p>19 Penetanguishene, First (BA180) 20 Robert St E Penetanguishene ON L9M 1K9 705-549-5226 spearns@sympatico.ca</p>	<p>William Min</p>	<p>Shirley Spearn</p>
<p>20 Port Carling, Knox (BA190) 93 Joseph St Box 283 Port Carling ON P0B 1J0 (705) 765-3797 muskokalakesministry@gmail.com</p>	<p>Vacant</p>	<p>Ken Shortt</p>
<p>- Torrance, Zion (BA191) 1046 Torrance Rd Torrance ON P0C 1M0 (705) 765-3797 muskokalakesministry@gmail.com</p>	<p>Vacant</p>	<p>Garnet Schenk</p>
<p>21 Stayner, Jubilee (BA200) Box 26 Stayner ON L0M 1S0 (705) 428-2653 jubileepres@rogers.com</p>	<p>Darren May</p>	<p>John Hindle</p>

19 PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
22 Stroud (BA021) 2180 Victoria St Innisfil ON L9S 1K4 (705) 436-3323 stroudpresbyterianchurch@gmail.com	H. Douglas L. Crocker	Peter Walton
23 Uptergrove, Knox (BA220) c/o Evelyn Horne 63 Calverley St Orillia ON L3V 3T3 (705) 325-9499	Vacant	Lenore MacDonald
- East Oro, Esson (BA221) c/o Evelyn Horne, Clerk 63 Calverley Ave Orillia ON L3V 3T3 (705) 325-1255 ehorne935@gmail.com	Vacant	Evelyn Horne
- Jarratt, Willis (BA222) c/o Sheila Ego 3608 Line 9 N RR 4 Coldwater ON L0K 1E0 robertsheila.ego@hotmail.ca	Vacant	Sheila Ego
24 Vankoughnet, St. David's (BA240) c/o Graydon Boyes 1012 Cherish Creek Lane RR 3 Bracebridge ON P1L 1X1 g.i.boyes@bell.net	Vacant	Graydon Boyes
25 Victoria Harbour, St. Paul's (BA230) Box 400 95 Jephson St Victoria Harbour ON L0K 2A0 gillespiewilson@gmail.com	Vacant	Sharon Wilson
26 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 Corey Ball	Retired
2 Michael Barnes	Retired
3 J. Cameron Bigelow	Retired
4 Linda Bigelow (Diaconal)	Retired

19 PRESBYTERY OF BARRIE

5	Candice Bist	Retired
6	Keith E. Boyer	Retired
7	Christopher Carter	Without Charge
8	James W. Cooper	Retired
9	Glynis Faith	Without Charge
10	Sheila B. Fink	Retired
11	Robert J. Graham	Retired
12	Robert Henderson	Without Charge
13	Kenneth A. Heron	Retired
14	H.D. Rick Horst	Retired
15	Karen Horst	Retired
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 kapcommunitychurch@gmail.com	Vacant	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	Steven K. Smith	Gayle Crozier
- Magnetawan, Knox (AN081) Sparks Street, South RR 3 Box 194 Magnetewan ON P0A 1P0 (705) 387-4882	Steven K. Smith	Doris Langford
- Sundridge, Knox (AN082) 59 Main St Box 1005 Sundridge ON P0A 1Z0 knoxchurchsundridge@gmail.com	Steven K. Smith	Chris Eastmure
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	Vacant	Don Laity Donna Langevin
- Sault Ste. Marie, Victoria (AN041) 766 Carpin Beach Rd Sault Ste. Marie ON P6A 5K6 (705) 779-2573	Vacant	Mary-Alice Policicchio
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
5 Sudbury, Calvin (AN060) 1114 Auger Ave Sudbury ON P3A 4B2 (705) 566-0652 calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt

21 PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Sudbury, Knox (AN070) 73 Larch St Sudbury ON P3E 1B8 (705) 675-8891 calvinpc@hotmail.com	Vacant	Ted Beynon

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 dllaity@shaw.ca

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Arthur, St. Andrew's (WW010) 190 Tucker St Box 159 Arthur ON N0G 1A0 (519) 848-3710 st.andrewsarthur@gmail.com</p>	Edward Charlton	Vacant
<p>- Gordonville, St. Andrew's (WW011) c/o Dianne MacDonald RR 4 Kenilworth ON N0G 2E0 (519) 848-3710 st.andrewsarthur@gmail.com</p>	Edward Charlton	Dianne MacDonald
<p>3 Cambridge, Central (WW030) 7 Queen's Sq Cambridge ON N1S 1H4 (519) 623-1080 office@cpemail.ca</p>	Aubrey J. Botha	Lynda Pinnington
<p>4 Cambridge, Knox Preston (WW040) 132 Argyle St N Cambridge ON N3H 1P6 (519) 653-6691 revbill@rogers.com</p>	William Bynum	Vacant
<p>5 Cambridge, St. Andrew's Hespeler (WW070) 73 Queen St E Cambridge ON N3C 2A9 (519) 658-2652 office@standrewshespeler.ca</p>	W. Scott McAndless	Stephen Marsh
<p>6 Cambridge, Westside (WW060) 130 Victoria Ave Cambridge ON N1S 1Y2 (519) 621-3630 standrews11@bellnet.ca</p>	Vacant	Douglas Kelly
<p>7 Crieff, Knox (WW241) 7156 Concession 1 RR 2 Puslinch ON N0B 2J0 (519) 824-8757 gmacrobbie@sympatico.ca</p>	Mi Hoa Michelle Yoon	Judy Fischer
<p>8 Eden Mills (WW251) 136 Barden St Eden Mills ON N0B 1P0 (519) 856-2452 eloise_gardiner@hotmail.com</p>	Vacant	Eloise Gardiner

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>9 Elmira, Gale (WW090) 10 Barnswallow Dr Elmira ON N3B 0A8 (519) 669-2852 office@galepresbyterian.com</p>	<p>Reuben A. St. Louis</p>	<p>Darlene Vandermey</p>
<p>10 Elora, Knox (WW100) 51 Church St E Elora ON N0B 1S0 (519) 846-0680 knoxelora@wightman.ca</p>	<p>Susan V. Clarke</p>	<p>Shelly Maitland</p>
<p>- Alma, St. Andrew's (WW101) c/o Jo-anne Hall Box 73 Alma ON N0B 1A0 minister@wightman.ca</p>	<p>Susan V. Clarke</p>	<p>Jo-Anne Hall</p>
<p>11 Fergus, St. Andrew's (WW110) 325 St. George St W Fergus ON N1M 1J4 (519) 843-3565 standrewschurch@wightman.ca</p>	<p>Peter Bush</p>	<p>Pauline Hall</p>
<p>12 Guelph, Knox (WW120) 20 Quebec St Guelph ON N1H 2T4 (519) 821-0141 office@knoxguelph.ca</p>	<p>Johannes Olivier</p>	<p>Ann Wilson</p>
<p>13 Guelph, Kortright (WW150) 55 Devere Dr Guelph ON N1G 2T3 (519) 836-9400 office@kortrightchurch.org</p>	<p>Alex MacLeod</p>	<p>Andrew Isaak</p>
<p>14 Guelph, St. Andrew's (WW130) 161 Norfolk St Guelph ON N1H 4J8 (519) 822-4772 mailbox@standrewsguelph.com</p>	<p>John C. Borthwick</p>	<p>Nancy Nichol</p>
<p>15 Harriston, Knox-Calvin (WW160) 135 Elora St S Box 689 Harriston ON N0G 1Z0 (519) 338-2624 kcpc-office@wightman.ca</p>	<p>Kathleen Morden</p>	<p>Terry Fisk</p>

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
16 Kitchener, Calvin (WW170) 248 Westmount Rd E Kitchener ON N2M 4Z1 (519) 744-4061 calvin@calvinchurch.ca	Ferenc Szatmari	Bonnie Street
17 Kitchener, Doon (WW180) 35 Roos St Kitchener ON N2P 2B9 (519) 748-4540 churchoffice@doonpc.com	Megan Penfold	Catherine MacDonald
18 Kitchener, Hungarian Mission (WW320) c/o 54 Queen St N Kitchener ON N2H 2H2 519-578-4430	Vacant	
19 Kitchener East (WW290) 10 Zeller Dr Kitchener ON N2A 4A8 (519) 748-9786 kepc@golden.net	Mark Richardson	Barb Cook
20 Kitchener, St. Andrew's (WW210) 54 Queen St N Kitchener ON N2H 2H2 (519) 578-4430 mailbox@standrewskw.com	Marty Molengraaf	Margaret Warren
21 Mount Forest, St. Andrew's (WW220) 196 Birmingham St E Mount Forest ON N0G 2L2 (519) 323-2827	Vacant	Ellenor MacEachern
22 Palmerston, Knox (WW230) 315 Main St W Box 652 Palmerston ON N0G 2P0 (519) 343-3201	Vacant	Warren MacEachren
- Conn, Knox (WW221) 8015 Hwy 89 Box 44 Conn ON N0G 1N0 519-323-0065 prentenworship@gmail.com	Vacant	Penny Renken

22 PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
23 Puslinch, Duff's (WW240) 319 Brock Rd S Puslinch ON N0B 2J0 (519) 763-1163 duffspresbyterianchurch@gmail.com	Vacant	Doug McCaig
24 Rockwood (WW250) Box 669 Rockwood ON N0B 2K0 (519) 856-2483 dimcboyd@rogers.com	Diane Boyd	Marion Hunter
25 Waterloo, Joonim (WW300) c/o 22 Bridgeport Rd W Waterloo ON N2L 2Y3 (519) 883-0808 joonimchurch@gmail.com	Vacant	Hakyung Seo
26 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 Wayne C. Allen | Without Charge |
| 2 Brooke Ashfield | Retired |
| 3 Linda Ashfield | Retired |
| 4 Linda J. Bell | Retired |
| 5 Arnold A. Bethune | Retired |
| 6 Calvin B. Brown | Retired |
| 7 Ji Hoon Cho | Without Charge |
| 8 Darrell R. Clarke | Without Charge |
| 9 Jeffrey R. Crawford | Without Charge |
| 10 Cathy J. Desmond | Without Charge |
| 11 Frank M. DeVries | Retired |
| 12 John A. Deyarmond | Retired |
| 13 Robert T. Duncanson | Retired |
| 14 Herbert F. Gale | Retired |
| 15 Shirley Gale | Retired |
| 16 Mark W. Gedcke | Without Charge |
| 17 Mark Godin | Without Charge |
| 18 Janice Hamalainen | Retired |

23 PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Brantford, Korean (EH120) 268 Marlborough St Brantford ON N3S 4T5 (519) 865-9191 brantfordkpc@gmail.com</p>	Vacant	Vacant
<p>2 King City, Hanwool (EH060) 2183 King Rd King City ON L7B 1G3 (647) 956-9101 jfirstmin71@gmail.com</p>	Kyung Seuk Min	In Shik Hwang
<p>3 Kitchener-Waterloo Korean (EH010) 130 Duke St E Kitchener ON N2H 1A7 (519) 742-2929 info@kwchurch.com</p>	Vacant	Eun Mi Kim
<p>4 London, Korean Christian (EH020) 530 Topping Lane London ON N6J 3M7 (519) 473-5257 lkcc@rogers.com</p>	Vacant	Han Kyu Kim
<p>5 Mississauga, We (EH280) 295 Queen St S Mississauga ON L5M 1L9 (905) 855-8942 torontokim@gmail.com</p>	Seong-Keun (Richard) Kim	Seong-Keun (Richard) Kim
<p>6 Mississauga, Westside (EH030) 3637 Grand Park Dr Mississauga ON L5B 4L6 (905) 803-8800 bible66@hotmail.com</p>	Hun Seung Park Sanghun Yoon Anna Hyeyoung Lee	Doo Young Chang
<p>7 Montreal, Seo Kwang (EH260) 4520 Plamondon Montreal QC H3S 1M2 (514) 581-0691 seokwangmc@gmail.com</p>	Timothy Hwang	Seong Kwi Kang
<p>8 Oshawa, Korean (EH250) 486 Simcoe St S Oshawa ON L1H 4J8 647-524-7417 jhl8688@hanmail.net</p>	Vacant	Seong-Keun (Richard) Kim

23 PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Toronto, Galilee (EH090) 1183 Davenport Rd Toronto ON M6H 2G7 (416) 533-4596 josephsootaeglim@yahoo.com	Joshua Jonghwa Kim	Young Jin Lee
10 Toronto, Korean Myung Sung (EH070) 1 Greenland Rd Toronto ON M3C 1N1 (416) 444-8002 bkim2005@gmail.com	Byung-Keuk Kim	Seong Gun Cho
11 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
12 Toronto, Toronto Korean (EH110) 67 Scarsdale Rd Toronto ON M3B 2R2 (416) 447-5963 sonmoses@hotmail.com	Myung Soo Son	Seong-Min Chai
13 Vaughan Community (EH080) 200 Racco Pkwy Thornhill ON L4J 8X9 (905) 881-2999 office@vccc.ca	Young-Min Koh Joseph Bae Jinsook Khang	David An

Other Ministries

- | | |
|-----------------|---|
| 1 Ho Jin Ahn | Korean Presbyterian Church of Nova Scotia |
| 2 Bong-Chan Ko | Gibbeun Sohrae Church, Mission |
| 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 |

23 PRESBYTERY OF EASTERN HAN-CA

12	Dale Henry	Without Charge
13	Jonathan H. Hong	Without Charge
14	Seung-Doek Jeon	Without Charge
15	Chang Il Kim	Without Charge
16	Hyung-Ick Kim	Without Charge
17	Jong-Hwan John Kim	Chaplain, Etobicoke General
18	Myung Chun Kim	Retired
19	Robert H. Kim	in Korea
20	Shin Ki Kim	Without Charge
21	In Soo Kong	in Vietnam
22	Jung Hoon Lee	Without Charge
23	Nelson Imsung Lee	Without Charge
24	Soo Taeg Lim	Retired, Minister Emeritus, Galilee, Toronto
25	Sung Il Moon	Without Charge
26	Eun Suk Oh	Without Charge
27	Wan Tae Oh	Without Charge
28	Young Huem Ohm	Working in South Africa
29	Hyung Soon Park	Retired
30	Pok Young Paul Ryu	Retired
31	Joong Hyun Shin	Working for United Church, Alberta
32	Seung-Vin Shin	Without Charge
33	Mee Ja Sohn	Without Charge
34	Angie Song	Without Charge
35	Young Sik Yoo	Working for University of Toronto
36	Jane Ji Young Yoon	Studying
37	Young Do Yun	Without Charge

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 becp@burlingtoneast.net	Vacant	Bob Dickison
6 Burlington, Knox (HA050) 461 Elizabeth St Burlington ON L7R 4B1 (905) 333-3013 info@knoxburlington.ca	Emma Duncan	Sharon White
7 Burlington, St. Paul's (HA080) 2600 Headon Forest Dr Burlington ON L7M 4G2 (905) 332-8122 stpaulsburlington@gmail.com	Vacant	Douglas Needham

24 PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Caledonia (HA090) 117 Argyle St N Caledonia ON N3W 1B8 (905) 765-4524 caledonia.presbyterian@gmail.com</p>	Janice Doyle	Kathleen Johnson
<p>9 Dundas, Knox (HA100) c/o Ian Anderson, Treasurer 58 Toulon Ave Ancaster ON L9K 0E7 (905) 627-0477 knoxdundas@gmail.com</p>	Penny Garrison	Leslie Powers
<p>10 Grimsby, St. John's (HA110) 10 Mountain St Grimsby ON L3M 3J6 (905) 945-5352 admin@stjohnsgrimsby.com</p>	Kyle Dore	Graham Paterson
<p>11 Hagersville, St. Andrew's (HA120) 44 Main St S Box 705 Hagersville ON N0A 1H0 (905) 768-1044</p>	Vacant	Elizabeth Joan Nixon
<p>12 Hamilton, Central (HA140) 165 Charlton Ave W Hamilton ON L8P 2C8 (905) 522-9098 info@cpchamilton.ca</p>	Nicholas Athanasiadis (Interim Minister)	Eileen Carey
<p>13 Hamilton, Chedoke (HA160) 865 Mohawk Rd W Hamilton ON L9C 7B9 (905) 383-6012 office@chedokechurch.ca</p>	Vacant	Craig McNabb
<p>14 Hamilton, Erskine (HA180) 19 Pearl St N Hamilton ON L8R 2Y6 (905) 529-2255 erskine@bellnet.ca</p>	Michael Aldred	Elizabeth Sadler
<p>15 Hamilton, John Calvin Hungarian (HA190) 121 Birch Ave Hamilton ON L8L 6H8 (905) 525-3641 katalin.e.mills@gmail.com</p>	Vacant	Charlotte Kantor

24 PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<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 Duffey</p>
<p>17 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>18 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>19 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>
<p>20 Hamilton, St. David's (HA271) 474 Wentworth St N Hamilton ON L8L 5W8 (905) 522-1355 st.davids.presby.church@gmail.com</p>	<p>Vacant</p>	<p>Margaret Siquenza</p>
<p>21 Hamilton, St. Paul's (HA280) 70 James St S Hamilton ON L8P 2Y8 (905) 522-2792 info@stpaulshamilton.ca</p>	<p>Vacant</p>	<p>Jer Dubash</p>
<p>22 Hamilton, South Gate (HA290) 120 Clarendon Ave Hamilton ON L9A 3A5 (905) 385-7444 southgatechurch@rogers.com</p>	<p>Vacant</p>	<p>Mary Promfret</p>
<p>23 Hamilton, Trinity (HA370) 720 Ninth Ave Hamilton ON L8T 2A3 (905) 385-5984 trinitypc@rogers.com</p>	<p>Matthew Lingard</p>	<p>Craig Kerr</p>

24 PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
24 Walpole, Chalmer's (HA301) c/o Les Fess 277 Concession 8 Walpole Jarvis ON N0A 1J0 (519) 587-2565	Vacant	Les Fess
25 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
26 Stoney Creek, Cheyne (HA330) 7 King St W Stoney Creek ON L8G 1G7 (905) 664-6043 office@cheynechurch.com	Stephen R. Lindsay Sandra G. Copland-Dufour (Stated Supply)	J.A. McIntosh
27 Stoney Creek, Family Church of Heritage Green (HA360) 360 Isaac Brock Dr Stoney Creek ON L8J 2R2 (905) 578-3003 office@familychurch.life	Alex Douglas	Kelly Vaillancourt Lynn Doxtater
28 Waterdown, Knox (HA340) 80 Mill St N Box 221 Waterdown ON L0R 2H0 (905) 689-8115 church.office@knoxwaterdown.ca	Grant Vissers	Brenda Marriott
29 West Flamborough (HA350) 262 Middletown Rd Dundas ON L9H 5E1 (289) 440-2919 westflamboro.pc@gmail.com	Vacant	Elaine Krompart

Other Ministries

1 David Moody Replanting Pastor, Presbytery of Hamilton

Equalizing Minister (Interim Moderator)

1 George Beals Retired, Equalizing Minister and Interim Minister, Roxborough Park, Hamilton

2 Robert B. Sim Retired, Stated Supply and Interim Moderator, St. Paul's, Burlington

24 PRESBYTERY OF HAMILTON**Appendix to Roll**

1	George E. Anderson	Retired
2	Ronald C. Archer	Retired
3	Judith Archer Green	Retired
4	Nicholas Athanasiadis	Without Charge
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	M. Anne Yee Hibbs	Retired
19	Donald C. Hill	Retired
20	Andrew R. Irvine	Retired
21	Stephen Jenvey	Without Charge
22	Paul Kantor	Retired
23	Susan K. Kerr	Without Charge
24	J. Mark Lewis	Retired
25	Amin Mansour	Retired
26	David L. McInnis	Retired
27	E. Ian McPhee	Retired, Stated Supply, West Flamborough, Dundas
28	Alan M. McPherson	Retired
29	A. Harry W. McWilliams	Retired
30	Malcolm E. Muth	Retired
31	Willard K. Pottinger	Retired
32	G. Walter Read	Retired
33	Margaret Read (Diaconal)	Retired
34	Ferne Reeve	Retired
35	C. Gordon D. Reid	Retired
36	Hank Ruiter	Without Charge
37	Charmain Sebestyen	Without Charge
38	Catherine Stewart	Without Charge
39	Patricia Strung	Without Charge
40	Solomon U. Umazi	Without Charge
41	Konnie Vissers	Without Charge
42	JoAnne Walter	Retired
43	Lois Whitwell	Retired
44	Philip Wilson	Retired

24 PRESBYTERY OF HAMILTON

Suspended

1 Brian Weatherdon

Box 861, Waterdown, ON L0R 2H0

Ecumenical Shared Ministry

Hamilton, St. Columba (HA240) with Pioneer Memorial United Church

Jarvis, Knox (HA300) with Wesley United, Jarvis

Clerk of Presbytery: Lois Whitwell

187 Kirk Rd, Binbrook, ON L0R 1C0

(905) 579-8255 hampresby@gmail.com

25 PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Dunnville, Knox (NI020) 223 Lock St W Box 84 Dunnville ON N1A 1V3 (905) 774-5970 knoxoff@rogers.com	David J. Whitecross	William Baker
2 Fonthill, Kirk-on-the-Hill (NI181) 1344 Haist St Box 1302 Fonthill ON L0S 1E0 (905) 892-3729 calvinmlewis@live.com	James Yang	Eugene Malik
3 Fort Erie, St. Andrew's-Knox (NI030) 203 Highland Ave Fort Erie ON L2A 2X8 (905) 871-3450 standrewsknox@hotmail.com	Trish Archibald	Gail Morden
4 Niagara Falls, Chippawa (NI040) 8280 Willoughby Dr Niagara Falls ON L2G 6X2 (905) 295-4231 office@chippawapc.ca	Jared M. Miller	Devon Koudijs
5 Niagara Falls, Drummond Hill (NI050) 6136 Lundy's Lane Niagara Falls ON L2G 1T1 (905) 358-9624 drummondhill@gmail.com	Wally Hong	Prince Ramoutor
6 Niagara Falls, Stamford (NI060) 3121 St. Paul Ave Niagara Falls ON L2J 2L8 (905) 356-2750 stamfordpresbyterian@cogeco.net	Anita Van Nest	Barbara Ness
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	Vacant	Lynn Lingard

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 nancymiller785@gmail.com</p>	<p>Vacant</p>	<p>Roger Miller</p>
<p>- Rockway (NI081) c/o 602 Metler Rd RR 3 Fenwick ON L0S 1C0 bbwiley@gmail.com</p>	<p>Vacant</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 A. 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>Vacant</p>	<p>Vacant</p>
<p>14 Smithville (NI011) Box 345 143 St. Catharines St Smithville ON L0R 2A0 (905) 957-2297 Jared@Chippawapc.ca</p>	<p>Vacant</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 standrewspcwelland@gmail.com	Vacant	Deborah Kallender

Appendix to Roll

1 S. Murray Barron	Retired
2 Larry Beverly	Retired
3 Raye A. Brown	Retired
4 Catherine Champion	Without Charge
5 John D. Congram	Retired
6 Benoit Cousineau	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 Ruth Houtby	Retired
13 R.J. Graham Kennedy	Retired
14 Elizabeth Kidnew	Retired
15 Margaret Kirkland	Retired
16 John E. Kurtz	Retired
17 Maria Lallouet	Retired
18 Calvin Lewis	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
25 Colleen L. Smith	Without Charge
26 George A. Tattrie	Retired
27 Tijs Theijsmeijer	Retired
28 Pearl Vasarhelyi	Retired
29 Martin Wehrmann	Retired

25 PRESBYTERY OF NIAGARA

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
<p>1 Brantford, Alexandra (PA010) 410 Colborne St Brantford ON N3S 3N6 (519) 753-1602 info@alexandrapresbyterian.ca</p>	<p>Vacant</p>	<p>Jane Ross</p>
<p>2 Brantford, Central (PA020) 97 Wellington St Brantford ON N3T 2M1 (519) 752-4932 centralpres97@gmail.com</p>	<p>Vacant</p>	<p>Karen Wasacase</p>
<p>3 Brantford, Greenbrier (PA030) 11 Whiteoaks Ave Brantford ON N3R 5N8 (519) 752-4825 4timesoma@live.ca</p>	<p>Vacant</p>	<p>Mary Purdy</p>
<p>4 Embro, Knox (PA070) 115 St. Andrews St Box 159 Embro ON N0J 1J0 (519) 475-4816 matheson@cell-ebrate.com</p>	<p>Vacant</p>	<p>Allan Matheson</p>
<p>5 Harrington, Knox (PA071) 963727 Rd 96 Box 8 RR3 Embro ON N0J 1J0 (519) 475-4011</p>	<p>Carol Hamilton</p>	<p>Sharon Smith</p>
<p>6 Ingersoll, St. Paul's (PA080) 56 Thames St S Ingersoll ON N5C 2S9 (519) 485-3390 stpauls@execulink.com</p>	<p>Allan Brouwer</p>	<p>John Knox</p>
<p>7 Innerkip (PA090) 64 Blandford St Box 99 Innerkip ON N0J 1M0 (519) 469-3904 admin@thriveatipc.com</p>	<p>Vacant</p>	<p>Bob Birtch</p>
<p>8 Mount Pleasant (PA041) 715 Mount Pleasant Rd Mount Pleasant ON N0E 1K0 (519) 484-2133 mppchurch@execulink.com</p>	<p>Dean Adlam</p>	<p>Velma Hughes</p>

26 PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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 stpaulsinsimcoe@gmail.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
14 Woodstock, Knox (PA140) 59 Riddell St Woodstock ON N4S 6M2 (519) 537-2962 office.knox.woodstock@bellnet.ca	Dong-Ha Kim	Nick Hardeman

Other Ministries

- | | |
|-------------------------|--|
| 1 Christopher W. Little | General Presbyter |
| 2 David E. Sherbino | Professor of Spirituality and Pastoral Ministry, Tyndale |
| 3 Heather Vanderstelt | Chaplain, Parkwood Institute |

26 PRESBYTERY OF PARIS

Appendix to Roll

1	Larry Amiro	Retired
2	Joyce DeGier VanderSpek	Without Charge
3	Mark B. Gaskin	Retired
4	Wayne Hancock	Retired, Managing Director, Threefold Ministries
5	John Herman	Retired
6	Catherine Kay	Retired
7	Thomas J. Kay	Retired
8	Glenn Kukkola	Without Charge
9	W. Rod Lewis	Retired
10	W. Ian MacPherson	Retired
11	Mark R. McLennan	Retired
12	Donald S. Moore	Retired
13	Issa A. Saliba	Retired
14	Douglas Scott	Retired
15	Frederick W. Shaffer	Retired
16	Susan P. Shaffer	Retired
17	Ian Shaw	Retired
18	Robert Sinasac	Retired
19	Vernon W. Tozer	Retired
20	Milton D. Tully	Retired
21	William Vanderstelt	Retired
22	Margaret Vanderzweerde (Diaconal)	Retired
23	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>	Amanda MacMillan	James May
<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>	Amanda MacMillan	Tom Jeffery
<p>2 Crinan, Argyle (LO050) c/o Alan Carroll 25861 Carroll Line RR 1 West Lorne ON N0L 2P0 burnsmichaeld@gmail.com</p>	Vacant	Alan Carroll
<p>- Largie, Duff (LO051) c/o Paul McWilliam 12957 Coyne Rd Dutton ON N0L 1J0 (519) 762-2690 paul.mcwilliam@hotmail.com</p>	Vacant	Paul McWilliam
<p>3 Dorchester (LO060) c/o Tom Charlton 53 Tarry Parkway Aylmer ON N5H 3E2 519-268-3399 agbiz51@gmail.com</p>	Jon Van Den Berg	Tom Charlton Linda Charlton
<p>4 Dutton, Knox-St. Andrew's (LO070) 162 Nancy St Dutton ON N0L 1J0 (519) 762-3521 knox.standrewsprespc@gmail.com</p>	Andrew P. Thompson	Ron Lackey
<p>5 Fingal, Knox (LO080) 35596 Fingal Line Fingal ON N0L 1K0 (519) 769-2157 knoxfingal@gmail.com</p>	Vacant	Janice Lockhart

27 PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>6 Glencoe (LO090) 177 Main St Glencoe ON N0L 1M0 (519) 287-2743 revdeb1717@gmail.com</p>	Deborah Dolbear-Van Bilsen	Joan Puspoky
<p>- Wardsville, St. John's (LO091) Box 164 Wardsville ON N0L 2N0 (519) 287-2558 revdeb1717@gmail.com</p>	Deborah Dolbear-Van Bilsen	Sheila Morrison
<p>7 London, Chalmers (LO120) 342 Pond Mills Rd London ON N5Z 3X5 (519) 681-7242 chalmerspresbyterian@bellnet.ca</p>	John R. Bannerman	Tom Hunter
<p>8 London, Elmwood Avenue (LO130) 111 Elmwood Ave E London ON N6C 1J4 (519) 438-3492 contact@elmwoodchurch.ca</p>	Andrew Fullerton	Cathy Cornhill
<p>9 London, New St. James (LO170) 280 Oxford St E London ON N6A 1V4 (519) 434-1127 admin@newstjames.ca</p>	David Clark	Bruce Curtis
<p>10 London, Oakridge (LO180) 970 Oxford St W London ON N6H 1V4 (519) 471-2290</p>	Tim Archibald	Robert Shirley
<p>11 London, St. George's (LO190) 1475 Dundas St London ON N5W 3B8 (519) 455-5760 stgeorge@execulink.com</p>	Keith A. McKee	Bob Bedggood
<p>12 London, St. Lawrence (LO151) 910 Huron St London ON N5Y 4K4 (519) 439-2523 stlawrencemo@gmail.com</p>	Vacant	Alison Williams

27 PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>13 London, Trinity Community (LO200) 590 Gainsborough Rd London ON N6G 4S1 (519) 657-4214 gsmcmurray@outlook.com</p>	Vacant	Sheila McMurray
<p>14 London, Westmount (LO210) 521 Village Green Ave London ON N6K 1G3 (519) 472-3443 office.westmountpc@gmail.com</p>	Vacant	Jill Barker
<p>15 Mosa, Burns (LO022) 24493 Dundonald Rd RR 2 Box 1443 Glencoe ON N0L 1M0 (519) 546-2380 ramvcicar@hotmail.com</p>	Michael Burns	Ruth Ann McVicar
<p>16 St. Thomas, Knox (LO240) 55 Hincks St St. Thomas ON N5R 3N9 (519) 631-2414 office@knoxstthomas.ca</p>	Mavis Currie	Vacant
<p>17 North Yarmouth, St. James (LO031) 44936 Ferguson Line St. Thomas ON N5P 3T3 (226) 378-5692 stjamespcc@hotmail.ca</p>	Gordon Brown	Sharon Buchanan
<p>18 Port Stanley, St. John's (LO081) 238 Colborne St Port Stanley ON N5L 1B9 (519) 782-3902</p>	Tom Jeffery (Lay Missionary)	Richard Foster
<p>19 South Nissouri (LO061) 1009 Apache Rd London ON N5V 2V7 (519) 461-0906</p>	Vacant	Vacant
<p>20 Strathroy, Caradoc (LO111) 8503 Scotchmere Dr RR 1 Strathroy ON N7G 3H3 (519) 245-0171 rev.kocis@caradocpresbyterian.ca</p>	Michelle A. Butterfield-Kocis	Peter Gregory Peter Grivich

27 PRESBYTERY OF LONDON

Other Ministries

- | | | |
|---|--------------------|---|
| 1 | James M. Patterson | General Presbyter: Crinan, Argyle; Duff, Largie; Knox, Fingal; South Nissouri, London |
|---|--------------------|---|

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 | Herbert Hilder | Retired |
| 12 | Elizabeth M. Johnston (Diaconal) | Without Charge |
| 13 | Wendy Lampman | Retired |
| 14 | Scott McAllister | Without Charge |
| 15 | J. Daniel McInnis | Without Charge |
| 16 | Jan E. McIntyre | Retired |
| 17 | Katharine Michie | Retired |
| 18 | Julia Morden | Without Charge |
| 19 | Brian Nichol | Without Charge |
| 20 | Lynn Nichol | Without Charge |
| 21 | John Hyunjoon Park | Without Charge |
| 22 | G. James Perrie | Retired |
| 23 | Joyce Pollock (Diaconal) | Without Charge |
| 24 | Tim Raeburn-Gibson | Without Charge |
| 25 | James Redpath | Retired |
| 26 | Andrew D. Reid | Retired |
| 27 | Douglas Robinson | Retired |
| 28 | Linda N. Robinson | Retired |
| 29 | Robert R. Robinson | Retired |
| 30 | K. Patricia Shaver | Retired |
| 31 | Michael Stol | Retired |
| 32 | Jane E. Swatridge | Without Charge |
| 33 | Sarah M. Thompson | Without Charge |
| 34 | 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
<p>1 Amherstburg, St. Andrew's (EK010) 129 Simcoe St Amherstburg ON N9V 1L8 (519) 736-4972 revtim.sta@gmail.com</p>	<p>Timothy J. Reddish</p>	<p>Kathleen Knott</p>
<p>2 Chatham, First (EK030) 60 Fifth St Chatham ON N7M 4V7 (519) 352-2313 office@firstchatham.org</p>	<p>Michael Maroney</p>	<p>Kevin Capeling</p>
<p>3 Dover, New St. Andrew's (EK041) 8314 St. Andrews Line Chatham ON N7M 5J8 (519) 354-7970 carole.sparks3@gmail.com</p>	<p>Vacant</p>	<p>Sandra Smith</p>
<p>4 Dresden, St. Andrew's (EK050) St. George St N Box 93 Dresden ON N0P 1M0 (519) 683-2442 standrewspcdresden@gmail.com</p>	<p>Andrew Cornell</p>	<p>Mark Labadie</p>
<p>5 Lakeshore St. Andrew's (EK080) 235 Amy Croft Dr Tecumseh ON N9K 1C8 (519) 979-8082 sfraser@lsachurch.net</p>	<p>Vacant</p>	<p>Sylvia Verhulst</p>
<p>6 Ridgetown, Mount Zion (EK090) Box 1148 Ridgetown ON N0P 2C0 (519) 674-3487 mtzionridgetown@gmail.com</p>	<p>Vacant</p>	<p>Phyllis May</p>
<p>7 Valetta (EK110) c/o 3905 Middle Line Tilbury ON N0P 2L0 rgivison@gmail.com</p>	<p>Vacant</p>	<p>Robert Ivison</p>
<p>8 Wallaceburg, Knox (EK120) 251 Duncan St Wallaceburg ON N8A 5G5 (519) 627-4367 knox251@hotmail.com</p>	<p>Vacant</p>	<p>Mary Pat Elliott</p>

28 PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Windsor, Paulin Memorial (EK150) 3200 Woodland Ave Windsor ON N9E 1Z5 (519) 972-3627 office@paulinmemorial.ca	Lisa Aide	Anne McLachlan
10 Windsor, University Community (EK210) 2320 Wyandotte St W Windsor ON N9B 1K4 (519) 253-8741 info@universitycommunitychurch.com	Shalini Rajack-Sankarlal	Alison Brown

Equalizing Minister (Interim Moderator)

- | | |
|----------------------|---------------------------|
| 1 Shirley F. Murdock | Retired, Valetta, Tilbury |
| 2 Lillian Wilton | Retired, Knox, Leamington |

Appendix to Roll

- | | |
|----------------------|----------------|
| 1 Douglas M. Cameron | Retired |
| 2 Charles N. Congram | Retired |
| 3 Olwyn Coughlin | Retired |
| 4 H. Lane Douglas | Retired |
| 5 Mary Templer | Retired |
| 6 Mervyn E. Tubb | Retired |
| 7 Leslie Walker | Without Charge |

Clerk of Presbytery: Shirley F. Murdock 12029 St. Thomas Cres, Tecumseh, ON N8N 3V6
 519-956-9902 ekclerk2021@gmail.com

29 PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>1 Alvinston, Guthrie (LW010) Box 314 Alvinston ON N0N 1A0 (519) 898-2862 guthriepresbyterian@gmail.com</p>	<p>Jo-Anne Symington</p>	<p>Ruth McCallum</p>
<p>- Napier, St. Andrew's (LW012) c/o Patrick Sanders 1068 Winter Dr Alvinston ON N0N 1A0 (519) 318-8426 patrick@commonwealthfinancial.ca</p>	<p>Jo-Anne Symington</p>	<p>Patrick Sanders</p>
<p>2 Beechwood, St. Andrew's (LW020) c/o Brian Luscombe 9906 Petty St. Box 209 Alisa Craig ON N0M 1A0 (519) 232-4288 luscobrian@execulink.com</p>	<p>Vacant</p>	<p>Brian Luscombe</p>
<p>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</p>	<p>Vacant</p>	<p>Dunbar Cox</p>
<p>4 Corunna, St. Andrew's (LW030) 437 Colborne St Corunna ON N0N 1G0 (519) 862-3641 sapcorunna@bellnet.ca</p>	<p>Vacant</p>	<p>Gloria Hands</p>
<p>5 Forest, St. James (LW040) 19 Main St N Forest ON N0N 1J0 (519) 786-4522 macodrumrevjoanne1@gmail.com</p>	<p>Vacant</p>	<p>Carol Collins</p>
<p>6 Moore, Knox (LW031) c/o Wanda Robinson 1109 Rokeby Line Mooretown ON N0N 1M0 519-381-3689 grhomeimp@gmail.com</p>	<p>A. Ian Marnoch</p>	<p>Wanda Robinson</p>

29 PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- 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	Robert Newman
8 Point Edward (LW060) 306 Michigan Ave Point Edward ON N7V 1E9 (519) 344-2536	Dick Eric van Dorsten	Carolyn Leaver Luciani
9 Sarnia, Emmanuel (LW140) 120 S Russell St Sarnia ON N7T 3L1 519-344-6422 emmanuelssarnia@gmail.com	Allan P. Farris	Trevor Jamieson
10 Sarnia, St. Andrew's (LW090) 261 N Christina St Sarnia ON N7T 5V4 (519) 332-2662 sapc.sarnia@bellnet.ca	Emily Webb	Mary Strong
11 Sarnia, St. Giles (LW100) 770 Lakeshore Rd Sarnia ON N7V 2T5 (519) 542-2253 stgilespresbyterian@cogeco.net	Rebecca Roushorne-Lau	Graham Royal
12 Strathroy, St. Andrew's (LW110) 152 Albert St Strathroy ON N7G 1V5 (519) 245-2292 standystrath@bellnet.ca	Vacant	Sharon Cattrysse
13 Theford, Knox (LW120) Box 56 Theford ON N0M 2N0 (519) 296-4910 dianr@execulink.com	H. Christine O'Reilly	Dianne Rice
14 Watford, St. Andrew's (LW122) Box 789 Watford ON N0M 2S0 (519) 876-2310	Vacant	Lyle Bryce

29 PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Equalizing Minister (Interim Moderator)

- 1 John W. Cruickshank Retired, St Andrews, Watford
- 2 Harvey W. Osborne Retired, St. Andrew's, Beechwood
- 3 Barry Van Dusen Retired, Paterson Memorial, Sarnia

Appendix to Roll

- 1 George R. Bell Retired
- 2 Margaret Bell Retired
- 3 Jeanette G. Fleischer-Catto Retired
- 4 Joanne R. MacOdrum Retired
- 5 Douglas W. Miles Retired
- 6 Thomas A. Rodger Retired
- 7 Daniel Roushorne Retired
- 8 Pieter Van Harten Retired
- 9 Robert H. Wilson 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
<p>1 Atwood (HP010) 140 Monument St Box 179 Atwood ON N0G 1B0 (519) 356-2551 atwoodpc@gmail.com</p>	Ernie Naylor	Rhonda Love
<p>2 Avonton (HP020) 3401 Perth Rd 130 RR 2 St. Pauls ON N0K 1V0 (519) 393-6395 calkin@quadro.net</p>	Catherine Calkin	Douglas Smith
<p>3 Bayfield, Knox (HP030) 2 Main St N Box 565 Bayfield ON N0M 1G0 (519) 565-2913 revlisa.knoxbayfield@icloud.com</p>	Lisa Dolson	Brenda McLean
<p>4 Brussels, Melville (HP040) Box 239 Brussels ON N0G 1H0 (519) 887-6687 melville.presbyterian@gmail.com</p>	Vacant	Clifford Coultes
<p>- Molesworth, St. Andrew's (HP110) 7090 Perth Line 86 Listowel ON N4W 3G6 (519) 291-3117 mary.t.robinson@hotmail.ca</p>	Vacant	Mary Robinson
<p>5 Cranbrook, ON, Knox (HP121) c/o Eleanor Stevenson 83869 McNabb Line RR 2 Brussels ON N0G 1H0 (519) 887-6777</p>	Vacant	G. Morrison
<p>6 Cromarty (HP061) 7017 Line 21 RR 2 Staffa ON N0K 1Y0 (519) 345-2530 dwight.e.nelson@gmail.com</p>	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	Irene Nicholson
7 Goderich, Knox (HP070) 9 Victoria St N Goderich ON N7A 2R4 (519) 524-7512 knoxgoderich@hurontel.on.ca	Amanda Bisson	Larry White
8 Listowel, Knox (HP080) 220 Livingstone Ave N Listowel ON N4W 1P9 (519) 291-4690 knoxpres@wightman.ca	James Clark	Paul Stewart
9 Milverton, Burns (HP090) 66 Main St N Box 655 Milverton ON N0K 1M0 (519) 595-8953 burnspresbyterianmilverton@gmail.com	Donald P. J. McCallum (Interim Minister)	Denise Smith
- Monkton, Knox (HP120) 34 Maddison St E Monkton ON N0K 1P0 (519) 347-2130 knoxmonkton@cyg.net	Donald P. J. McCallum (Interim Minister)	Janice Stalke
10 Mitchell, Knox (HP100) Box 235 Mitchell ON N0K 1N0 (519) 348-9080 knoxmit@quadro.net	Marc Fraser	Don Wickenheiser
11 North Easthope, Knox (HP151) c/o Arthur Horne 4847 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	Caroline Mills
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 knoxs@wightman.ca	Vacant	Nancy Rothwell
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 Joseph Gray | Retired |
| 4 Terry Hastings | Retired |
| 5 Dorothy Knight (Diaconal) | Without Charge |
| 6 Janice MacInnes | Retired |
| 7 Linda Moffatt | Retired |
| 8 Susan Moore | Retired |
| 9 Edwin G. Nelson | Retired |
| 10 Linda Pasmore | Without Charge |
| 11 Marlene Peck | Retired |
| 12 James K. Stewart | Retired |
| 13 David Thompson | Retired |
| 14 Nicholas Vandermey | Retired |

Clerk of Presbytery: Catherine 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 S. 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 S. Benson</p>	<p>Don McAllister</p>
<p>- Dornoch, Latona (BM031) Box 96 Williamsford ON N0H 2V0 (519) 794-3947 revrbenson@gmail.com</p>	<p>Randall S. 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 S. Benson</p>	<p>Linda Doll</p>
<p>2 Dromore, Amos (BM050) General Delivery Holstein ON N0G 2A0 (519) 334-9801 bcalder053@gmail.com</p>	<p>Vacant</p>	<p>Larry Eccles</p>
<p>- Holstein, Knox (BM051) General Delivery Holstein ON N0G 2A0 (519) 323-1466 bcalder053@gmail.com</p>	<p>Vacant</p>	<p>Brenda Calder</p>
<p>- Normanby, Knox (BM052) General Delivery Holstein ON N0G 2A0 519-334-3952</p>	<p>Vacant</p>	<p>Joan Milne</p>

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>3 Durham (BM070) 205 Lambton St E Box 256 Durham ON N0G 1R0 (519) 369-3349 secretary@durhampresbyterian.com</p>	<p>Vacant</p>	<p>Donna Clark</p>
<p>4 Hanover, St. Andrew's (BM080) Box 20004 Midtown Postal Outlet Hanover ON N4N 3T1 (519) 364-1622 standrews@wightman.ca</p>	<p>Vacant</p>	<p>Diana Simpson</p>
<p>5 Kincardine, Knox (BM090) 345 Durham St Kincardine ON N2Z 1Y6 (519) 396-2311 knoxkincardine@gmail.com</p>	<p>Dan L. West</p>	<p>Wade Gibson</p>
<p>6 Lucknow (BM100) 578 Havelock St Box 219 Lucknow ON N0G 2H0 (519) 528-3730 psakasov@hotmail.com</p>	<p>Paul Sakasov</p>	<p>Mae Raynard</p>
<p>- South Kinloss (BM101) c/o Mr. Walter Dickie 390 Wolfe St Lucknow ON N0G 2H0 519-528-2490 psakasov@hotmail.com</p>	<p>Paul Sakasov</p>	<p>Walter Dickie</p>
<p>7 Markdale, Cooke's (BM110) 14 George St Box 248 Markdale ON N0C 1H0 (519) 986-2712 cookes@bmts.com</p>	<p>James J. Wyllie (Stated Supply)</p>	<p>Florence Hellyer</p>
<p>- Feversham, Burns (BM111) Box 248 Markdale ON N0C 1H0 519-986-2712 cookes@bmts.com</p>	<p>Vacant</p>	<p>Burt Hale</p>

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>8 Meaford, Knox (BM120) 197797 Grey Rd 7 RR 4 Meaford ON N4L 1W7 (519) 538-5095 knoxmeaford@bmts.com</p>	<p>Anne-Marie Jones</p>	<p>Jennifer Pearson</p>
<p>9 Owen Sound, St. Andrew's (BM130) 865 2nd Ave W Owen Sound ON N4K 4M6 (519) 376-7886 general@standrewsowensound.org</p>	<p>Ed P. Hoekstra</p>	<p>Bryan Barbour Laurie James</p>
<p>10 Paisley, Westminster (BM140) 260 Queen St S Box 359 Paisley ON N0G 2N0</p>	<p>Vacant</p>	<p>Jack Cumming</p>
<p>11 Port Elgin, Tolmie Memorial (BM150) 699 Goderich St Box 1239 Port Elgin ON N0H 2C0 (519) 389-4818 tolmie@bmts.com</p>	<p>Vacant</p>	<p>Lesley Weiler</p>
<p>- Burgoyne, Knox (BM151) Box 972 Port Elgin ON N0H 2C0 (519) 389-3644 tolmie@bmts.com</p>	<p>Vacant</p>	<p>Willa Faust</p>
<p>12 Priceville, St. Andrew's (BM071) General Delivery Priceville ON N0C 1K0</p>	<p>Vacant</p>	<p>Winnifred Smith</p>
<p>13 Stokes Bay, Knox (BM240) General Delivery Stokes Bay ON N0H 2M0 (519) 592-5654 kenkelly@amtelecom.net</p>	<p>Vacant</p>	<p>Bonnie Kelly</p>
<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>

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Tara, Cornerstone (BM260) Box 151 Tara ON N0H 2N0 jan@arranvale.com	Vacant	Jan Middelkoop
16 Teeswater, Knox (BM180) Box 399 Teeswater ON N0G 2S0 (519) 392-8443 knoxteeswater@gmail.com	Vacant	Wanda Inglis
- Kinlough (BM181) c/o Mr. Don Reid RR 3, 317 Townline Ripley ON N0G 2R0 (519) 599-6645	Vacant	Don Reid
17 Thornbury, St. Paul's (BM121) Box 1056 20 Russell St E Thornbury ON N0H 2P0 (519) 599-6645 stpaulsthornbury@gmail.com	Vacant	Judy Heffer
18 Tiverton, Knox (BM190) 75 Main St Tiverton ON N0G 2T0 (519) 368-7235 knoxtiverton@bmts.com	Richard B. Warne	Heather Catto
19 Walkerton, Knox (BM200) 208 Cayley St Box 1632 Walkerton ON N0G 2V0 (519) 881-1431	Vacant	Deb Rae
20 Wiarion, St. Paul's (BM220) 553 Gould St Box 118 Wiarion ON N0H 2T0 (519) 534-2711 info@stpaulswiarion.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	Carel Grundlingh	Hugh Clugston

31 PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Belmore, Knox (BM021) 42637 Huron-Bruce Rd RR 1 Wroxeter ON N0G 2X0 (519) 367-2682	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. Green	Retired, Director, Huron Feathers, Sauble Beach
5 Kathy Fraser	Retired
6 Louise Gamble (Diaconal)	Retired
7 Janice Hazlett	Retired
8 Shirley Jeffery	Retired
9 Eun Ho (Owen) Kim	Without Charge
10 Mary Margaret (Peggy) Kinsman	Retired
11 Peggy Kipfer	Retired
12 J. David Leggatt	Retired
13 Douglas E. Lennox	Retired
14 Ruth MacLean	Without Charge
15 Alex M. McCombie	Retired
16 Ronald D. Mulchey	Retired
17 Dave R. Nicholson	Retired
18 J. Allan Paisley	Retired
19 Robert O. Rahn	Retired
20 Susan Samuel	Retired
21 Terrance G. Samuel	Retired
22 Larry Skinner	Retired
23 Jay Song	Without Charge
24 Nan St. Louis	Retired

Diaconal Ministries - Other

1 Kim Calvert	Address unknown
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Missionaries - Retired

1 Eleanor L. Crabtree	335 - 1389 16th Ave. East, Owen Sound, ON N4K 0A9
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Clerk of Presbytery: John Gilbert
205-101 2nd Ave SE, PO 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	Markus Arseneault	Kathleen Delaney
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. Yanishewski	Joyce Yanishewski

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 Bert Vancook | Retired |

Ecumenical Shared Ministry

Geraldton, St. Andrew's (SU010) with St. James Anglican, Greenstone

Clerk of Presbytery: Robert Matchett 413 Laurel Ct, Thunder Bay, ON P7E 7L3
807-627-4351 rfmitchett@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>	Vacant	Lisa Baker
<p>2 Lockport Community (WI090) 6989 Henderson Hwy. Lockport MB R1B 1A1 (204) 757-2720 hmfast@highspeedcrow.ca</p>	Vacant	Mac Fidler-Fast
<p>3 Pinawa Christian Fellowship (WI080) Box 582 Pinawa MB R0E 1L0 (204) 753-8439 pcf@pinawa.church</p>	Vacant	Vacant
<p>4 Selkirk, Knox (WI100) 341 Eveline St at McLean Ave Selkirk MB R1A 1N1 (204) 482-6425 knoxpres@mymts.net</p>	Vacant	Don Gowryluk
<p>5 Thompson, St. Andrew's (WI110) Box 1102 Thompson MB R8N 1N9 (204) 677-4151</p>	Vacant	Claudene Storm
<p>6 Winnipeg, Calvin (WI010) 95 Keewatin St Winnipeg MB R3E 3C7 (204) 775-3543 calvinpresweb@gmail.com</p>	Vacant	Margaret Vader
<p>7 Winnipeg, Filipino (WI270) c/o 95 Keewatin St. Winnipeg MB R3E 3C7 joeyrugay36@yahoo.com</p>	Vacant	Joey Rugay
<p>8 Winnipeg, First (WI020) 61 Picardy Pl Winnipeg MB R3G 0X6 (204) 775-0414 info@firstpresbyterianwinnipeg.com</p>	Barbara A. Pilozow (Interim Minister)	Elizabeth Trevenen
<p>9 Winnipeg, Kildonan (WI061) 2373 Main St Winnipeg MB R2V 4T6 (204) 339-3502 office@kildonancommunitychurch.com</p>	Vacant	Darlene Overby

33 PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Winnipeg, Lighthouse Evangelical Arabic (WI310) 602 Pasadena Ave Winnipeg MB R3T 2S9 moheb.nasr@kdec.net	Moheb Nasr (Lay Missionary)	Nashaat Abdelmalak
11 Winnipeg, Place of Hope (WI300) 251 Bannerman Ave Winnipeg MB R2W 0T8 204-298-9890 revmullin1@gmail.com	Margaret Mullin	Susan Currie
12 Winnipeg, Prairie (WI290) 10 Cadiz Bay Winnipeg MB R3R 2M7 (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	Jinsil Park	Ted Szykowski
15 Winnipeg, Winnipeg Somang (WI280) 2405 McGillivray Blvd Winnipeg MB R3Y 1G6 (204) 995-2249 leesaahoon@gmail.com	Saahoon Lee	Soung Kon Han

Other Ministries

- | | |
|------------------------|--------------------------------------|
| 1 Robert Dean | Professor, Providence College |
| 2 Katelyn S. MacIntosh | Chaplain, Canadian Forces Chaplaincy |

Appendix to Roll

- | | |
|-------------------------|----------------|
| 1 Anthon Bouw | Retired |
| 2 Jean Bryden | Retired |
| 3 Roy D. Currie | Retired |
| 4 Ron Fischer | Retired |
| 5 Ralph Fluit | Retired |
| 6 Brenda J. Fraser | Retired |
| 7 Edward (Ted) C. Hicks | Retired |
| 8 Richard Kunzelman | Without Charge |

33 PRESBYTERY OF WINNIPEG

9	Roderick B. Lamb	Retired
10	Kevin V. MacDonald	Without Charge
11	Bruce A. Miles	Retired
12	Robert J. Murray	Retired
13	Florence Palmer	Retired
14	Joye Platford	Without Charge
15	Ying Wang	Without Charge
16	Warren Whittaker (Diaconal)	Retired

Ecumenical Shared Ministry

Pinawa Christian Fellowship (WI080) with several other denominations

Clerk of Presbytery: Barbara A. Pilozow 308 Scotia St, Winnipeg, MB R2V 1W4
204-586-6932 clerk.wpg@gmail.com

34 PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bellafield, Knox (BN091) c/o J. Morrison Box 91 Dunrea MB R0K 0S0 204-776-2054 james5@goinet.ca	Vacant	Chris Morrison
2 Brandon, First (BN010) 339 12th St Brandon MB R7A 4M3 (204) 727-5874 fpc@mymts.net	Laura V. Hargrove	Karen Carlson
3 Brandon, St. Andrew's (BN020) 361 Russell St Brandon MB R7A 5H6 (204) 727-4414 st.andrew@mymts.net	R. Glenn Ball	Connie Brown
4 Carberry, Knox-Zion (BN040) Box 429 Carberry MB R0K 0H0 (204) 834-2391 maryella16proven@gmail.com	Vacant	Mary-Ella Proven
5 Melita (BN081) Box 959 Melita MB R0M 1L0 (204) 522-3128 melitapresbyterian@gmail.com	Vacant	Vacant
6 Neepawa, Knox (BN100) Box 445 Neepawa MB R0J 1H0 (204) 476-5522 bfraser2@mymts.net	Vacant	Bill Fraser
7 Ninga (BN093) Box 1055 Boissevain MB R0K 0E0 (204) 528-3378 rcpugh84@gmail.com	Vacant	Richard Pugh
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

34 PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Winnipegosis, Knox (BN051) PO Box 111 Winnipegosis MB R0L 2G0 (204) 656-4804 liclarki952@hotmail.com	Vacant	Linda Clarkson

Other Ministries

- | | |
|-----------------------|--------------------------------------|
| 1 Euikyun David Chang | Chaplain, Canadian Forces Chaplaincy |
|-----------------------|--------------------------------------|

Appendix to Roll

- | | |
|------------------------|----------------|
| 1 Barbara Alston | Retired |
| 2 Gladys Anderson | Retired |
| 3 Henry L. Hildebrandt | Retired |
| 4 David S. Wilson | Retired |
| 5 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	Amanda Currie
4 Moosomin, St. Andrew's (AS050) 716 Main St Box 814 Moosomin SK S0G 3N0 (306) 435-2155 jblem@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
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

35 PRESBYTERY OF ASSINIBOIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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 b.vennard@myaccess.ca	Seon Ok (Sunny) Lee	Barbara Vennard

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 |

Clerk of Presbytery: Devon L. Pattemore 226-4002 Sandhill Cres, Regina, SK S4V 3J1
306-551-6810 devonpattemore@gmail.com

36 PRESBYTERY OF NORTHERN SASKATCHEWAN**Appendix to Roll**

1	Beverly Cushman	Without Charge
2	Donna Hagen	Without Charge
3	Sui-Man Lee	Without Charge
4	James A. McKay	Retired
5	Bernice Shih (Diaconal)	Retired
6	Michael Tai	Retired
7	Adriana Van Duyvendyk (Diaconal)	Without Charge
8	Beth Anne Yando (Diaconal)	Without Charge

Diaconal Ministries - Other

1	Luella Moore	253 - 915 Saskatchewan Cres. West, Saskatoon, SK S7M 0P
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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	Vacant	Gerald Rigler

Equalizing Minister (Interim Moderator)

- | | |
|---------------------|--|
| 1 George S. Malcolm | Retired, Chetwynd Shared Ministry; St. James, Dawson Creek; Strang, Dixonville; Fort St. John, Fort St. John |
|---------------------|--|

Appendix to Roll

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|---------------------|----------------|
| 1 Fraser J. Stinson | Without Charge |
|---------------------|----------------|

Ecumenical Shared Ministry

Chetwynd Shared Ministry (PR020) (Anglican, Evangelical Lutheran, Presbyterian, United)

Clerk of Presbytery: George S. Malcolm 10015-88 Ave, Grande Prairie, AB T8V 0C5
780-539-3396 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	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	Zsolt Szekely
4 Edmonton, Dayspring (ED030) 11445 40 Ave Edmonton AB T6J 0R4 (780) 435-3111 admin@dayspringchurch.ca	Bradley R. Childs	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
9 Fort McMurray, Faith (ED100) 255 Cornwall Dr Fort McMurray AB T9K 1G7 (780) 743-5754 faithfortmac@gmail.com	Vacant	Brenda Brewer

38 PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Vermilion, Ganton (ED140) c/o Carol 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 Forces Chaplaincy |

Appendix to Roll

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|--|----------------|
| 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 |
| 9 Keith Humphrey | Retired |
| 10 Marion (Mickey) Johnston (Diaconal) | Retired |
| 11 William Khalil | Without Charge |
| 12 M.E. (Betty) Marsh | Retired |
| 13 Peter D. McKague | Retired |
| 14 Elias Mendes-Gomes | Without Charge |
| 15 Annabelle Wallace | Retired |
| 16 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
1 Eckville, St. Paul's (CA010) Box 248 Eckville AB T0M 0X0 (403) 746-3131 revsandy_8@persona.ca	Sandra Franklin-Law	James Merriman
2 Innisfail, St. Andrew's (CA020) 4716 50th Ave Innisfail AB T4G 1N1 (403) 227-3604	Charles McNeil	Virginia Morison
3 Olds, St. Andrew's (CA030) 5038 49th St Olds AB T4H 1H3 (403) 556-8894 stapcoldsab@gmail.com	Vacant	Deb Rockwell
4 Orkney (CA081) c/o Sheri Mueller Box 1167 Three Hills AB T0M 2A0 (403) 823-3177	Vacant	Fay Ferguson
5 Red Deer, Knox (CA040) 4718 Ross St Red Deer AB T4N 1X2 (403) 346-4560 knoxpresbyterianchurchreddeer@gmail.com	Charles McNeil	Donna Richard
6 Red Deer, West Park (CA050) 3628 57th Ave Red Deer AB T4N 4R5 (403) 346-6036	Charles McNeil	Ralph Richards
7 Red Deer, Willow Valley (CA090) 26016 Hwy 595 Red Deer County AB T4E 0T8 (403) 886-4864 rolynhills@gmail.com	Vacant	Lynda Purdie
8 Rocky Mtn. House, Memorial (CA060) Box 1027 Rocky Mountain House AB T4T 1A7 (403) 845-3422 memorialrmh@shaw.ca	Vacant	William Lundie
9 Sylvan Lake, Memorial (CA070) 5020 48th St Sylvan Lake AB T4S 1C6 (403) 887-5702 memorial_office@shaw.ca	Steven Webb	Anna Olive

39 PRESBYTERY OF CENTRAL ALBERTA

Appendix to Roll

1	Bert de Bruijn	Retired
2	Charles McNeil	Retired
3	John C. Rhoad	Retired
4	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
<p>1 Banff, St. Paul's (CM010) Box 1264 Banff AB T1L 1B3 (403) 762-3279 stpaulsbanff@telus.net</p>	<p>Clayton Kuhn</p>	<p>Sue White</p>
<p>2 Bassano, Knox (CM020) Box 566 Bassano AB T0J 0B0 (403) 641-4090 knox@eidnet.org</p>	<p>Peter (Seok Ho) Baek</p>	<p>Brenda Kasper</p>
<p>- Gem (CM021) Box 566 Bassano AB T0J 0B0 (403) 641-4090</p>	<p>Peter (Seok Ho) Baek</p>	<p>Teddy Pickett</p>
<p>3 Calgary, Calvin Hungarian (CM030) 101 14 Ave SW Calgary, AB, T2R 0L8 Calgary AB T2R 0L8 (403) 262-4122 info@kmre.ca</p>	<p>Bertalan B. Bocskorás</p>	<p>Patricia Kover</p>
<p>4 Calgary, Centennial (CM040) 103 Pinetown Pl NE Calgary AB T1Y 5J1 (403) 285-7144 centennialminister@gmail.com</p>	<p>Jin Woo Kim</p>	<p>Doug Bonar</p>
<p>5 Calgary, Grace (CM060) 1009 15 Ave SW Calgary AB T2R 0S5 (403) 244-5861 office@gracecalgary.org</p>	<p>Maren L. McLean Persaud Jacob Van Pernis</p>	<p>Joanne Kellough</p>
<p>6 Calgary, Knox (CM070) 3704 37 St SW Calgary AB T3E 3C3 (403) 242-1808 knox@knoxcalgary.ca</p>	<p>Mark Tremblay</p>	<p>Mary Wescott</p>
<p>7 Calgary, St. Andrew's (CM080) 703 Heritage Dr SW Calgary AB T2V 2W4 (403) 255-0001 office@standrewscalgary.ca</p>	<p>Vacant</p>	<p>Debby Dorcas</p>

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@wpcchurch.net	Vacant	Heather Bryant
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 |
| 4 Nancy L. Cocks | Retired |
| 5 Peter Coutts | Retired |
| 6 Robert W. Cruickshank | Retired |
| 7 Dewald Delpont | Without Charge |
| 8 Sabino Diok | Without Charge |

40 PRESBYTERY OF CALGARY-MACLEOD

9	Rod A. Ferguson	Retired
10	Karoly Godollei	Without Charge
11	Ian A. Gray	Retired
12	Hugh N. Jack	Retired
13	Clayton Kuhn	Retired
14	Barry Luxon	Retired
15	Douglas W. Maxwell	Retired
16	Che Napoleon	Without Charge
17	Christian Persaud	Without Charge
18	Joseph E. Riddell	Retired
19	Pat Riddell (Diaconal)	Retired
20	Lloyd (Ted) E. Siverns	Retired
21	Fiona Swanson	Without Charge
22	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	Stephan van Greunen	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

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|---------------------|---------|
| 1 D. Ron Foubister | Retired |
| 2 Douglas Johns | Retired |
| 3 Donald K. Lindsay | Retired |

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 mark@cariboohousechurches.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	Mark Carter
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 cubbybear4@live.com	Vacant	Chris Knight
5 Penticton, St. Andrew's (KA050) 157 Wade Ave W Penticton BC V2A 1T7 (250) 492-8304 doorwarden.godshouse@gmail.com	Colin J. Cross	Ken McKenzie Robert Pushak
6 Prince George, St. Giles (KA060) PO Box 12068 RPO Parkwood Prince George BC V2L 0A8 (250) 564-6494 office@stgilespresbyterian.com	Curtis Wilson Elaine Wilson	Faith Furlong
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

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	Joyce Tiessen
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 pamwong76@yahoo.ca	Brian J. Fraser (Stated Supply)	Pamela Wong
4 Burnaby, Burnaby Taiwanese (WE320) 1600 Delta Ave Burnaby BC V5B 3G2 604-282-3693 btpc.canada@gmail.com	Vacant	Shadem Chang
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	Marjorie Cross
7 Coquitlam (WE240) 948 Como Lake Ave Coquitlam BC V3J 7P9 (604) 939-6136 office@hispc.org	Bernard Skelding	Joe Mick
8 Langley (WE250) 20867 44th Ave Langley BC V3A 5A9 (604) 530-3454 office@langleypresbyterian.ca	Vacant	Marianne Lazaro

43 PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Maple Ridge, Haney (WE060) 11858 216th St Maple Ridge BC V2X 5H8 (604) 467-1715 haney.pc@telus.net	Janet (Paddy) Eastwood	Gordon Shields
10 Mission, St. Paul's (WE260) 8469 Cedar St Mission BC V4S 1A1 (604) 826-8481 stpauls8469@gmail.com	Vacant	Christina Bucholz
11 New Westminster, First (WE070) 335 7th St New Westminster BC V3M 3K9 (604) 522-2801 firstchurch@shawbiz.ca	Vacant	Claudine Rebosura
12 New Westminster, Knox (WE080) 403 Columbia St E New Westminster BC V3L 3X2 (604) 524-6712 knoxnw@telus.net	Vacant	Melanie Adams
13 New Westminster, St. Aidan's (WE090) 1320 Seventh Ave New Westminster BC V3M 2K1 (604) 526-4914 staidans@shawbiz.ca	Laurie McKay	Eileen Sparrow
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	Martin Baxter	Nicole Pringle
15 Richmond (WE110) 7111 No. 2 Rd Richmond BC V7C 3L7 (604) 277-5410 richpres@telus.net	Vacant	Graeme Stager
16 Surrey, City Centre (WE120) 13062 104 Ave Surrey BC V3T 1T7 604-581-4833 connect@citycentrechurch.org	Gabriel J. Snyman	Robert Astop

43 PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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) c/o 8328 Tugboat Pl Vancouver BC V6P 6P9 (604) 324-4921 vancpc@vancpc.ca	Morgan Wong	Adrian Wong
20 Vancouver, Fairview (WE160) 2725 Fir St Vancouver BC V6J 3C2 (604) 736-0510 office@fairviewchurch.ca	Vacant	Kit Schindell
21 Vancouver, First Hungarian (WE130) 2791 27th Ave E Vancouver BC V5R 1N4 (604) 437-3442 szigetim@telus.net	Miklos Szigeti	Vacant
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

43 PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
25 Vancouver, West Point Grey (WE210) 4397 12th Ave W Vancouver BC V6R 2P9 (604) 224-7744 kmpatrick@shaw.ca	Andrea Perrett (Lay Missionary)	Kelly Patrick
26 West Vancouver (WE220) 2893 Marine Dr West Vancouver BC V7V 1M1 (604) 926-1812 westvanpc@gmail.com	Vacant	Kaireen Morgan
27 White Rock, St. John's (WE230) 1480 George St White Rock BC V4B 4A3 (604) 536-9322 office@saint-johns.ca	Willem van der Westhuizen	Keith Leishman

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 Rebecca Simpson	Director of Denominational Formation, St. Andrew's Hall
5 Richard R. Topping	President, Vancouver School of Theology
6 Dale S. Woods	Presbyter for Mission and Vision

Appendix to Roll

1 Allen J. Aicken	Retired
2 John F. Allan	Retired
3 Sang Min Lydia Bae	Without Charge
4 Harry F. Bailey	Retired
5 Gerard Booy	Without Charge
6 Heinrich Botha	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 Young Tae Choi	Without Charge
14 Roberta Clare	Retired
15 Sylvia Cleland	Retired
16 Thomas J. Cooper	Without Charge
17 Calvin Crichton	Stated Supply, St. Columba, Vancouver
18 Philip D. Crowell	Chaplain, Childrens' Hospital, Vancouver
19 G. Davis	Retired
20 Derrick J. Dick	Retired

43 PRESBYTERY OF WESTMINSTER

21	Patricia Dutcher-Walls	Retired
22	Donald L. Faris	Retired
23	Robert C. Garvin	Retired
24	Terence P. Hibbert	Retired
25	Dennis Howard	Retired
26	Graeme Illman	Without Charge
27	Glenn E. Inglis	Retired
28	Katherine Jordan	Retired
29	B. Joanne Kim	Retired
30	Lip Boon Lee	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	D. Murdo Marple	Retired
37	Jennifer Martin (Diaconal)	Without Charge
38	Karen McAndless-Davis	Without Charge
39	Elizabeth McLagan	Retired
40	Paul Myers	Without Charge
41	Andrew M. Ng	Retired
42	Bobby J. Ogdon	Retired
43	Robert S. Paul	Retired
44	Robin Ross	Retired
45	Beverley Y. Shepansky	Retired
46	Guy Sinclair	Retired
47	James G. Smith	Retired
48	Woldemar Sosnowsky	Retired
49	Leslie Szamoskozi	Retired
50	Diane Tait-Katerberg	Retired
51	Ron Tiessen	Retired
52	Chin-Chai (Peter) Wang	Without Charge
53	J. Robert Wyber	Retired

Missionaries - Retired

1 Clarabeth McIntosh Cavell Gardens, 711-2835 Sophia St, Vancouver BC V5T 4

Clerk of Presbytery: Martin Baxter

2641 Chesterfield Ave, North Vancouver, BC V7N 3M3
604-770-1025 clerkwestmin@gmail.com

44 PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Campbell River, Trinity (VI010) 145 Simms Rd Campbell River BC V9W 1N9 (250) 923-3776 tpchurch@telus.net	John Green	Linda Gove Norma Ashcroft
2 Comox, Comox Valley (VI120) 725 Aspen Rd Comox BC V9M 4E9 (250) 339-2882 comoxpc@gmail.com	Jennifer L. Geddes	Corinne Wester
3 Duncan, St. Andrew's (VI020) 531 Herbert St Duncan BC V9L 1T2 (250) 746-7413 office@standrewsduncan.org	Vacant	Sandra Kroek
4 Nanaimo, St. Andrew's (VI030) 4235 Departure Bay Rd Nanaimo BC V9T 1C9 (250) 758-2676 office@standrewsnanaimo.ca	Jeremy Bellsmith	Bob Munnik
5 North Saanich, Saanich Peninsula (VI110) 9296 East Saanich Rd North Saanich BC V8L 1H8 (250) 656-2241 office@saanichpeninsulapc.org	Irwin B. Cunningham	Janet Smith
6 Parksville, St. Columba (VI040) 921 Wembley Rd Parksville BC V9P 2E6 (250) 248-2348 stcolumba@shaw.ca	John Jung-Woo Paeng	Doreen MacMillan
7 Sooke, Knox (VI060) 2110 Church Rd Sooke BC V9Z 0W7 (250) 642-4124	Harold A. McNabb (Interim Minister)	Heather Southam
8 Victoria, Chinese (VI070) 816 North Park St Victoria BC V8W 1T1 (250) 384-4911 vic.chinese.presbyterian@gmail.com	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	Mitchell Coggin (Interim Minister)	Colina Titus
11 Victoria, Trinity (VI100) 2964 Tillicum Rd Victoria BC V9A 2A8 (250) 388-4525 trinitypevictoria@shaw.ca	Vacant	Whitney Hanna

Other Ministries

1 Yong Wan (Joey) Cho Cedar Tree Ministries

Appendix to Roll

- | | |
|----------------------------|----------------|
| 1 Robert E. Baker | Retired |
| 2 Stephen Bell | Without Charge |
| 3 Amy Campbell | Retired |
| 4 Reid E. Chudley | Without Charge |
| 5 Brian J. Crosby | Retired |
| 6 Elizabeth Forrester | Retired |
| 7 John Barry Forsyth | Retired |
| 8 Ian E. Gartshore | Retired |
| 9 Robert H. Kerr | Retired |
| 10 R. Noel Kinnon | Retired |
| 11 Gordon A. Kouwenberg | Retired |
| 12 Gwendolin S. L. Lam | Retired |
| 13 Ruth McCowan (Diaconal) | Without Charge |
| 14 Kerry J. McIntyre | Retired |
| 15 Kenneth Oakes | Retired |
| 16 Charles A. Scott | Retired |
| 17 Hazel Smith (Diaconal) | Retired |
| 18 Wm. Campbell Smyth | Retired |
| 19 Robert Sparks | Retired |
| 20 David W. Stewart | Retired |
| 21 Wayne Stretch | Retired |
| 22 Catherine Victor | Retired |

Diaconal Ministries - Other

1 Carol Sharpe 2832 Wentworth Rd, Courtenay, BC V9N 6B6

44 PRESBYTERY OF VANCOUVER ISLAND

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
<p>1 Abbotsford Korean (WH140) 2597 Bourquin Cr E Abbotsford BC V2S 1Y6 (778) 808-2333 euijongkim58@gmail.com</p>	<p>Eui Jong Kim Hyuk Yun (Paul) Cho</p>	<p>Hee Sun Lee</p>
<p>2 Burnaby Yulbahng (WH010) 7457 Edmonds St Burnaby BC V3N 1B3 (604) 525-0977 office@bychurch.com</p>	<p>Jong Woog Kim</p>	<p>Seong Jun Choi</p>
<p>3 Calgary, Korean (WH090) 1112-19th Ave NW Calgary AB T2M 0Z9 (403) 685-0000 ckpc.pastor@outlook.com</p>	<p>Seong Duk Nam</p>	<p>Yong-Ki Min</p>
<p>4 Edmonton, Antioch (WH180) 8711 82 Ave Edmonton AB T6C 0Y9 (780) 432-3620 edmontonantioch@gmail.com</p>	<p>Heung Ryeol Han Seungho Lee Hyun Sook Noblina Shin</p>	<p>Sung Taek Kang</p>
<p>5 Edmonton, Korean (WH020) 9920 67 St NW Edmonton AB T6A 2R2 (780) 466-3524 soleeroh@gmail.com</p>	<p>Seong In Chin</p>	<p>Mi Ok Chung</p>
<p>6 Nanaimo Korean (WH080) 4235 Departure Bay Rd Nanaimo BC V9T 1C9 (250) 756-1479 nanaimokpc@gmail.com</p>	<p>Kyoung Dae Kim</p>	<p>Sukwon Bang</p>
<p>7 Port Coquitlam, Soojung (WH130) 3-19040 Lougheed Hwy Pitt Meadows BC V3Y 2N6 (604) 459-3800 soojungpc@gmail.com</p>	<p>Alfred H. Lee</p>	<p>Chang Kim</p>
<p>8 Surrey Korean (WH030) 15964 88 Ave Surrey BC V4N 1H5 (604) 581-4911 surreychurch@outlook.com</p>	<p>Hyo Jin Park</p>	<p>Daniel Kim</p>

45 PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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	Kwangsik John Kim Hwang Shin	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 Church (WH210) 2964 Richmond Rd Victoria BC V8R 4V1	Vacant	Duckhyun Noa Jung
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 |

Appendix to Roll

- | | |
|---------------------------|----------------|
| 1 Yongwan Cho | Without Charge |
| 2 Changsun Choi | Retired |
| 3 Sung Deuk Hong | Retired |
| 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 Sang Hwan Kim | Without Charge |
| 10 Tae Hong Kim | Without Charge |
| 11 Yong Kyoon P. Kim | Without Charge |
| 12 Tae-Wook Jonathan Kwon | 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 |

45 PRESBYTERY OF WESTERN HAN-CA

- | | | |
|----|-----------------|----------------|
| 18 | Cheol Soon Park | Retired |
| 19 | Hee Tae Park | Without Charge |
| 20 | Munhyun Ryu | 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, 2021, and received by Financial Services, as of May 31, 2022:

	<u>2021</u>	<u>2020</u>
Number of ministers	1,309	1,303
Number of elders	6,175	6,374
Baptisms	638	633
Professing members	72,153	76,367
Households	60,267	62,500
Children	13,543	14,259

Financial

A summary of the financial reports from congregations for the year ended December 31, 2021, and received by Financial Services, as of May 31, 2022. Presbyterians Sharing remittance is actual amount received by Financial Services as of December 31, 2021.

	<u>2021</u>	<u>2020</u>
Total raised by congregations	139,595,897	120,051,648
Total raised for congregational purposes	106,852,129	109,009,421
Remitted to Presbyterians Sharing	5,340,471	5,447,007
Other mission purposes	5,976,928	5,597,385
Raised by WMS and Atlantic Mission Society	142,207	178,701
Stipends of principal minister	22,480,698	23,110,232
Total normal congregational expenditures	122,722,292	111,477,892
Dollar base	102,857,178	105,195,108

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
TOTAL EXP	total 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, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Baddeck, Knox	CB010	9	24	110	2	0	9	132	40	104	A	124,815	124,815	117,170	7,425	220	555	39,918	106,740	117,170
- St. Ann's, Ephraim Scott	CB011	3	4	18	0	0	2	14	10	11	A	22,640	22,040	20,030	2,010	0	0	8,468	31,198	20,030
2 Boularderie Pastoral Charge	CB201																			
- Big Bras d'Or, St. James	CB200	18	5	55	4	0	2	87	17	50	M	60,915	55,173	53,990	1,083	100	0	33,064	74,326	53,990
- Ross Ferry, Knox	CB210	18	5	35	3	0	0	42	20	55	M	43,727	41,987	40,487	1,500	0	2,367	22,043	52,170	40,487
3 Glace Bay, St. Paul's	CB050	14	3	123	0	0	1	76	30	62	A	85,387	85,387	82,749	1,864	774	1,613	23,393	98,611	82,749
4 Grand River	CB060	3	2	15	0	0	1	20	12	22	A	15,988	15,988	15,032	390	566	0	7,581	22,894	15,032
- Framboise, St. Andrew's	CB061	3	0	10	0	0	0	15	14	10	A	9,138	9,138	8,696	300	142	0	7,580	16,818	8,696
- Loch Lomond, Calvin	CB062	1	0	9	0	0	0	15	18	25	A	7,002	7,002	6,104	600	298	0	2,813	8,295	6,104
5 Little Narrows	CB070	10	2	30	0	0	2	51	18	22	A	23,268	23,268	22,730	538	0	0	11,014	30,578	20,730
- Whycomagh, St. Andrew's	CB071	13	3	69	0	1	3	157	40	56	A	51,848	51,848	47,997	3,851	0	0	16,521	48,408	47,997
6 Louisbourg-Catalone Pastoral Charge	CB103																			
- Catalone, St. James	CB101	*	1	1	0	0	0	8	13	8	A	12,760	12,760	11,460	1,300	0	0	0	11,865	11,460
- Louisbourg, Zion	CB102	*	1	0	9	0	0	6	0	10	A	12,920	12,920	10,820	1,300	800	0	0	13,980	10,820
7 Middle River, Farquharson	CB090	4	0	15	0	0	0	1	10	4	A	18,404	13,679	13,196	483	0	877	3,230	17,910	12,606
- Lake Ainslie	CB091	7	0	15	0	0	0	26	0	11	A	20,936	20,936	16,342	2,126	2,468	0	0	27,066	16,342
8 Mira Pastoral Charge	CB082																			
- Marion Bridge, St. Columba	CB080	2	1	35	0	0	0	39	29	27	M	49,096	44,256	36,203	4,086	3,967	0	21,708	42,126	36,203
- Albert Bridge, Union	CB081	5	6	50	0	0	0	58	35	17	A	61,619	61,619	56,502	3,700	1,417	0	32,562	83,872	56,502
9 North River and North Shore, St. Andrew's	CB160	8	8	83	0	0	2	97	25	8	A	51,937	51,937	43,183	5,794	2,960	820	20,390	60,491	41,750
10 North Sydney, St. Giles	CB120	0	0	67	0	0	0	120	35	98	A	93,760	93,760	88,692	3,018	2,050	0	42,765	94,739	88,692
- Sydney Mines, St. Andrew's	CB150	8	10	147	1	1	2	172	35	56	A	129,216	88,061	80,108	6,500	1,453	723	8,349	88,289	73,815
11 River Denys	CB132	***	1	0	15	0	0	1	12	3	-	4,516	4,516	3,904	100	512	0	0	6,664	3,904
- Malagawatch, Fulton	CB131	***	1	0	7	0	0	3	21	4	-	932	932	839	93	0	0	0	2,064	839
12 Sydney, Bethel	CB140	25	27	267	3	0	8	306	130	93	M	215,455	215,455	193,130	22,225	100	0	65,628	220,074	193,130
Grand Total 2021		155	101	1,184	13	2	33	1,457	564	756	4	1,116,279	1,057,477	969,364	70,286	17,827	6,955	367,027	1,159,178	959,048

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Grand Falls/Windsor, St. Matthew's	NF010	5	5	24	0	1	1	35	27	8	A	88,068	13,097	11,139	993	965	0	0	50,430	11,139
2 St. John's, St. Andrew's	NF020	15	29	137	0	0	6	234	35	35	A	287,992	287,992	259,594	8,828	19,570	1,630	55,200	365,563	259,594

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
3 St. John's, St. David's	NF030	15	31	127	2	1	3	276	40	120	A	163,986	163,686	152,779	9,452	1,455	0	42,961	205,806	134,971
Grand Total 2021		35	65	288	2	2	10	545	102	163	0	540,046	464,775	423,512	19,273	21,990	1,630	98,161	621,799	405,704

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Barney's River-Marshy Hope	PI010	11	30	80	1	0	3	68	20	80	M	49,903	49,903	44,605	5,298	0	0	0	40,749	44,605	
2 Blue Mountain, Knox	PI020	**	6	0	16	3	0	0	0	30	0	16,902	10,983	10,668	0	315	0	6,275	15,567	10,668	
- East River St. Mary's, Zion	PI021	***	6	0	6	0	0	0	13	6	4	20,203	20,203	19,803	400	0	0	6,954	21,504	19,803	
- Garden of Eden, Blair	PI022	***	6	0	23	0	0	0	17	9	M	18,560	18,517	17,845	572	100	0	0	19,388	17,845	
3 East River Pastoral Charge	PI034																				
- St. Paul's	PI032	1	1	30	0	0	0	24	2	8	A	12,151	12,151	11,001	700	450	0	0	12,068	11,001	
- Springville	PI031	5	9	64	3	0	0	95	15	11	A	169,441	34,513	29,718	3,206	1,589	0	0	28,826	29,718	
- Sunnysbrae, Calvin	PI033	5	5	73	0	0	2	76	6	12	A	15,739	15,739	13,946	1,094	699	135	0	18,855	13,946	
4 Glenelg	PI151	6	2	11	0	2	1	40	12	0	A	15,692	15,692	15,192	500	0	0	0	27,165	15,192	
5 Hopewell, First	PI040	8	4	30	0	0	2	75	20	5	A	33,247	33,247	32,372	875	0	0	13,860	44,897	32,372	
- Gairloch, St. Andrew's	PI042	5	2	8	0	0	2	40	8	10	A	31,782	31,782	30,932	850	0	0	11,095	18,605	30,932	
- Rocklin, Middle River	PI043	7	8	61	0	0	2	66	20	12	A	32,816	30,081	28,556	1,000	525	0	6,915	21,566	28,556	
6 Little Harbour	PI050	0	6	66	0	0	0	83	45	15	A	155,383	84,098	68,711	9,251	6,136	0	0	66,348	68,711	
- Pictou Landing, Bethel	PI051	4	0	26	0	0	0	31	10	10	A	14,857	14,857	13,743	683	431	558	0	19,211	13,743	
7 MacLennan's Mtn, St. John's	PI060	5	0	10	0	1	0	21	10	15	A	5,584	5,584	4,334	1,000	250	0	0	7,656	4,334	
8 Merigomish, St. Paul's	PI012	7	4	20	1	0	5	90	18	4	A	30,795	30,795	28,413	2,012	370	0	0	31,394	28,413	
9 Moser's River, St. Giles	PI152	1	0	3	0	0	0	4	4	4	A	2,628	195	195	0	0	0	0	0	195	
10 New Glasgow, First	PI070	17	4	0	0	1	7	0	45	0	A	128,950	115,945	110,476	4,198	1,271	0	47,258	187,721	110,476	
11 New Glasgow, St. Andrew's	PI080	15	0	168	0	2	7	215	32	29	M	171,979	144,085	137,885	4,152	2,048	0	46,786	164,810	130,318	
12 Oxford-Riverview Pastoral Charge	PI163																				
- Oxford, St. James	PI161	3	0	14	0	0	2	23	12	25	A	26,377	26,377	25,577	800	0	0	13,800	26,377	25,577	
- Riverview, St. Andrew's Preaching Point	PI162	***	3	0	7	0	0	1	11	7	1	A	4,881	4,881	4,881	0	0	0	0	7,990	4,881
13 Pictou, First	PI100	13	8	139	0	0	5	154	29	141	M	120,269	120,269	106,880	8,500	4,889	640	28,570	114,115	106,514	
14 Pictou, St. Andrew's	PI110	8	0	40	0	0	4	76	30	40	A	117,504	117,504	115,549	1,955	0	0	25,253	109,055	115,549	
15 River John, St. George's	PI130	8	11	82	2	0	2	77	30	0	M	113,073	113,073	73,754	36,066	3,253	1,442	22,210	90,145	73,754	
- 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	42,671	42,134
16 Scotsburn, Bethel	PI140	16	15	1,050	2	0	8	182	1,050	0	M	142,302	140,634	125,191	12,094	3,349	1,422	24,459	115,653	125,191	
- West Branch, Burns Memorial	PI142	2	0	25	0	0	0	25	15	34	A	13,423	13,423	12,280	843	300	0	3,200	13,867	12,280	

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
17 Stellarton, First	PI170	13	20	150	0	0	8	202	30	25	M	68,104	68,104	61,696	5,733	675	0	46,800	137,658	61,696
18 Tatamagouche, Sedgwick Memorial	PI180	7	3	32	0	2	2	46	20	7	M	52,457	52,457	48,632	3,775	50	0	0	26,576	48,632
- Wallace, St. Matthew's	PI182	8	0	15	0	0	2	17	10	7	A	25,551	24,945	18,547	1,800	4,598	0	0	28,095	18,547
19 Thorburn, Union	PI190	11	15	100	0	0	5	193	50	100	M	70,929	62,949	58,901	4,000	48	0	0	69,517	58,901
- Sutherland's River	PI191	3	0	14	0	0	2	17	12	0	A	12,140	12,140	11,140	1,000	0	0	0	16,884	11,140
20 West River Pastoral Charge	PI203																			
- Durham, West River	PI200	8	4	107	0	0	19	107	30	54	M	42,771	42,771	36,437	4,338	1,996	575	16,327	48,032	36,437
- Greenhill, Salem	PI201	3	0	12	0	0	0	10	30	16	A	13,120	13,120	12,570	550	0	0	0	550	12,570
21 Westville, St. Andrew's	PI220	16	4	124	0	1	6	116	35	65	M	79,371	79,371	73,306	3,950	2,115	0	21,053	113,457	73,295
Grand Total 2021		244	171	2,677	12	9	100	2,281	1,746	743	12	1,876,123	1,607,627	1,445,870	125,295	36,462	6,225	361,815	1,706,972	1,437,926

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Dartmouth, Iona	HL010	9	0	157	0	0	4	232	40	198	A	146,736	139,414	127,884	7,476	4,054	143	51,190	136,383	127,884
2 Dartmouth, St. Andrew's	HL020	27	20	240	2	0	4	283	85	217	A	408,126	295,220	158,258	36,482	100,480	5,614	67,500	286,738	158,258
3 Dean, Sharon	HL030	6	1	48	0	0	1	51	12	92	A	49,269	31,141	27,070	3,310	761	0	0	42,639	27,070
4 Elmsdale, St. Matthew's	HL040	0	0	24	0	1	2	34	11	23	A	44,006	44,006	42,155	1,564	287	0	23,219	47,750	42,155
- Hardwood Lands	HL041	5	17	32	0	0	5	50	10	39	A	43,410	43,410	40,179	2,231	1,000	325	24,167	51,576	40,179
5 Halifax, Calvin	HL050	13	13	174	1	0	1	133	81	62	A	1,202,981	220,335	177,542	21,390	21,403	0	54,927	254,863	157,542
6 Halifax, Church of St. David	HL070	13	28	132	0	0	2	141	65	72	A	829,601	280,512	246,064	14,650	19,798	0	0	800,193	232,668
7 Lower Sackville, First Sackville	HL100	5	6	61	1	2	1	85	35	30	A	88,235	88,235	83,713	2,851	1,671	160	36,430	75,693	83,713
8 Lunenburg, St. Andrew's	HL080	16	11	76	0	0	10	121	35	40	A	235,508	235,508	227,488	8,020	0	1,216	48,016	217,137	227,488
- Rose Bay, St. Andrew's	HL081	6	6	27	0	0	0	34	14	12	A	22,117	15,646	15,046	600	0	0	4,800	14,556	15,046
9 McClure's Mills, St. Paul's	HL111	5	0	36	0	0	23	13	16	7	A	31,188	31,188	26,433	2,830	1,925	0	0	26,852	26,433
10 New Dublin-Conquerall Pastoral Charge	HL093																			
- Dublin Shore, Knox	HL091	4	0	19	1	0	1	25	7	4	A	7,612	6,737	5,883	854	0	0	6,595	10,930	5,883
- West Dublin, St. Matthew's	HL092	3	0	10	0	0	1	12	4	0	A	18,764	17,094	15,774	1,320	0	0	0	1,320	15,774
11 New Minas, Kings	HL130	13	22	95	0	0	1	116	90	58	A	142,910	137,139	127,258	7,281	2,600	0	41,641	146,454	127,258
12 Noel Road, St. James	HL121	5	1	61	0	0	3	53	0	11	A	16,965	14,965	13,865	1,100	0	0	11,346	16,305	13,865
13 Truro, St. James	HL110	13	10	115	0	3	10	189	7	30	A	235,418	219,501	195,061	22,000	2,440	0	47,185	241,941	195,061
14 Windsor, St. John's	HL120	6	2	31	0	1	3	48	15	25	A	49,541	37,173	33,623	3,000	550	0	11,393	35,616	33,623
Grand Total 2021		149	137	1,338	5	7	72	1,620	527	920	0	3,572,387	1,857,224	1,563,296	136,959	156,969	7,458	428,409	2,406,946	1,529,900

Statistics and Finances for the Year Ended December 31, 2021

5 Presbytery of New Brunswick

Synod of Atlantic Provinces

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	M									
1 Bass River, St. Marks	NB010	3	4	11	0	0	1	14	14	14	M	9,840	9,840	9,285	555	0	0	0	6,548	9,285
- Beersville, St. James	NB020	3	0	10	0	0	0	15	18	2	A	19,226	15,310	13,432	1,878	0	0	0	9,867	13,432
- Clairville, St. Andrew's	NB030	3	12	7	0	0	0	13	0	0	A	21,941	21,941	21,941	0	0	0	5,287	21,941	
- West Branch, Zion	NB040	***	5	0	0	0	0	0	30	0	M	23,095	23,095	19,970	2,000	1,125	0	12,060	16,338	19,970
2 Charlotte County Pastoral Charge	NB410																			
- Pennfield, The Kirk	NB080	2	0	9	0	0	0	22	10	1	A	13,332	10,532	10,092	340	100	0	5,002	10,778	10,092
- St. Andrews, Greenock	NB280	2	0	7	0	1	1	8	7	4	A	12,070	11,900	9,900	2,000	0	0	11,713	24,004	9,900
- St. George, The Kirk	NB090	4	3	32	0	0	2	35	17	13	A	41,887	31,887	28,938	2,449	500	0	11,179	40,244	28,938
3 Ferguson, Grace and St. James Pastoral Charge	NB171																			
- Derby, Ferguson	NB180	0	2	11	0	0	0	15	5	0	A	17,836	17,836	17,336	500	0	0	0	13,259	17,336
- Millerton, Grace	NB170	3	0	7	0	0	2	11	11	1	A	11,021	11,021	10,676	250	95	0	3,377	11,353	10,676
- Miramichi, St. James	NB190	2	0	23	0	0	0	53	16	12	A	39,911	39,911	35,451	3,200	1,260	150	0	38,513	35,451
4 Fredericton, St. Andrew's	NB100	10	8	105	0	0	10	137	45	100	A	147,103	147,103	141,318	5,785	0	0	40,200	187,291	141,318
5 Hampton, St. Paul's	NB110	2	5	28	0	0	5	45	28	25	M	64,342	64,342	59,523	550	4,269	0	44,052	65,927	59,523
- Barnesville	NB120	3	12	13	0	0	0	18	10	20	M	15,922	15,922	15,922	0	0	0	0	0	15,922
6 Harvey Station, Knox	NB140	14	28	126	0	0	3	166	50	74	M	142,903	141,343	132,457	8,500	386	0	47,500	136,396	132,457
7 Kirkland, St. David's	NB160	0	0	4	0	0	0	5	0	0	A	2,125	2,125	2,125	0	0	0	0	2,775	2,125
8 Miramichi, Calvin	NB200	4	9	40	0	0	1	51	23	26	M	67,469	62,469	54,854	5,206	2,409	2,004	0	74,543	54,854
- Black River Bridge, St. Paul's	NB210	3	0	5	1	0	0	12	6	1	A	9,784	9,784	8,511	913	360	150	0	18,298	8,511
- Kouchibouac, Knox	NB220	5	0	14	1	0	1	36	14	9	A	37,849	37,849	32,969	4,330	550	0	13,094	34,505	32,969
9 Moncton, St. Andrew's	NB230	10	75	150	0	0	30	191	75	120	A	469,938	469,938	425,695	0	44,243	0	67,049	513,106	322,392
10 Northern New Brunswick Regional Ministry	NB400																			
- Bathurst, St. Luke's	NB050	2	10	27	0	0	3	14	15	35	A	51,114	51,114	48,944	915	1,255	135	19,200	46,989	48,944
- Campbellton, Knox	NB060	2	0	19	0	0	0	25	74	0	A	18,145	18,145	16,355	1,790	0	0	16,800	27,136	16,355
- Dalhousie, St. John's	NB070	5	8	36	0	0	0	36	22	26	A	34,173	34,173	31,569	1,839	765	612	0	37,808	31,569
- New Carlisle, Knox	NB240	***	2	0	10	0	0	10	10	0	-	1,963	1,963	1,663	300	0	0	0	4,571	1,663
11 Riverview, Bethel	NB260	7	20	79	2	1	8	64	58	84	A	159,270	159,270	112,855	0	46,415	0	51,100	200,539	112,855
12 Sackville, St. Andrew's	NB270	8	20	52	0	2	2	55	43	59	M	122,461	122,461	112,973	3,785	5,703	1,418	35,100	100,398	112,973
13 Saint John, Saint Columba	NB300	5	6	28	0	0	39	25	30	14	A	44,419	44,419	38,785	3,749	1,885	0	20,734	79,051	38,785
14 Saint John, Grace	NB310	17	29	207	3	0	4	280	89	132	A	226,137	226,137	209,685	10,789	5,663	595	63,200	250,738	209,685
15 Stanley, St. Peter's	NB330	9	6	72	0	0	1	71	20	46	M	55,296	55,296	49,783	4,616	897	0	44,074	71,484	49,783
16 Sunny Corner, St. Stephen's	NB340	*	2	15	13	0	0	55	45	15	M	90,441	84,039	73,090	6,826	4,123	470	14,344	63,865	73,090
- Warwick, St. Paul's	NB350	1	4	18	1	1	1	35	15	10	M	11,903	11,903	11,093	700	110	0	6,402	8,962	11,093

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
17 Tabusintac, St. John's	NB360	***	3	0	20	0	1	0	20	0	0	-	44,340	44,340	41,322	980	2,038	0	11,083	31,406	41,322
- Baribog Bridge, St. Matthew's	NB370		0	0	12	0	0	0	3	10	10	A	12,730	12,730	12,705	25	0	0	6,564	10,199	12,705
- New Jersey, Zion	NB380	*	1	1	10	0	0	3	20	12	6	M	16,482	16,482	15,982	500	0	0	12,694	17,090	15,982
18 St. James and St. Paul's Regional Ministry	NB420																				
- Hanwell, St. James	NB130		8	10	65	0	1	2	85	50	50	A	141,177	141,177	137,349	3,340	488	0	61,798	128,379	137,349
- Woodstock, St. Paul's	NB390		9	0	32	0	0	1	51	25	0	A	59,806	59,806	56,239	3,567	0	0	38,998	88,533	56,239
Grand Total 2021			159	287	1,302	8	7	120	1,696	897	909	11	2,257,451	2,227,603	2,020,787	82,177	124,639	5,534	657,317	2,376,180	1,917,484

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Belfast, St. John's	PE020		9	50	170	4	10	15	174	170	160	A	260,271	260,271	241,041	10,000	9,230	862	47,367	232,083	241,041
- Wood Islands	PE021		6	0	0	0	2	0	40	35	0	A	33,007	33,007	31,407	1,600	0	0	11,610	31,709	31,407
2 Brookfield Pastoral Charge	PE033																				
- Brookfield	PE030		3	5	24	0	0	0	21	19	35	M	27,123	27,123	25,463	450	1,210	550	10,198	22,619	25,463
- Glasgow Road	PE031		4	6	21	0	0	1	36	19	23	M	25,595	24,135	19,175	1,760	3,200	775	0	38,158	5,175
- Hunter River	PE032		3	2	18	0	0	0	37	17	15	M	15,875	15,875	15,175	700	0	0	0	19,247	15,175
3 Central Parish Pastoral Charge	PE170																				
- Canoe Cove	PE071		6	12	50	1	0	1	55	40	35	M	66,121	66,121	63,121	3,000	0	0	24,122	76,889	60,390
- Clyde River, Burnside	PE070		9	45	84	3	5	3	158	110	45	M	78,669	78,669	73,669	2,500	2,500	0	32,894	88,278	71,669
4 Charlottetown, St. James	PE040		12	18	159	4	2	5	201	45	114	M	483,566	303,571	289,221	12,580	1,770	1,300	29,920	289,784	289,221
5 Charlottetown, St. Mark's	PE060		17	45	164	3	13	4	161	175	202	A	280,629	266,599	260,334	4,000	2,265	0	56,616	264,069	251,667
6 Charlottetown, Zion	PE050		20	60	370	5	5	13	376	160	261	A	395,309	387,809	377,106	10,703	0	0	62,191	376,112	377,106
7 Hartsville	PE150		4	2	38	0	0	4	54	26	31	A	85,663	81,846	77,575	2,943	1,328	1,902	24,723	96,155	77,575
8 Kensington	PE080		10	0	0	1	1	10	105	25	0	A	43,320	43,320	39,690	3,460	170	0	43,338	92,466	39,690
- New London, St. John's	PE082		9	1	40	0	0	4	64	1	52	A	52,228	51,807	46,585	3,850	1,372	0	23,347	54,601	46,585
9 Marshfield, St. Columba	PE061		3	3	16	0	1	7	15	12	5	A	35,918	35,918	35,708	210	0	0	18,302	44,264	35,708
10 Montague, St. Andrew's	PE090	*	10	11	115	1	1	8	78	62	47	A	90,858	90,858	88,271	2,587	0	0	25,718	86,107	88,271
- Cardigan, St. Andrew's	PE091		6	20	65	1	0	1	116	38	0	A	60,980	60,980	57,980	3,000	0	0	26,118	63,568	57,980
11 Nine Mile Creek	PE073		6	0	14	0	0	0	30	16	0	A	46,848	38,650	36,800	0	1,850	0	0	46,474	36,800
12 North Tryon	PE130		6	15	21	6	3	1	71	0	2	A	104,659	79,659	69,037	6,500	4,122	0	20,350	65,585	69,037
13 Richmond Bay Pastoral Charge	PE125																				
- Freeland	PE121		2	23	26	4	0	1	47	29	34	M	18,988	18,988	17,080	1,375	533	675	0	15,182	17,080

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
- Tyne Valley	PE120	2	11	23	1	0	1	25	34	25	M	17,057	17,057	14,949	1,575	533	0	0	15,696	14,949
- Victoria West	PE123	2	8	14	1	0	0	17	29	20	M	14,603	14,603	13,019	1,050	534	0	0	13,952	13,019
14 Summerside	PE110	13	40	132	4	2	17	147	111	104	A	159,164	159,164	146,517	11,000	1,647	1,060	47,628	167,293	146,517
15 WellSpring	PE160	9	19	110	1	0	1	169	45	57	A	123,673	123,673	112,629	4,194	6,850	0	47,567	127,466	112,629
16 West Point	PE011	3	2	21	0	0	2	42	18	25	A	31,861	29,861	28,491	1,370	0	530	0	31,176	28,491
Grand Total 2021		174	398	1,695	40	45	99	2,239	1,236	1,292	9	2,551,985	2,309,564	2,180,043	90,407	39,114	7,654	552,009	2,358,933	2,152,645

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	TOT 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	69,038	1,240	800	0	31,164	69,975	69,038
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	11	0	0	6	10	12	5	A	35,738	24,840	23,280	1,500	60	0	0	3,743	23,280
4 Quebec, St. Andrew's	QU070		5	9	20	1	0	0	40	20	20	M	150,218	110,143	104,143	3,000	3,000	0	55,271	137,186	37,828
5 Saint-Gabriel-De-Valcartier, La Communante Chretienne Bethanie	QU120		0	15	13	50	0	0	5	15	0	A	4,972	4,971	4,971	0	0	0	0	765	4,971
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	6,329	2,576
7 Sherbrooke, St. Andrew's	QU100		7	5	30	1	0	2	25	18	0	A	117,703	117,703	111,703	6,000	0	0	26,445	119,745	111,703
8 Valcartier, St. Andrew's	QU110		6	0	29	0	1	0	39	12	4	M	39,597	39,597	38,597	1,000	0	0	19,538	38,016	38,597
Grand Total 2021			27	29	120	52	9	10	148	129	33	3	493,122	438,734	422,134	12,740	3,860	0	132,418	392,348	355,819

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Athelstan	MT101	*	6	1	29	0	0	0	43	17	6	A	20,380	20,380	17,580	2,000	800	0	12,415	32,140	17,580
2 Beaconsfield, Briarwood	MT020		9	49	127	1	2	17	132	66	78	A	244,532	244,532	202,722	11,215	30,595	0	45,396	239,839	202,722
3 Beauharnois, St. Edward's	MT030		3	2	11	0	0	1	7	0	6	M	23,821	23,621	23,621	0	0	0	0	16,921	21,881
4 Chateauguay, Maplewood	MT050		5	8	43	0	0	3	39	25	39	A	69,610	61,509	61,509	0	0	0	0	62,999	61,509
5 Hemmingford, St. Andrew's	MT080		3	0	10	0	0	0	13	3	3	A	1,360	1,360	1,220	140	0	0	495	4,603	1,220
6 Howick, Georgetown	MT090		3	23	94	0	0	5	95	8	43	A	107,082	107,082	103,822	3,260	0	0	26,403	81,878	103,822
7 Huntingdon, St. Andrew's	MT100		11	8	50	0	0	0	91	30	14	A	20,405	20,405	20,405	0	0	0	0	21,626	20,405
8 Lachute, Margaret Rodger Memorial	MT120		9	0	53	1	1	15	72	21	20	A	41,366	33,336	30,948	2,228	160	0	0	55,395	30,948

Statistics and Finances for the Year Ended December 31, 2021

8 Presbytery of Montreal

Synod of Quebec & Eastern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
				HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
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	504	126	0	0	0	1,900	504
11 Mille Isles	MT140	*	0	0	10	1	0	0	2	12	20	A	1,845	1,845	1,710	135	0	0	0	3,747	1,710
12 Montreal, Arabic	MT470		6	70	82	1	0	0	99	165	170	A	197,687	148,317	147,317	1,000	0	0	46,786	174,030	132,487
13 Montreal, Chinese	MT150		4	38	74	0	0	3	108	72	25	A	173,317	162,317	154,667	3,000	4,650	0	46,800	165,970	153,409
14 Montreal, Cote des Neiges	MT160		11	42	50	0	3	0	144	140	79	M	125,700	125,700	119,500	0	6,200	225	46,200	138,714	119,500
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	100,450	100,450	67,960	3,000	29,490	0	20,404	82,441	67,960
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	229,437	192,645
18 Montreal, La Communauté chrétienne Siloé	MT480		14	42	0	2	7	0	116	122	0	A	87,464	76,807	67,673	1,000	8,134	0	20,400	106,955	67,673
19 Montreal, Livingstone	MT240		7	24	57	0	0	1	80	55	2	A	93,994	93,994	84,644	5,000	3,850	0	46,928	144,164	84,644
20 Montreal, Maisonneuve	MT250		7	6	53	1	0	2	62	16	12	A	48,005	20,294	17,669	1,500	1,125	0	0	105,821	17,669
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	149,724	115,947
22 Montreal, St-Luc Eglise	MT170		7	5	25	0	0	27	0	25	0	A	27,796	27,796	27,796	0	0	0	0	26,578	27,796
23 Montreal, St. Andrew & St. Paul	MT270		50	130	640	2	0	71	484	250	376	M	1,439,733	1,439,733	1,274,007	85,000	80,726	0	74,962	1,349,526	1,274,007
24 Montreal, Taiwanese Robert Campbell	MT260	*	6	30	40	0	0	9	70	40	0	M	104,434	94,434	81,953	2,500	9,981	0	0	102,186	81,953
25 Montreal, Westminster (Pierrefonds)	MT320	*	4	0	33	0	0	1	58	15	20	A	65,222	65,222	60,583	3,000	1,639	0	16,131	81,521	60,583
26 Montreal West	MT300		12	80	118	1	1	0	131	120	0	A	189,331	148,948	146,898	1,000	1,050	0	47,695	216,797	101,445
27 Pincourt, Ile Perrot	MT330	*	2	32	30	1	0	0	22	34	55	A	60,358	55,380	52,082	1,875	1,423	0	0	37,103	45,114
28 Pointe Claire, St. Columba by the Lake	MT340		12	15	94	0	4	2	157	55	10	A	256,576	250,891	217,135	23,156	10,600	0	53,690	241,237	217,135
29 Riverfield	MT091	*	3	7	0	0	0	1	60	0	2	A	4,365	4,365	3,865	500	0	0	0	13,142	3,865
- St. Urbain, Beechridge	MT040	*	0	6	10	0	0	0	19	20	0	A	9,795	9,795	8,967	608	220	0	0	6,779	8,967
30 Rockburn	MT311		6	8	25	1	0	1	63	0	4	A	21,014	21,014	17,714	1,600	1,700	0	0	18,149	17,714
31 St. Andrew's East	MT350		5	0	19	0	0	24	0	8	0	A	11,965	11,965	11,965	0	0	0	2,506	7,695	11,965
32 St. Lambert, St. Andrew's	MT360		5	9	51	0	0	10	48	24	29	M	175,028	148,755	131,340	3,082	14,333	0	51,958	147,265	131,340
33 Town of Mount Royal	MT390	*	6	21	20	1	0	0	40	25	40	A	135,823	135,823	135,823	0	0	0	0	163,438	127,114
Grand Total 2021			249	796	2,032	34	40	203	2,524	1,544	1,221	9	4,526,887	4,305,516	3,925,908	170,925	208,683	2,409	698,642	4,571,352	3,787,341

9 Presbytery of Seaway-Glengarry

Synod of Quebec & Eastern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
				HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Avonmore, St. Andrew's	SG010		4	1	31	2	1	7	54	16	6	A	22,409	22,409	20,909	1,500	0	0	15,497	27,232	20,909
- Finch, St. Luke's-Knox	SG080		6	2	20	0	0	3	49	18	0	A	37,901	37,901	34,401	3,500	0	0	12,575	51,323	34,401
- Gravel Hill, St. James-St. Andrew's	SG011		2	2	7	0	0	1	7	5	6	A	8,028	8,028	7,338	640	50	0	1,257	5,984	7,338

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
2 Brockville, First	SG020	9	15	133	2	0	9	142	75	51	M	377,447	301,121	272,052	8,724	20,345	0	45,882	350,968	272,052
3 Caintown, St. Paul's	SG030	6	3	23	0	0	1	32	19	25	A	25,765	25,765	20,135	2,700	2,930	0	0	26,003	20,135
4 Chesterville, St. Andrew's	SG050	3	4	26	0	0	3	23	10	0	A	43,719	24,009	22,509	1,500	0	0	0	25,839	22,509
- Morewood	SG051	6	11	36	0	0	2	28	0	17	A	42,588	42,588	37,195	3,423	1,970	3,018	0	30,552	37,195
- Winchester, St. Paul's	SG200	6	30	48	0	0	12	45	20	65	A	54,747	46,053	41,828	3,865	360	0	0	38,117	41,821
5 Cornwall, St. John's	SG060	15	51	222	0	1	11	250	77	113	A	342,364	302,538	245,116	18,139	39,283	0	52,552	115,300	245,116
6 Dunvegan, Kenyon	SG070	7	19	75	3	0	1	85	25	41	A	49,853	21,167	15,402	3,955	1,810	0	0	40,131	15,402
- Kirk Hill, St. Columba	SG120	5	20	89	0	0	2	93	35	76	A	84,705	41,601	39,076	2,100	425	0	0	46,607	39,076
7 Iroquois, Riverview	SG100	10	17	52	3	0	2	95	50	80	M	114,557	114,557	106,052	8,505	0	0	51,001	102,722	106,052
8 Kemptville, St. Paul's	SG110	11	20	81	0	0	2	82	35	73	A	108,130	108,080	100,940	4,760	2,380	535	35,122	104,089	100,940
- Mountain, Knox	SG201	7	3	12	0	0	0	9	11	6	A	25,517	25,517	23,577	1,000	940	0	13,065	28,062	23,577
9 Lancaster, St. Andrew's	SG130	18	26	150	1	7	8	240	70	40	A	160,420	130,420	125,452	4,500	468	0	37,700	112,565	125,452
- Martintown, St. Andrew's	SG131	6	24	70	2	10	1	108	40	56	A	60,295	60,295	57,339	2,500	456	0	20,300	55,329	57,339
10 Maxville, St. Andrew's	SG140	4	0	15	0	2	0	37	16	5	A	63,770	13,770	12,680	1,000	90	0	0	12,464	12,680
- Moose Creek, Knox	SG142	4	0	37	0	0	2	66	16	0	A	21,560	21,560	18,336	1,800	1,424	0	0	22,877	18,336
11 Morrisburg, Knox	SG150	7	12	48	0	0	1	52	13	35	A	73,918	73,918	72,713	890	315	760	26,545	76,742	72,713
- Ingleside, St. Matthew's	SG090	5	0	47	0	0	3	53	24	22	A	90,785	80,549	77,049	3,500	0	0	26,546	87,538	77,049
12 Prescott, St. Andrew's	SG170	8	0	55	0	2	3	53	20	16	A	66,570	66,570	64,070	2,500	0	0	19,693	65,087	64,070
- Spenceville, St. Andrew's-Knox	SG180	6	2	26	0	5	0	23	17	15	A	32,618	32,403	29,388	2,300	715	0	8,908	33,999	29,388
13 Vanleek Hill, Knox	SG190	13	36	125	1	0	1	119	100	165	M	160,800	160,800	150,687	4,500	5,613	0	46,622	136,730	150,687
- Hawkesbury, St. Paul's	SG191	3	0	20	0	0	2	11	14	14	A	25,226	25,226	23,636	1,490	100	0	14,651	33,237	23,636
Grand Total 2021		171	298	1,448	14	28	77	1,756	726	927	3	2,093,692	1,786,845	1,617,880	89,291	79,674	4,313	427,916	1,629,497	1,617,873

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Carp, Trinity	OT170	17	41	113	0	0	7	175	80	110	A	302,632	302,632	264,125	27,740	10,767	0	0	290,784	225,480
2 Gatineau, St. Andrew's (Aylmer)	OT010	6	4	32	0	0	1	21	65	27	A	47,395	35,395	30,118	4,842	435	0	0	50,078	30,118
3 Kars, St. Andrew's	OT031	4	12	59	0	0	1	77	24	67	A	95,597	95,597	66,098	6,992	22,507	1,400	27,490	99,621	66,098
- Vernon, Osgoode	OT050	3	0	23	0	0	1	31	13	27	A	48,596	48,596	38,196	1,500	8,900	0	26,012	59,109	38,196
4 Manotick, Knox	OT030	11	46	112	0	0	8	141	125	85	A	272,821	239,310	210,877	17,912	10,521	0	50,922	192,463	210,877
5 Orleans, Grace	OT080	13	34	121	0	3	6	102	95	127	A	305,781	304,781	278,916	5,000	20,865	0	52,069	271,070	271,748
6 Ottawa, Calvin Hungarian	OT060	6	12	25	0	0	0	46	7	12	M	43,431	37,566	37,466	100	0	0	22,892	54,903	37,466
7 Ottawa, Gloucester	OT020	8	77	142	2	5	2	109	123	175	A	230,821	203,846	187,655	12,000	4,191	0	46,786	214,835	187,655

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
8 Ottawa, Knox	OT090	*	0	9	121	0	1	12	153	81	87	A	509,022	341,722	304,088	33,504	4,130	0	59,956	497,589	304,088
9 Ottawa, Parkwood	OT100		17	61	184	1	2	12	169	74	187	A	258,202	248,202	225,411	11,424	11,367	0	56,006	241,007	215,369
10 Ottawa, St. Andrew's	OT110		37	72	311	3	0	15	380	110	129	A	745,633	638,366	544,105	56,374	37,887	0	76,228	692,102	544,105
11 Ottawa, St. David & St. Martin	OT120		12	25	104	0	2	3	95	75	126	A	182,409	182,409	175,109	7,300	0	0	39,000	139,443	175,109
12 Ottawa, St. Giles	OT130		6	5	55	0	2	5	55	43	24	A	218,224	218,224	192,891	7,690	17,643	2,332	61,000	227,003	192,891
13 Ottawa, St. Paul's	OT140		15	103	255	2	4	11	190	160	335	A	664,778	582,126	476,113	25,600	80,413	0	75,993	742,666	476,113
14 Ottawa, St. Stephen's	OT150		7	23	61	0	0	3	77	39	108	A	320,252	205,180	193,381	5,600	6,199	0	44,074	218,760	193,381
15 Ottawa, St. Timothy's	OT160		10	35	99	0	2	10	96	30	101	A	225,998	197,509	181,999	12,000	3,510	0	28,150	207,961	181,999
16 Ottawa, Westminster	OT180		13	20	119	0	3	8	120	80	82	A	407,213	380,050	339,882	34,322	5,846	0	53,848	284,318	339,882
17 Richmond, St. Andrew's	OT040		5	13	66	1	0	1	100	75	31	A	116,257	113,787	111,512	2,150	125	0	48,500	125,169	111,512
18 Rockland, Rockland Community	OT081		3	8	7	0	0	0	14	10	16	A	68,362	37,882	26,778	3,784	7,320	0	30,504	68,464	26,778
19 Stittsville, St. Andrew's	OT041		18	34	123	1	2	0	140	100	111	A	189,041	189,041	171,892	11,000	6,149	0	57,110	174,906	171,892
Grand Total 2021			211	634	2,132	10	26	106	2,291	1,409	1,967	1	5,252,465	4,602,221	4,056,612	286,834	258,775	3,732	856,540	4,852,251	4,000,757

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Almonte, Community	LR010		8	13	88	3	0	8	87	35	38	A	155,688	155,688	109,602	3,951	42,135	0	57,884	182,376	109,602
2 Arnprior, St. Andrew's	LR020		7	5	105	0	0	4	139	0	60	M	143,123	131,014	123,840	5,964	1,210	0	20,559	140,474	123,840
3 Cobden, St. Andrew's	LR040		12	22	62	4	1	4	157	33	42	A	79,305	79,305	76,387	2,218	700	0	21,161	65,002	76,387
4 Deep River Community	LR160	ND	0	0	0	0	0	0	0	0	0	-	0	0	0	0	0	0	0	0	0
5 Fort Coulonge, St. Andrew's	LR050		3	0	12	0	0	0	26	10	4	M	188,373	188,373	139,253	19,200	29,920	0	0	92,485	139,253
- Bristol Memorial	LR051	*	5	22	35	0	0	0	26	26	19	A	45,807	45,807	40,967	3,750	1,090	0	7,050	11,890	40,967
6 Kilmours, St. Andrew's	LR120		2	2	10	0	0	0	10	15	10	A	6,535	6,535	6,535	0	0	0	5,200	7,950	6,535
7 Kinburn, St. Andrew's	LR011	*	3	3	14	0	0	0	28	10	0	A	13,151	11,550	10,315	0	1,235	0	0	9,013	10,315
8 Lake Dore	LR140		4	0	26	0	2	0	14	33	15	A	3,323	3,323	3,144	179	0	0	0	5,868	3,144
9 Lochwinnoch	LR060		7	14	30	4	2	0	44	28	30	A	110,643	105,009	101,904	2,500	605	0	24,836	118,396	101,904
10 McDonalds Corners, Knox	LR070		3	9	16	0	0	0	20	21	10	A	14,128	12,128	11,153	975	0	0	8,100	17,301	11,153
- Elphin	LR071		5	6	17	0	0	0	20	12	5	A	26,526	26,326	23,485	2,641	200	0	8,538	42,704	23,485
- Snow Road	LR072		4	4	18	0	0	0	20	8	10	A	13,848	13,398	11,678	1,270	450	0	3,007	16,140	11,678
11 Pembroke, First	LR080		7	3	67	0	0	20	96	30	8	A	90,633	90,633	82,348	6,945	1,340	0	35,040	85,858	82,348
12 Perth, St. Andrew's	LR090		6	3	75	9	1	5	67	53	38	M	169,171	131,791	125,957	3,695	2,139	0	13,851	133,970	125,957
13 Petawawa	LR150		9	5	53	0	1	3	49	35	17	A	118,831	113,747	104,534	7,413	1,800	0	45,170	114,507	104,534
14 Renfrew	LR100		12	17	112	3	1	3	178	108	76	M	191,378	189,468	159,290	6,105	24,073	0	43,743	184,237	159,290

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
15 Smiths Falls, Westminster	LR110	10	7	90	0	0	4	113	35	28	A	156,379	155,316	149,486	5,100	730	60	47,430	158,963	149,486
16 Westport, Knox	LR170	5	0	38	0	0	1	40	22	22	M	115,468	115,468	114,820	648	0	0	30,175	100,608	108,975
Grand Total 2021		112	135	868	23	8	52	1,134	514	432	5	1,642,310	1,574,879	1,394,698	72,554	107,627	60	371,744	1,487,742	1,388,853

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	TOT 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	63,304	63,304	59,419	3,005	880	0	24,336	69,780	59,419
Amherstview, Trinity	KI010		6	17	56	0	6	2	48	33	50	M	87,079	87,079	82,544	3,500	1,035	0	0	60,147	76,544
3 Belleville, St. Andrew's	KI030		7	0	55	0	4	9	46	32	37	A	67,697	67,697	64,297	3,100	300	0	0	58,293	64,297
4 Belleville, St. Columba	KI040		8	9	100	0	0	4	146	55	50	M	174,052	174,052	163,230	6,107	4,715	0	54,366	171,490	161,230
5 Deseronto, Church of the Redeemer	KI091		6	0	0	0	0	2	19	0	8	A	26,196	26,196	25,196	500	500	0	11,250	27,752	25,196
6 Gananoque, St. Andrew's	KI050	***	4	6	41	0	5	3	40	35	7	A	246,222	65,247	60,072	3,700	1,475	0	25,560	123,375	60,072
7 Kingston, St. Andrew's	KI060	*	0	12	126	0	2	7	113	183	72	M	559,069	370,069	313,671	30,319	26,079	125	65,152	316,197	313,671
8 Kingston, St. John's (Pittsburg)	KI100		4	2	28	1	0	36	32	28	3	M	43,797	36,269	34,219	2,050	0	0	17,621	50,635	34,219
- Sand Hill	KI101		6	12	24	0	0	2	24	13	11	M	19,411	19,411	17,411	2,000	0	0	8,811	33,698	17,411
9 Kingston, Strathecona Park	KI070	*	5	15	50	0	2	3	60	41	10	A	109,546	109,546	106,751	1,360	1,435	0	44,047	117,721	106,751
10 Madoc, St. Peter's	KI080		6	2	42	0	0	3	42	24	22	M	54,955	54,955	50,339	4,261	355	0	39,554	124,011	50,339
11 Picton, St. Andrew's	KI090	*	5	0	47	0	1	11	76	38	67	A	287,288	90,718	86,896	3,822	0	0	42,888	160,530	86,896
12 Stirling, St. Andrew's	KI110		5	0	42	0	0	5	48	40	18	A	89,222	89,222	82,232	5,400	1,590	774	25,120	82,238	82,232
13 Trenton, St. Andrew's	KI120		0	0	40	0	1	2	52	24	11	A	62,018	62,018	47,073	2,500	12,445	370	0	94,803	47,073
14 Tweed, St. Andrew's	KI081		4	4	30	1	4	11	33	23	21	A	96,947	80,947	71,532	6,600	2,815	0	36,343	93,490	71,532
Grand Total 2021		72	84	723	2	26	100	807	592	415	7	1,986,803	1,396,730	1,264,882	78,224	53,624	1,269	395,048	1,584,160	1,256,882	

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Ballyduff	LP010		3	9	9	0	0	0	11	23	12	A	16,539	11,885	11,585	0	300	0	0	22,479	11,585
2 Beaverton, Beacan	LP263		9	0	51	0	0	20	48	20	19	A	512,153	149,653	148,124	1,529	0	0	27,442	228,281	42,556
- Gamebridge, Knox	LP021		5	2	25	0	1	4	27	18	4	A	45,085	45,085	42,335	1,150	1,600	0	12,580	41,523	42,335
3 Bobcaygeon, Knox	LP030		7	6	78	1	0	6	74	40	46	M	98,254	98,254	91,904	5,500	850	0	51,588	128,802	91,904

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
4 Bolsover, St. Andrew's	LP040	7	12	45	0	0	0	47	21	24	A	98,382	98,382	90,782	4,900	2,700	0	0	95,907	90,782
- Woodville Community	LP260	6	5	17	0	0	2	19	30	0	M	42,073	42,073	39,423	2,650	0	0	0	17,791	32,423
5 Bowmanville, St. Andrew's	LP050	6	7	57	1	1	4	64	25	32	A	86,518	86,518	80,238	1,910	4,370	0	33,452	96,014	80,238
6 Burnbrae, St. Andrew's	LP061	7	7	52	0	0	0	95	10	2	M	57,641	40,543	40,403	140	0	0	5,569	36,860	40,403
7 Campbellford, St. Andrew's	LP060	5	0	58	0	0	6	65	17	4	M	39,657	39,657	38,017	1,560	80	60	0	42,557	38,017
- Norwood, St. Andrew's	LP150	6	6	38	0	0	21	31	20	11	A	28,035	28,035	25,535	2,500	0	0	0	29,088	25,535
8 Cobourg, St. Andrew's	LP070	11	21	93	0	0	9	137	80	23	A	267,427	265,427	237,290	13,026	15,111	0	46,786	266,994	237,290
9 Colborne, Old St. Andrew's	LP080	7	0	34	0	0	3	27	24	24	M	79,223	56,803	54,803	2,000	0	0	0	40,506	54,803
10 Cresswell, St. John's	LP090	5	0	27	0	1	1	23	24	21	A	53,626	53,626	51,563	1,500	563	0	23,656	59,007	51,563
11 Fenelon Falls, St. Andrew's-Knox	LP100	5	1	29	0	0	2	29	20	12	M	48,654	48,654	46,651	2,003	0	0	24,008	54,573	46,651
12 Havelock, Knox	LP151	5	9	16	0	0	1	10	0	20	A	16,894	16,044	15,094	950	0	0	0	18,294	15,094
13 Lakefield, St. Andrew's	LP110	5	4	33	0	0	6	36	25	22	A	40,555	40,555	37,670	1,500	1,385	0	0	29,550	37,670
14 Lindsay, St. Andrew's	LP130	10	54	283	2	1	7	324	0	45	A	491,020	491,020	466,020	25,000	0	0	52,794	481,484	325,607
15 Peterborough, St. Giles	LP160	8	6	80	1	2	6	82	24	37	A	208,217	150,717	145,717	5,000	0	0	57,811	126,247	145,717
- South Monaghan, Centreville	LP210	9	20	47	0	0	2	57	15	12	A	45,826	45,826	38,533	2,600	4,693	0	23,554	74,892	38,533
16 Peterborough, St. Paul's	LP170	10	12	100	0	10	0	114	60	34	A	190,029	110,654	80,946	2,498	27,210	0	17,521	192,573	80,946
17 Peterborough, St. Stephen's	LP180	8	15	88	0	6	9	95	0	39	A	205,692	202,422	179,278	11,869	11,275	0	51,500	177,026	179,278
18 Port Hope, St. Paul's	LP190	6	2	44	0	2	3	39	40	38	A	299,944	299,944	292,485	5,800	1,659	1,165	61,130	189,528	292,485
19 Port Perry, St. John's	LP200	9	0	31	0	3	4	31	28	12	A	158,605	146,605	135,451	3,854	7,300	0	19,777	111,383	135,451
20 Sunderland, Wick	LP092	3	5	26	1	0	1	36	10	0	A	18,964	18,964	18,964	0	0	0	10,260	40,141	18,964
21 Warkworth, St. Andrew's	LP240	6	5	41	0	0	2	63	16	38	M	35,027	35,027	32,177	2,000	850	0	0	47,339	32,177
Grand Total 2021		168	208	1,402	6	27	119	1,584	590	531	7	3,184,040	2,622,373	2,440,988	101,439	79,946	1,225	519,428	2,648,839	2,188,007

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Ajax, St. Andrew's	PK090	5	15	88	1	0	7	72	65	93	A	112,889	112,729	96,729	16,000	0	0	0	124,129	96,729
2 Ajax, St. Timothy's	PK010	8	0	46	0	0	3	59	25	0	A	79,862	79,862	77,252	2,610	0	0	43,317	63,019	77,252
3 Ashburn, Burns	PK201	6	5	42	0	0	2	45	24	38	A	209,263	154,660	143,820	8,500	2,340	0	54,872	184,623	143,820
4 Leaskdale, St. Paul's	PK120	8	144	350	0	0	2	177	220	600	A	979,957	874,436	740,824	28,050	105,562	0	82,194	877,006	740,824
5 Oshawa, Knox	PK050	11	18	81	0	0	9	110	50	58	A	157,398	157,398	152,393	3,518	1,487	0	47,786	58,446	152,393
6 Oshawa, St. Luke's	PK060	8	7	73	1	7	5	72	55	30	A	182,434	182,434	163,113	10,266	9,055	0	42,568	208,100	163,113
- Oshawa, St. James	PK080	3	0	12	0	0	0	18	14	0	A	25,905	25,905	22,905	2,000	1,000	0	8,513	12,245	22,905
7 Oshawa, St. Paul's	PK070	9	0	70	0	0	14	97	27	25	M	93,518	93,518	88,406	2,150	2,962	0	27,697	132,095	88,406

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
8 Pickering, Amberlea	PK590	10	18	105	0	0	2	115	80	63	A	236,000	192,464	179,968	10,200	2,296	0	58,454	253,531	179,968
9 Toronto, Bridlewood	PK160	7	25	104	6	6	1	107	92	174	A	331,408	331,408	281,763	14,000	35,645	0	56,338	328,211	275,763
10 Toronto, Clairlea Park	PK190	8	9	86	3	3	5	79	0	61	A	139,877	139,877	123,769	8,256	7,852	0	27,773	115,115	123,769
11 Toronto, Fallingbrook	PK250	8	3	50	0	0	4	67	40	23	A	173,408	173,408	153,791	12,050	7,567	0	48,807	185,601	153,791
12 Toronto, Grace (West Hill)	PK290	6	68	202	0	2	10	162	110	275	A	513,984	470,362	389,957	0	80,405	0	46,700	458,796	389,957
13 Toronto, Guildwood Community	PK300	14	20	142	2	2	15	126	65	77	A	293,225	293,225	246,194	15,825	31,206	0	21,667	242,825	246,194
14 Toronto, Knox (Agincourt)	PK320	7	4	64	2	0	6	82	20	17	M	133,991	133,991	129,381	3,545	1,065	0	0	132,148	129,381
15 Toronto, Malvern	PK350	8	12	78	1	2	5	0	85	22	A	170,703	170,703	152,454	3,044	15,205	0	47,796	173,262	152,454
16 Toronto, Melville (West Hill)	PK370	12	32	125	0	0	1	145	90	90	M	196,378	192,401	168,512	15,065	8,824	0	48,523	192,925	168,512
17 Toronto, St. Andrew's	PK440	19	30	288	0	0	12	310	200	179	M	813,807	453,559	374,161	34,563	44,835	0	71,373	522,203	374,161
18 Toronto, St. David's	PK460	5	18	103	1	4	6	81	0	134	A	115,388	115,388	111,353	4,035	0	0	51,120	132,616	111,353
19 Toronto, St. John's (Milliken)	PK380	15	16	69	0	0	0	0	0	60	A	72,545	72,545	64,045	8,500	0	0	0	8,500	64,045
20 Toronto, St. Stephen's	PK490	6	1	46	1	2	4	58	25	7	A	120,018	120,018	107,282	1,210	11,526	0	24,138	115,400	107,282
21 Toronto, Westminster	PK520	8	0	100	0	0	6	80	45	53	M	130,498	130,498	123,340	4,710	2,448	0	0	127,648	123,340
22 Toronto, Wexford	PK550	6	8	72	0	0	1	70	30	45	A	99,734	99,234	85,660	9,500	4,074	0	0	89,578	85,660
23 Uxbridge, St. Andrew's-Chalmers	PK230	10	17	90	0	0	2	70	2	30	A	473,059	306,037	146,861	13,000	146,176	0	51,100	453,520	136,861
24 Whitby, St. Andrew's	PK130	9	37	134	3	3	12	163	75	110	A	393,838	296,538	280,978	10,185	5,375	0	52,569	377,981	280,978
Grand Total 2021		216	507	2,620	21	31	134	2,365	1,439	2,264	5	6,249,087	5,372,598	4,604,911	240,782	526,905	0	913,305	5,569,523	4,588,911

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	TOT 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	581,942	581,942	521,892	29,500	30,550	0	73,185	582,492	519,141
2 Toronto, Beaches	ET150		7	10	42	0	4	3	64	39	14	A	173,554	173,554	149,961	7,920	15,673	0	25,951	196,560	142,041
3 Toronto, Calvin	ET170		16	24	70	2	2	2	75	0	25	A	426,306	309,397	283,942	15,682	9,773	0	68,860	282,539	283,942
4 Toronto, Glenview	ET280		16	32	176	6	14	5	346	95	105	A	801,472	701,921	650,116	35,000	16,805	0	73,565	738,048	650,116
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	89,719	88,044
6 Toronto, Knox	ET330		10	56	228	5	9	46	202	212	110	A	3,965,992	2,603,723	2,065,594	6,085	532,044	0	48,147	3,102,943	2,065,594
7 Toronto, Leaside	ET340		9	9	87	2	0	5	97	59	48	A	375,005	375,005	350,580	24,425	0	0	55,556	393,924	350,580
8 Toronto, Queen Street East	ET390		6	0	40	1	1	2	24	15	20	A	173,176	173,176	170,476	2,500	200	0	28,185	139,922	166,476
9 Toronto, Riverdale	ET400		2	1	32	0	0	1	34	15	20	A	74,511	58,723	55,723	2,000	1,000	0	29,665	127,502	55,723
- Toronto, Westminster	ET530		5	0	15	1	0	0	15	11	5	M	38,659	38,659	37,159	1,000	500	0	29,665	71,710	37,159
10 Toronto, Rosedale	ET420		17	67	134	2	0	8	150	76	84	A	525,238	378,880	345,822	24,073	8,985	0	72,585	540,650	345,822
11 Toronto, St. Andrew's	ET450		14	95	309	0	0	4	266	378	254	A	1,458,958	1,458,958	1,236,632	115,530	106,796	0	86,294	1,542,844	1,236,632

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
12 Toronto, St. John's	ET470	9	7	53	1	0	0	97	25	33	A	266,673	166,269	145,809	16,430	4,030	0	25,926	174,714	145,809
13 Toronto, St. Mark's	ET480	* 16	20	120	0	1	11	143	70	51	A	322,847	322,847	302,627	7,500	12,720	0	56,753	343,067	302,627
14 Toronto, Toronto Chinese	ET180	13	16	93	0	18	3	139	106	25	A	512,293	512,293	456,393	20,000	35,900	0	45,000	488,250	456,393
15 Toronto, Toronto Formosan	ET125	7	15	46	1	0	1	64	39	37	A	151,195	151,195	143,195	8,000	0	0	25,540	134,945	143,195
16 Toronto, Trinity Mandarin	ET680	8	0	30	0	1	0	44	35	0	A	100,045	100,045	96,845	3,200	0	0	33,550	113,133	96,845
17 Toronto, Trinity (York Mills)	ET510	14	23	141	0	4	7	167	62	47	A	521,037	480,498	432,989	18,654	28,855	0	78,712	395,271	432,989
18 Toronto, Westview	ET540	9	0	26	0	0	0	31	0	20	A	75,275	75,275	68,751	3,500	3,024	0	0	71,926	68,751
- Toronto, Faith Community	ET640	6	10	23	0	0	0	36	20	8	A	61,092	61,092	57,742	3,000	350	0	0	43,316	57,742
19 Toronto, Willowdale	ET560	7	10	98	3	5	8	94	56	39	A	387,337	286,589	265,742	10,810	10,037	0	60,343	286,590	265,742
Grand Total 2021		215	453	1,989	25	59	113	2,323	1,428	1,045	2	11,086,541	9,103,975	7,926,034	358,809	819,132	0	941,666	9,860,065	7,911,363

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	TOT 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	11	105	0	0	2	67	25	85	A	92,732	86,148	77,251	5,007	3,890	0	0	95,983	77,251
3 Toronto, Celebration	WT080	3	6	14	0	4	0	34	15	1	A	89,050	81,314	80,314	1,000	0	0	25,640	32,486	80,314
4 Toronto, Fellowship	WT410	8	13	49	1	1	1	46	55	30	A	142,975	142,975	114,545	3,735	24,695	350	37,464	143,674	114,545
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	133,570	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	966,320	1,183,012
7 Toronto, Graceview	WT400	13	0	108	0	0	23	107	50	33	A	146,492	146,492	129,565	10,000	6,927	0	53,283	158,357	129,565
8 Toronto, Mimico	WT160	5	1	87	0	0	4	54	0	33	A	136,473	99,431	89,431	3,964	6,036	0	0	84,356	89,431
9 Toronto, Morningside High Park	WT170	10	28	91	1	2	6	93	87	44	M	225,373	224,687	203,846	16,401	4,440	0	53,110	241,767	203,846
10 Toronto, Nigerian	WT430	6	4	13	0	1	0	12	25	0	A	27,320	25,320	24,820	500	0	0	0	21,790	24,820
11 Toronto, North Park	WT180	7	32	65	0	0	1	37	48	60	A	108,487	108,487	96,487	2,000	10,000	0	26,998	42,588	96,487
12 Toronto, Portuguese Speaking	WT350	5	33	61	0	0	0	104	50	74	A	231,895	231,895	221,895	10,000	0	0	53,110	172,537	221,895
13 Toronto, Rexdale	WT211	9	3	55	0	0	10	83	55	0	A	60,965	60,965	55,733	2,237	2,995	0	0	37,972	55,733
14 Toronto, Runnymede	WT220	8	11	77	0	0	0	63	44	47	A	225,917	173,128	154,543	12,000	6,585	7,108	18,425	162,863	154,543
15 Toronto, St. Andrew's (Humber Heights)	WT230	6	7	59	0	0	5	70	50	5	A	261,654	254,659	251,459	3,100	100	0	53,110	298,632	251,459
16 Toronto, St. Andrew's (Islington)	WT240	8	30	101	0	0	10	103	95	70	A	475,734	458,401	394,758	19,015	44,628	0	60,686	406,550	394,758
17 Toronto, St. Giles (Kingsway)	WT250	9	22	125	2	2	6	191	69	64	M	396,489	342,872	316,171	12,974	13,727	0	63,371	288,495	316,171
18 Toronto, St. Stephen's (Weston)	WT270	7	10	42	0	0	1	43	35	37	M	68,058	68,058	65,566	0	2,492	0	0	57,373	65,566
19 Toronto, University	WT290	14	36	115	0	0	0	166	20	100	A	142,644	142,644	134,042	8,000	602	0	2,213	82,776	134,042
20 Toronto, Weston	WT310	8	3	42	0	0	2	52	35	10	M	183,851	183,851	158,907	15,000	9,944	0	54,438	267,826	158,907

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
21 Toronto, Wychwood-Davenport	WT320	5	0	27	0	0	2	24	6	7	A	177,807	177,807	151,807	8,000	18,000	0	53,110	179,050	151,807
22 Toronto, York Memorial	WT330	9	16	40	0	0	2	50	40	28	A	684,815	120,083	117,243	2,840	0	0	0	134,787	117,243
Grand Total 2021		189	667	1,760	43	43	86	2,155	1,499	772	4	5,631,645	4,864,561	4,550,727	158,773	155,061	7,458	659,813	4,233,746	4,277,821

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Acton, Knox	BT090	8	10	0	1	0	9	78	32	56	A	139,413	86,619	79,042	7,577	0	0	4,679	84,180	79,042
2 Boston	BT100	8	5	48	1	0	4	102	37	26	M	108,525	108,525	97,765	8,000	2,760	0	35,174	94,179	97,765
- Omagh	BT101	3	2	26	0	2	1	42	15	17	M	65,476	65,476	62,881	660	1,935	0	15,074	55,859	62,881
3 Bramalea, St. Paul's	BT020	10	19	99	0	0	0	172	60	171	A	143,290	143,290	136,513	6,487	290	0	47,786	145,415	136,513
4 Brampton, Bramalea North	BT021	12	15	169	4	0	1	257	135	72	A	149,228	149,228	146,728	2,500	0	0	44,074	142,769	146,728
5 Brampton, Heart Lake	BT040	* 6	15	52	1	0	0	106	40	0	A	103,207	103,207	102,727	480	0	0	3,205	80,613	102,727
6 Brampton, St. Andrew's	BT030	15	99	378	0	0	10	491	50	178	M	582,921	562,921	499,007	21,508	42,406	0	62,687	602,616	499,007
7 Campbellville, St. David's	BT060	3	4	35	0	0	6	42	18	0	M	51,502	46,867	46,867	0	0	0	30,630	84,390	46,867
8 Claude	BT051	4	20	23	1	0	10	30	20	29	A	62,057	61,527	55,529	5,798	200	0	28,603	69,316	55,529
9 Georgetown, Knox	BT110	7	3	104	0	0	11	114	60	33	A	228,310	228,310	201,110	17,000	10,200	0	57,844	240,764	189,087
- Limehouse	BT111	4	5	32	0	0	1	54	15	9	A	73,447	41,766	40,090	500	1,176	0	13,075	57,336	40,090
10 Georgetown, Union	BT121	5	9	40	0	0	1	67	22	15	A	68,788	68,788	68,788	0	0	0	36,000	60,007	68,788
11 Grand Valley, Knox	BT080	5	1	36	1	3	4	33	26	23	M	173,525	73,525	70,525	3,000	0	0	20,729	70,257	70,525
12 Hillsburgh, St. Andrew's	BT130	9	0	0	1	2	41	89	0	193	M	192,189	192,189	87,059	89,000	16,130	0	50,252	271,582	87,059
13 Malton, St. Mark's	BT220	15	28	118	2	0	3	144	110	45	A	131,548	129,548	121,548	8,000	0	0	48,804	159,426	121,548
14 Milton, Knox	BT140	* 11	50	165	0	19	1	277	140	125	A	284,918	284,918	266,928	6,976	11,014	0	22,941	234,874	266,928
15 Mississauga, Almarah	BT310	* 7	16	19	0	0	0	44	40	60	A	98,089	98,089	98,089	0	0	0	0	98,979	94,754
16 Mississauga, Chinese	BT290	3	25	35	7	10	10	89	71	52	A	246,173	246,173	242,673	3,500	0	0	49,500	239,178	233,209
17 Mississauga, Clarkson Road	BT150	* 10	15	116	0	4	6	133	70	54	A	296,146	271,321	246,352	15,500	9,469	0	49,503	282,490	246,352
18 Mississauga, Dixie	BT160	10	41	93	0	0	0	107	60	99	A	167,579	167,579	157,823	5,000	4,756	0	47,786	182,296	157,823
19 Mississauga, Erindale	BT170	13	28	84	1	0	5	104	92	51	A	168,512	168,512	164,012	4,500	0	0	51,000	171,000	164,012
20 Mississauga, Glenbrook	BT180	9	15	96	0	0	0	101	140	42	A	244,657	244,657	231,477	5,495	7,685	0	63,105	262,072	231,477
21 Mississauga, St. Andrew's (Port Credit)	BT200	25	3	0	0	0	22	174	68	55	A	211,685	211,685	185,989	23,000	2,696	0	30,302	204,187	185,989
22 Mississauga, St. Andrew's (Streetsville)	BT210	9	13	104	1	5	5	110	60	105	M	211,389	211,389	177,688	18,000	15,701	0	47,500	248,382	177,688
23 Mississauga, White Oak	BT190	* 8	7	46	0	0	2	77	55	39	A	156,870	105,993	102,243	3,750	0	0	26,688	115,635	102,243

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
24 Nassagaweya	BT061	6	40	77	0	0	0	65	56	89	M	126,366	126,366	115,866	7,500	3,000	0	48,500	114,900	110,866
25 Norval	BT120	5	3	33	1	0	0	44	18	10	A	103,874	103,874	82,344	3,077	18,453	0	22,994	97,789	82,344
26 Oakville, Hopedale	BT230	3	9	77	3	7	3	138	30	29	A	141,278	141,278	134,455	3,253	3,570	0	86,215	115,889	134,455
27 Oakville, Knox	BT240	24	35	175	0	2	57	252	310	102	A	779,557	770,517	699,650	46,616	24,251	0	67,872	810,139	468,624
28 Oakville, Knox Sixteen	BT250	4	5	36	0	2	4	46	25	10	A	80,572	80,572	74,572	3,500	2,500	0	24,712	80,812	74,572
29 Oakville, Trafalgar	BT270	7	28	104	0	0	16	149	150	84	A	216,688	215,049	205,522	7,097	2,430	0	59,732	190,933	189,119
30 Orangeville, Tweedsmuir Memorial	BT260	9	5	125	1	0	4	119	45	63	M	168,824	154,540	143,244	7,666	3,630	1,145	44,626	154,456	143,244
31 Ospringe, Knox	BT071	* 3	0	7	0	0	0	25	8	1	A	26,435	26,435	23,030	0	3,405	0	3,000	25,698	23,030
Grand Total 2021		280	573	2,552	26	56	237	3,875	2,078	1,937	9	6,003,038	5,690,733	5,168,136	334,940	187,657	1,145	1,244,592	5,939,418	4,890,885

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Aurora, St. Andrew's	OR010	66	10	43	2	0	8	55	12	46	A	127,972	127,972	113,412	6,620	7,940	0	22,839	104,126	113,412
2 Beeton, St. Andrew's	OR151	3	2	27	0	0	0	18	15	22	A	61,566	61,566	60,016	1,550	0	465	23,393	63,940	59,016
3 Bolton, Caven	OR020	* 5	5	51	0	0	0	64	15	45	M	142,122	142,122	137,339	2,500	2,283	0	86,132	143,311	137,339
4 Bradford, St. John's	OR030	14	58	187	1	2	33	193	125	81	A	397,153	380,658	345,783	27,700	7,175	0	70,990	348,670	345,783
5 Keswick	OR200	5	55	110	0	0	1	62	110	75	A	286,369	211,398	197,558	2,155	11,685	0	49,000	277,417	157,040
6 King City, St. Andrew's	OR040	5	8	29	0	1	0	38	20	25	M	92,757	92,757	78,892	9,100	4,765	0	0	93,635	78,892
7 Kleinburg, Cornerstone Community	OR180	*** 8	15	52	0	0	0	70	0	0	A	276,079	276,079	267,189	8,000	890	0	31,174	255,400	207,189
8 Maple, St. Andrew's	OR050	3	7	46	0	0	0	46	18	15	A	69,902	69,402	66,354	2,415	633	0	0	81,494	41,354
9 Markham, Celebration	OR210	8	6	53	0	0	4	71	46	52	A	204,181	196,566	167,666	12,000	16,900	0	11,875	170,271	167,666
10 Markham, Chapel Place	OR080	8	90	290	5	0	11	306	375	150	A	569,041	569,041	498,506	0	70,535	0	84,212	604,819	486,654
11 Markham, Chinese	OR070	10	57	0	2	11	30	284	257	20	A	576,986	530,503	506,439	0	24,064	0	47,871	536,773	469,992
12 Markham, St. Andrew's	OR060	15	30	203	1	1	7	238	115	162	A	414,285	350,493	295,766	27,085	27,642	0	53,614	414,626	279,446
13 Newmarket, St. Andrew's	OR090	16	41	174	0	0	18	224	100	69	M	295,868	295,868	272,646	18,307	4,915	0	51,300	267,579	272,646
14 Nobleton, St. Paul's	OR100	9	29	100	0	5	1	98	80	100	M	227,389	227,389	208,969	100	18,320	0	70,080	200,231	208,969
15 Richmond Hill	OR110	11	6	105	0	0	6	105	75	41	M	290,583	290,583	281,453	7,710	1,420	0	47,410	297,339	281,453
16 Schomberg, Emmanuel	OR152	2	0	17	0	0	1	20	12	7	A	63,081	52,335	49,747	1,000	1,588	0	23,393	52,335	49,747
17 Stouffville, St. James	OR120	7	9	76	3	5	4	79	97	54	M	168,361	149,730	131,435	8,579	9,716	1,338	46,711	171,726	131,435
18 Sutton West, St. Andrew's	OR130	4	2	18	0	1	1	15	12	14	M	30,565	13,435	11,765	1,070	600	0	0	47,819	11,765
19 Thornhill	OR140	21	35	174	5	0	21	206	170	80	M	324,286	320,681	295,681	25,000	0	4,500	70,020	383,323	295,681
20 Tottenham, Fraser	OR150	4	6	42	0	3	1	44	35	38	M	106,616	106,285	101,647	0	4,638	0	49,500	110,556	101,647

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
21 Unionville	OR160	5	13	40	1	0	2	65	70	0	A	258,145	209,145	197,840	6,305	5,000	0	41,575	306,371	177,949
22 Vaughan, St. Paul's	OR170	5	4	8	2	0	0	18	12	0	A	31,022	31,022	30,422	600	0	0	7,200	31,020	29,172
Grand Total 2021		234	488	1,845	22	29	149	2,249	1,841	1,096	9	5,014,329	4,705,030	4,316,525	167,796	220,709	6,303	888,289	4,962,781	4,104,247

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Alliston, Knox	BA010	9	20	75	0	1	2	156	70	70	A	272,215	272,215	235,625	21,000	15,590	0	33,882	354,305	235,625	
- Mansfield, St. Andrew's	BA011	*	3	0	30	0	0	12	40	15	8	M	114,808	60,822	58,286	1,000	1,536	0	15,971	55,253	58,286
2 Barrie, St. Andrew's	BA030	***	20	22	170	1	11	13	226	136	103	A	490,461	370,675	335,035	21,500	14,140	2,100	64,000	395,257	318,535
3 Barrie, Westminster	BA040		7	58	142	0	0	3	150	0	9	A	239,962	239,962	228,988	3,419	7,555	0	56,710	224,202	228,988
4 Baxter, Living Faith Community	BA080	*	11	10	126	0	11	4	117	70	50	A	270,088	253,004	227,933	11,000	14,071	0	13,000	248,910	166,955
5 Bracebridge, Knox	BA050		12	10	122	1	4	3	123	65	68	A	261,604	229,706	202,770	14,877	12,059	0	52,000	219,872	202,770
6 Coldwater, St. Andrew's	BA231	*	5	3	40	0	0	1	64	29	50	A	164,662	164,662	156,219	8,443	0	0	47,000	145,386	156,219
7 Collingwood, First	BA070		11	30	377	6	13	16	557	0	174	A	649,075	646,040	616,330	25,200	4,510	0	61,780	512,963	616,330
8 Creemore, St. Andrew's Maple Cross	BA090		1	0	9	0	6	0	8	10	2	A	23,583	23,583	20,399	3,184	0	0	0	58,093	20,399
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	49,948	17,022
10 Elmvale	BA110		11	20	106	0	0	13	107	50	81	A	99,820	99,820	83,255	8,385	8,180	1,515	0	108,680	83,255
- Flos, Knox	BA111		3	0	12	0	0	2	26	19	7	A	37,751	37,751	29,841	4,120	3,790	0	0	28,099	29,841
11 Gravenhurst, Knox	BA051	*	4	1	35	0	0	6	45	0	8	A	46,855	46,855	45,595	1,260	0	0	0	37,892	40,595
12 Hillsdale, St. Andrew's	BA130		2	4	14	0	0	1	14	8	13	M	39,776	23,432	23,382	0	50	0	187	31,375	23,382
13 Huntsville, St. Andrew's	BA140		10	45	174	1	3	6	186	130	74	A	264,646	264,646	208,007	22,589	34,050	0	53,572	284,808	208,007
14 Ivy	BA082		6	14	48	0	0	0	70	50	50	A	50,723	50,723	34,428	350	15,945	0	0	61,215	34,428
15 Midland, Knox	BA150		8	18	56	2	6	2	69	50	20	A	139,639	139,639	136,085	3,554	0	0	53,258	133,408	136,085
16 Notawa, Emmanuel	BA250		6	0	68	0	1	1	87	30	30	A	154,071	154,071	143,081	7,500	3,490	0	0	126,195	143,081
17 Orillia, St. Andrew's	BA160		14	19	299	1	0	19	291	2	109	M	344,441	344,441	318,947	20,050	5,444	0	0	281,223	318,947
18 Orillia, St. Mark's	BA170		10	14	94	2	0	3	66	65	71	A	150,449	119,036	104,710	12,200	2,126	0	54,136	191,067	104,710
19 Parry Sound, St. Andrew's	BA260		3	24	66	0	0	25	110	60	92	A	242,519	242,519	226,669	0	15,850	0	0	235,614	226,669
20 Penetanguishene, First	BA180	**	7	8	115	1	0	4	110	67	58	M	182,890	180,840	166,948	10,317	3,575	0	41,495	190,931	151,822
21 Port Carling, Knox	BA190		3	12	58	0	0	0	21	30	69	M	87,662	76,465	65,268	1,840	9,357	0	28,911	78,034	65,268
- Torrance, Zion	BA191		4	1	30	0	1	1	13	18	40	A	41,100	41,100	40,280	800	20	0	0	820	40,280
22 Stayner, Jubilee	BA200	**	10	9	79	0	13	4	140	65	37	A	207,068	165,537	151,796	10,000	3,741	0	50,675	218,767	151,796
23 Stroud	BA021		10	10	140	0	0	6	112	50	140	A	104,307	104,307	102,977	970	360	1,018	49,032	110,597	102,977

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
24 Uptergrove, Knox	BA220	2	0	28	0	0	1	31	12	18	A	35,820	35,820	34,648	650	522	0	11,137	25,147	34,648
- East Oro, Esson	BA221	4	4	38	0	0	2	38	16	15	A	31,321	31,321	28,311	2,490	520	0	10,836	29,116	28,311
- Jarratt, Willis	BA222	4	4	23	0	0	1	27	0	22	A	427,737	46,737	42,927	3,810	0	1,480	17,531	40,240	42,927
25 Vankoughnet, St. David's	BA240	5	0	21	0	2	4	30	0	19	A	35,875	32,215	26,080	3,545	2,590	0	0	35,719	26,080
26 Victoria Harbour, St. Paul's	BA230	6	0	27	0	0	1	35	16	0	A	27,398	27,398	26,503	895	0	0	0	23,722	26,503
27 Wasaga Beach Community	BA270	7	7	90	0	1	15	70	82	78	A	159,149	104,149	100,352	3,797	0	0	45,882	111,037	100,352
Grand Total 2021		223	375	2,743	15	73	172	3,169	1,235	1,599	5	5,447,940	4,649,578	4,238,697	230,245	180,636	6,113	760,995	4,647,895	4,141,093

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Englehart, St. Paul's Emmanuel	TE020	3	3	0	0	0	1	12	0	4	M	28,546	28,546	27,546	1,000	0	0	13,403	38,208	27,546
2 Kapuskasing Community	TE030	3	0	15	0	0	1	11	17	8	A	49,016	49,016	46,416	2,400	200	0	25,759	50,104	46,416
3 New Liskeard, St. Andrew's	TE050	0	0	0	0	0	0	0	0	0	A	93,244	78,154	74,734	3,420	0	0	23,800	85,489	74,734
4 Tomstown	TE021	5	9	6	0	0	0	14	6	10	A	4,175	4,175	3,125	800	250	0	0	9,145	3,125
Grand Total 2021		11	12	21	0	0	2	37	23	22	1	174,981	159,891	151,821	7,620	450	0	62,962	182,946	151,821

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Burk's Falls, St. Andrew's	AN080	3	1	28	0	1	5	19	18	30	A	41,222	41,222	40,371	801	50	0	15,595	21,017	40,371
- Magnetawan, Knox	AN081	10	0	2	0	0	5	21	20	25	A	41,869	29,302	28,307	895	100	0	15,595	21,161	28,307
- Sundridge, Knox	AN082	9	3	57	0	0	22	46	28	62	A	59,610	59,610	57,520	105	1,985	0	15,595	47,339	57,520
2 North Bay, Calvin	AN010	10	26	166	0	0	12	129	71	138	A	351,365	316,192	252,571	30,000	33,621	0	63,300	340,269	225,696
3 Sault Ste. Marie, St. Paul's	AN040	5	4	41	0	0	6	47	0	6	A	95,821	64,466	55,096	7,735	1,635	1,450	31,658	110,217	55,096
- Sault Ste. Marie, Victoria	AN041	6	3	34	0	0	1	26	12	5	A	46,177	45,812	44,602	1,000	210	2,404	23,437	41,278	44,602
4 Sault Ste. Marie, Westminster	AN050	12	10	79	1	0	5	139	15	44	A	186,698	103,502	99,882	3,620	0	0	52,200	217,344	99,882
5 Sudbury, Calvin	AN060	10	10	105	0	0	1	65	70	65	M	174,113	174,113	171,913	2,200	0	0	48,736	171,260	171,913
6 Sudbury, Knox	AN070	2	8	25	0	0	3	16	20	25	A	31,158	31,158	29,406	1,752	0	0	0	37,670	29,406
Grand Total 2021		67	65	537	1	1	60	508	254	400	1	1,028,033	865,377	779,668	48,108	37,601	3,854	266,116	1,007,555	752,793

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Arthur, St. Andrew's	WW010	4	9	0	0	0	10	118	35	50	M	115,711	115,711	103,173	8,083	4,455	142	40,749	119,040	103,173	
- Gordonville, St. Andrew's	WW011	7	30	46	2	0	14	76	0	21	A	49,584	39,584	37,869	1,715	0	0	6,609	29,885	37,869	
2 Cambridge, Central	WW030	21	64	267	0	2	5	273	262	0	A	852,709	383,283	330,630	15,025	37,628	0	79,368	900,139	324,982	
3 Cambridge, Knox Preston	WW040	9	0	72	0	0	5	90	45	12	M	138,507	138,507	137,347	1,160	0	0	54,609	156,661	137,347	
4 Cambridge, St. Andrew's Hespeler	WW070	10	18	145	0	0	3	240	55	0	A	256,565	218,632	207,326	8,753	2,553	0	59,755	225,447	204,826	
5 Cambridge, Westside	WW060	14	20	135	1	4	2	140	74	92	A	374,551	230,322	216,339	10,585	3,398	0	64,744	303,921	213,910	
6 Crieff, Knox	WW241	4	2	39	1	0	3	53	25	0	A	141,990	77,412	72,432	4,980	0	0	21,284	92,422	72,432	
7 Eden Mills	WW251	6	4	28	0	0	5	32	16	2	A	49,074	49,074	44,665	1,839	2,570	0	0	29,743	44,665	
8 Elmira, Gale	WW090	8	35	159	0	0	56	163	26	80	A	208,858	208,858	195,425	13,433	0	0	26,626	266,205	119,949	
9 Elora, Knox	WW100	11	0	81	0	0	9	74	62	22	M	116,760	110,039	103,240	4,585	2,214	0	35,222	129,202	103,240	
- Alma, St. Andrew's	WW101	5	8	35	0	0	1	52	20	10	A	83,692	27,890	25,090	2,600	200	0	11,640	38,941	25,090	
10 Fergus, St. Andrew's	WW110	16	56	230	5	1	13	300	120	170	M	395,309	395,309	312,663	20,000	62,646	0	61,200	395,520	312,663	
11 Guelph, Knox	WW120	20	23	220	1	19	20	269	70	27	A	1,132,429	334,800	296,501	34,728	3,571	0	65,924	415,646	296,501	
12 Guelph, Kortright	WW150	10	75	158	1	1	15	136	230	149	A	610,887	610,887	568,737	0	42,150	0	57,559	543,076	512,589	
13 Guelph, St. Andrew's	WW130	13	15	197	1	1	11	229	100	148	M	201,870	201,870	178,706	23,164	0	0	65,941	109,734	163,197	
14 Harriston, Knox-Calvin	WW160	5	0	88	0	0	3	99	24	38	A	158,486	133,486	116,868	8,348	8,270	0	36,424	161,912	116,868	
15 Kitchener, Calvin	WW170	8	20	126	0	0	15	154	75	50	A	516,483	242,750	213,864	18,406	10,480	0	59,725	264,789	213,864	
16 Kitchener, Doon	WW180	10	27	101	1	0	15	208	35	90	A	108,528	108,528	103,528	5,000	0	0	46,786	146,663	97,075	
17 Kitchener East	WW290	14	27	116	1	0	2	0	0	298	A	174,447	172,952	165,177	6,000	1,775	0	56,040	161,154	163,177	
18 Kitchener, St. Andrew's	WW210	49	39	642	0	0	24	816	150	98	A	1,390,284	923,839	836,167	66,016	21,656	0	37,573	1,019,227	836,167	
19 Mount Forest, St. Andrew's	WW220 *	6	0	25	0	0	1	0	18	0	M	55,286	48,836	38,961	4,000	5,875	0	0	39,983	38,961	
20 Palmerston, Knox	WW230	4	3	16	0	0	0	17	20	6	M	54,170	44,170	42,070	2,100	0	0	52,035	107,515	42,070	
- Conn, Knox	WW221	5	2	27	0	0	0	51	17	20	A	19,797	19,797	17,573	2,224	0	0	349	0	21,759	17,573
21 Puslinch, Duff's	WW240	11	12	83	0	0	16	137	26	53	A	186,809	182,571	168,196	11,000	3,375	0	30,414	142,047	168,196	
22 Rockwood	WW250	4	6	32	0	0	0	34	18	9	A	78,909	78,909	76,099	2,100	710	0	20,229	39,670	76,099	
23 Waterloo, Joonim	WW300	2	53	86	0	9	12	134	160	209	A	241,791	241,791	207,779	7,500	26,512	0	0	202,424	207,779	
24 Waterloo, Knox	WW260	15	110	295	0	14	32	511	250	988	A	883,824	883,824	842,082	25,000	16,742	105	103,518	1,002,554	541,607	
Grand Total 2021		291	658	3,449	14	51	292	4,406	1,933	2,642	7	8,597,310	6,223,631	5,658,507	308,344	256,780	596	1,093,974	7,065,279	5,191,869	

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Brantford, Korean	EH120	0	3	11	0	0	3	17	12	20	A	33,640	33,640	29,301	3,339	1,000	0	17,210	30,167	29,301
2 King City, Hanwool	EH060	1	10	12	0	0	6	39	20	15	A	74,000	74,000	74,000	0	0	0	35,000	119,700	68,400

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
3 Kitchener-Waterloo Korean	EH010	1	30	67	3	48	46	157	120	170	A	218,986	218,986	216,986	0	2,000	0	49,102	139,615	216,986
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	486,832	481,144
5 Mississauga, We	EH280	2	0	21	0	1	0	39	0	11	A	105,201	105,201	75,201	0	30,000	0	22,000	121,311	75,201
6 Mississauga, Westside	EH030	6	132	271	4	23	48	487	290	650	A	1,284,077	739,467	530,074	0	209,393	0	81,386	1,254,135	151,753
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	129,192	102,397	93,003	0	9,394	0	28,921	114,942	93,003
9 Oshawa, Korean	EH250	2	4	17	0	1	14	26	20	26	A	32,785	32,785	32,785	0	0	0	26,000	51,360	32,785
10 Toronto, Galilee	EH090	1	9	46	2	0	0	92	50	10	A	172,114	172,114	169,614	0	2,500	0	44,250	170,532	140,454
11 Toronto, Korean Myung Sung	EH070	* 3	9	30	0	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	78	271	12	8	16	406	239	421	A	774,381	774,381	711,831	10,000	52,550	0	60,215	724,731	667,433
13 Toronto, Toronto Korean	EH110	9	156	482	10	15	49	678	520	3	A	1,013,216	964,380	876,024	0	88,356	0	69,770	916,383	876,024
14 Vaughan Community	EH080	17	300	960	4	4	83	1,329	1,300	90	A	1,890,276	1,870,217	1,778,141	6,250	85,826	0	50,700	2,066,027	1,362,281
Grand Total 2021		60	985	2,566	40	132	352	4,126	3,236	2,034	0	6,517,436	5,792,149	5,271,541	31,589	489,019	0	586,974	6,389,132	4,398,202

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	TOT 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	48,226	1,315	307	0	18,720	54,448	48,226
2 Ancaster, St. Paul's (Carluke)	HA020	8	21	59	1	4	2	88	52	47	M	102,285	100,290	89,958	7,390	2,942	0	33,623	80,478	89,958
- Binbrook, Knox	HA021	4	5	18	0	0	0	18	24	17	A	71,483	44,140	33,091	5,074	5,975	0	20,698	76,698	33,091
3 Ancaster, St. Andrew's	HA010	10	18	56	0	2	1	110	75	40	A	157,325	157,325	140,335	14,740	2,250	0	55,752	160,008	137,868
4 Burlington, Brant Hills	HA040	17	32	119	1	1	0	114	90	113	M	204,851	150,051	129,470	17,215	3,366	0	59,207	156,887	129,470
5 Burlington, Burlington East	HA380	12	16	127	0	0	6	112	120	55	A	136,268	135,968	116,029	15,819	4,120	0	52,600	77,478	116,029
6 Burlington, Knox	HA050	14	15	179	0	0	8	199	95	5	A	268,942	257,398	233,782	17,730	5,886	0	51,913	251,496	233,782
7 Burlington, St. Paul's	HA080	10	18	73	0	0	2	65	65	52	A	110,768	110,768	108,168	2,600	0	0	29,052	117,139	101,250
8 Caledonia	HA090	** 5	8	49	0	0	0	0	50	49	A	145,164	139,047	125,588	12,475	984	0	48,000	146,158	125,588
9 Dundas, Knox	HA100	10	10	84	0	0	4	93	145	34	M	260,071	260,071	248,838	10,738	495	0	61,800	261,325	248,838
10 Grimsby, St. John's	HA110	7	24	93	0	0	15	111	45	10	M	164,740	163,920	155,620	8,300	0	0	50,995	165,135	155,620
11 Hagersville, St. Andrew's	HA120	* 7	1	46	0	0	0	51	19	15	A	39,573	37,527	34,246	3,007	274	0	0	50,491	34,246
12 Hamilton, Central	HA140	17	59	268	1	2	33	321	71	77	A	446,336	422,336	392,748	5,588	24,000	0	65,459	416,223	392,748
13 Hamilton, Chedoke	HA160	10	12	175	1	3	129	191	120	68	A	275,372	275,372	252,947	11,235	11,190	0	23,019	280,344	252,947

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
14 Hamilton, Erskine	HA180	7	20	86	1	3	4	66	64	60	A	270,038	198,554	171,172	20,000	7,382	5,110	51,000	265,740	171,172	
15 Hamilton, John Calvin Hungarian	HA190	13	6	74	0	0	4	73	20	0	M	54,356	53,356	1,000	0	0	0	0	44,502	53,356	
16 Hamilton, MacNab Street	HA200	20	16	218	0	4	25	240	50	40	A	398,681	250,603	234,603	16,000	0	0	58,815	274,257	234,603	
18 Hamilton, Roxborough Park	HA220	7	2	19	0	1	2	20	21	14	M	36,056	26,366	23,015	2,516	835	0	0	37,724	23,015	
19 Hamilton, St. Columba	HA240	***	5	10	40	0	0	4	60	30	20	A	58,077	58,077	49,614	4,966	3,497	649	0	66,168	49,614
20 Hamilton, St. Cuthbert's	HA250	6	0	6	0	0	0	36	35	22	A	114,398	114,398	85,000	6,929	22,469	0	0	29,398	85,000	
21 Hamilton, St. David's	HA271	9	0	18	1	0	1	26	23	2	A	57,110	57,110	51,557	5,553	0	0	22,236	64,625	51,557	
22 Hamilton, St. Paul's	HA280	***	20	10	100	0	1	6	114	70	39	M	335,743	335,743	316,993	18,750	0	0	57,995	328,112	311,993
23 Hamilton, South Gate	HA290	13	7	63	0	0	5	72	31	12	A	79,601	77,081	65,315	11,766	0	2,370	0	88,983	65,315	
24 Hamilton, Trinity	HA370	10	18	145	3	0	7	142	118	65	A	226,592	214,471	205,937	8,534	0	0	51,300	210,779	205,937	
25 Jarvis, Knox	HA300	5	0	19	0	0	11	25	20	10	M	894,972	105,934	103,434	2,500	0	0	17,979	80,553	103,434	
- Walpole, Chalmer's	HA301	*	8	9	15	0	0	1	47	25	19	M	42,204	42,204	39,739	2,465	0	0	22,548	38,971	39,739
26 Kirkwall	HA310	5	12	62	2	5	8	74	26	0	M	104,034	102,034	89,946	6,990	5,098	0	0	52,605	117,456	89,946
27 Stoney Creek, Cheyne	HA330	13	30	166	0	1	10	178	0	113	A	390,032	390,032	354,383	5,049	30,600	0	0	52,483	389,494	348,960
28 Stoney Creek, Family Church of Heritage Green	HA360	5	71	55	4	6	0	77	74	153	A	141,976	135,676	131,076	3,200	1,400	0	0	52,959	140,705	131,076
29 Waterdown, Knox	HA340	7	28	128	0	0	5	175	150	48	A	555,360	311,757	275,648	22,820	13,289	0	0	53,483	294,836	275,648
30 West Flamborough	HA350	5	9	42	0	0	3	44	34	45	M	128,703	128,703	117,455	9,000	2,248	0	0	137,093	117,455	
Grand Total 2021		298	487	2,646	15	33	296	2,986	1,782	1,246	11	6,325,810	4,907,160	4,477,289	281,264	148,607	8,129	1,064,241	4,903,704	4,457,481	

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Dunville, Knox	NI020	7	6	49	0	0	9	59	30	17	A	118,259	118,259	109,826	6,348	2,085	0	47,380	142,135	109,826	
2 Fonthill, Kirk-on-the-Hill	NI181	8	17	62	1	0	12	77	45	24	A	108,892	108,892	96,632	9,879	2,381	0	0	33,234	96,632	
3 Fort Erie, St. Andrew's-Knox	NI030	6	15	65	1	9	7	70	20	41	A	114,043	112,808	108,806	3,917	85	0	21,360	144,150	108,806	
4 Niagara Falls, Chippawa	NI040	0	20	0	3	0	27	0	65	0	A	271,675	271,675	241,281	16,172	14,222	500	16,053	272,643	169,542	
5 Niagara Falls, Drummond Hill	NI050	12	2	94	1	0	7	109	52	21	M	180,510	180,510	168,007	12,160	343	0	56,737	188,013	168,007	
6 Niagara Falls, Stamford	NI060	9	10	84	1	1	5	98	131	29	A	184,426	175,696	157,100	11,891	6,705	530	49,000	181,196	157,100	
7 Niagara-on-the-Lake, St. Andrew's	NI070	5	8	108	0	4	12	145	0	25	M	221,211	217,523	203,917	13,606	0	0	18,124	173,047	203,917	
8 North Pelham, First	NI080	9	1	37	0	1	4	42	30	18	M	68,604	65,929	55,472	5,675	4,782	1,805	22,361	68,616	55,472	
- Rockway	NI081	*	6	2	24	0	1	1	39	20	5	A	44,527	44,527	37,602	4,257	2,668	1,510	21,399	47,749	37,602

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
9 Port Colborne, The Gathering Place	NI090	3	0	45	0	10	0	62	25	11	A	215,382	215,382	207,644	7,738	0	0	46,520	133,240	207,644	
10 St. Catharines, Knox	NI100	17	10	167	0	1	10	193	135	38	A	433,434	321,579	274,951	35,713	10,915	0	61,000	337,762	274,951	
11 St. Catharines, St. Giles	NI120	*	12	32	107	2	0	5	154	116	72	A	196,797	191,747	174,236	8,437	9,074	0	53,100	182,101	173,348
12 St. Catharines, Scottlea	NI111	8	8	36	0	0	14	33	20	19	A	66,186	62,851	60,001	2,420	430	0	30,600	89,838	60,001	
13 St. Catharines, West St. Andrew's	NI130	3	10	55	0	0	0	40	35	40	A	50,154	43,804	40,370	3,434	0	2,000	25,050	63,412	40,370	
14 Smithville	NI011	7	7	22	0	2	0	24	20	17	A	48,493	38,035	37,035	1,000	0	0	17,883	51,109	37,035	
15 Thorold, St. Andrew's	NI150	8	10	73	0	0	19	73	60	27	M	99,775	99,775	93,339	4,041	2,395	0	13,788	85,871	93,339	
16 Welland, Hope Community	NI180	5	0	22	0	0	4	31	24	10	A	62,551	62,551	61,866	685	0	0	0	685	61,866	
17 Welland, St. Andrew's	NI190	4	8	55	0	0	0	59	28	34	A	148,886	148,886	148,390	150	346	500	48,765	137,129	148,390	
Grand Total 2021		129	166	1,105	9	29	136	1,308	856	448	4	2,633,805	2,480,429	2,276,475	147,523	56,431	6,845	549,120	2,331,930	2,203,848	

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Brantford, Alexandra	PA010	6	10	36	0	0	4	74	20	13	A	40,138	40,138	37,433	2,195	510	0	0	85,400	37,433	
2 Brantford, Central	PA020	12	0	88	0	0	2	106	30	34	A	128,854	121,223	102,988	11,580	6,655	0	0	127,746	102,988	
3 Brantford, Greenbrier	PA030	5	0	48	0	1	3	56	18	0	A	76,655	76,655	74,237	2,418	0	0	33,769	96,866	74,237	
4 Embro, Knox	PA070	4	7	28	0	0	4	41	0	10	A	71,996	71,996	67,580	2,500	1,916	0	25,661	51,418	67,580	
5 Harrington, Knox	PA071	5	32	51	0	0	1	0	62	26	A	92,617	92,617	83,936	3,010	5,671	1,895	26,822	77,803	83,936	
6 Ingersoll, St. Paul's	PA080	**	10	26	0	2	0	6	212	53	45	A	199,699	199,699	187,840	9,185	2,674	0	46,358	197,464	187,840
7 Innerkip	PA090	5	187	251	6	13	60	171	275	204	A	801,246	736,848	594,207	0	142,641	0	61,219	953,213	505,813	
8 Mount Pleasant	PA041	7	11	60	0	3	2	67	32	38	A	126,312	126,312	114,030	6,030	6,252	0	46,704	108,046	114,030	
9 Norwich, Knox	PA100	6	0	9	0	0	0	12	10	5	M	46,002	45,140	42,015	2,000	1,125	0	5,923	42,789	42,015	
- Bookton	PA101	3	0	16	0	0	1	13	10	3	M	34,397	34,397	33,197	1,200	0	0	0	1,200	33,197	
10 Paris	PA110	10	60	220	1	3	9	283	180	150	A	1,045,958	362,375	322,264	7,971	32,140	0	57,790	370,474	322,264	
11 Ratho	PA091	3	0	16	0	0	0	18	23	14	A	32,259	32,259	30,259	1,680	320	0	0	27,772	30,259	
12 Simcoe, St. Paul's	PA120	12	20	172	0	5	10	174	130	112	A	310,726	225,700	200,360	16,410	8,930	420	46,312	276,876	200,360	
13 Tillsonburg, St. Andrew's	PA130	5	12	68	0	0	2	65	20	38	M	177,640	148,521	146,136	1,445	940	0	48,502	176,386	146,136	
14 Woodstock, Knox	PA140	15	40	161	0	0	11	204	0	0	A	329,810	299,310	276,925	13,120	9,265	0	8,879	279,332	276,925	
Grand Total 2021		108	405	1,224	9	25	115	1,496	863	692	3	3,514,309	2,613,190	2,313,407	80,744	219,039	2,315	407,939	2,872,785	2,225,013	

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Appin	LO020	6	33	77	1	0	0	94	30	104	A	76,669	76,669	70,669	5,000	1,000	0	32,456	71,718	70,669	
- Melbourne, Guthrie	LO021	4	0	28	0	0	0	22	15	23	A	34,200	31,900	30,200	1,700	0	0	15,439	34,179	30,200	
2 Crinan, Argyle	LO050	***	4	2	21	0	0	3	32	12	19	A	15,440	15,440	14,440	955	45	380	0	19,096	14,440
- Largie, Duff	LO051	6	3	39	0	0	0	80	12	35	M	160,013	40,013	38,763	1,250	0	785	0	31,647	38,763	
3 Dorchester	LO060	5	0	21	0	1	10	20	10	13	A	88,174	76,107	72,507	3,600	0	0	22,219	111,294	72,507	
4 Dutton, Knox-St. Andrew's	LO070	*	12	20	25	1	0	6	90	70	37	A	139,263	110,605	100,927	3,974	5,704	1,275	46,622	116,248	100,927
5 Fingal, Knox	LO080	4	3	40	0	0	1	65	25	8	A	27,037	16,918	8,194	3,526	5,198	1,380	0	37,775	8,194	
6 Glencoe	LO090	8	27	71	0	0	1	101	30	76	M	142,371	107,197	83,602	7,245	16,350	0	53,321	138,024	83,602	
- Wardsville, St. John's	LO091	**	8	1	26	0	0	2	49	24	19	A	32,435	30,065	27,965	2,100	0	0	22,180	41,006	27,965
7 London, Chalmers	LO120	18	33	186	0	0	4	184	100	54	M	315,676	228,961	205,746	20,833	2,382	0	64,512	95,524	205,746	
8 London, Elmwood Avenue	LO130	17	6	96	0	0	6	100	65	33	A	171,497	158,700	147,316	9,526	1,858	0	55,316	180,206	147,316	
9 London, New St. James	LO170	28	32	167	0	0	15	209	0	68	A	472,896	344,171	307,615	24,055	12,501	4,605	53,000	343,245	307,615	
10 London, Oakridge	LO180	19	100	328	1	0	28	375	387	259	A	816,413	761,413	729,081	28,636	3,696	0	0	623,242	569,384	
11 London, St. George's	LO190	11	3	95	0	3	9	143	70	0	A	168,099	168,099	147,399	10,100	10,600	0	55,190	166,507	147,399	
12 London, St. Lawrence	LO151	11	0	102	0	0	7	64	7	47	A	110,118	110,118	88,603	8,000	13,515	0	34,772	130,325	88,603	
13 London, Trinity Community	LO200	4	5	27	0	0	0	21	17	24	A	54,848	54,848	52,833	1,540	475	0	0	36,983	52,833	
14 London, Westmount	LO210	13	13	145	0	0	46	147	97	85	A	151,040	151,040	145,040	6,000	0	0	4,372	149,658	145,040	
15 Mosa, Burns	LO022	10	23	111	2	0	7	127	39	173	M	114,925	114,925	103,430	9,560	1,935	0	49,386	109,525	103,430	
16 North Yarmouth, St. James	LO031	6	14	53	0	0	0	60	31	37	A	46,596	38,446	33,990	3,145	1,311	0	6,744	47,758	33,990	
17 Port Stanley, St. John's	LO081	8	0	33	0	0	1	44	12	25	A	46,052	46,052	42,852	3,200	0	0	18,637	43,054	42,852	
18 St. Thomas, Knox	LO240	35	59	302	7	3	11	369	20	79	A	396,619	345,774	291,806	30,928	23,040	0	63,148	342,793	291,806	
19 South Nissouri	LO061	3	0	0	0	2	2	18	10	0	A	21,447	21,447	17,047	2,800	1,600	0	0	24,843	17,047	
20 Strathroy, Caradoc	LO111	7	26	82	0	0	0	97	46	58	A	595,210	165,800	107,709	11,720	46,371	0	47,583	176,818	107,709	
Grand Total 2021		247	403	2,075	12	9	159	2,511	1,129	1,276	4	4,197,038	3,214,708	2,867,734	199,393	147,581	8,425	644,897	3,071,468	2,708,037	

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Amherstburg, St. Andrew's	EK010	8	4	88	0	0	1	67	35	30	A	110,687	86,109	83,359	2,250	500	0	45,882	105,535	83,359
2 Chatham, First	EK030	8	5	291	1	0	18	294	100	183	A	867,740	349,446	320,066	20,150	9,230	1,235	59,684	292,661	320,066
3 Dover, New St. Andrew's	EK041	9	6	25	1	0	3	58	18	2	A	34,913	34,913	32,913	2,000	0	0	0	25,950	32,913
4 Dresden, St. Andrew's	EK050	5	9	65	1	0	3	98	52	58	A	126,428	113,556	111,996	1,560	0	0	29,546	115,873	111,996

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
5 Lakeshore St. Andrew's	EK080	8	416	500	2	0	287	235	140	833	A	1,159,144	859,225	816,362	0	42,863	0	60,000	841,920	816,362	
6 Leamington, Knox	EK070	*	0	6	78	0	0	8	113	40	6	A	182,754	170,993	168,150	2,818	25	0	45,900	174,064	168,150
7 Ridgeway, Mount Zion	EK090		3	0	50	0	0	1	59	18	24	A	47,891	44,389	41,689	2,700	0	0	0	53,848	41,689
8 Valetta	EK110		7	4	19	0	0	1	19	22	13	A	41,043	40,373	36,040	4,083	250	1,325	28,103	48,471	36,040
9 Wallaceburg, Knox	EK120		7	5	43	0	0	2	99	25	21	A	98,650	90,972	87,101	780	3,091	0	28,541	63,549	87,101
10 Windsor, Paulin Memorial	EK150		15	11	210	0	23	13	237	0	71	A	215,893	177,194	167,872	5,221	4,101	0	46,786	207,497	161,799
11 Windsor, University Community	EK210		5	12	60	0	2	0	50	45	64	A	195,604	177,554	170,644	1,000	5,910	0	48,678	192,790	170,644
Grand Total 2021			75	478	1,429	5	25	337	1,329	495	1,305	0	3,080,747	2,144,724	2,036,192	42,562	65,970	2,560	393,120	2,122,158	2,030,119

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Alvinston, Guthrie	LW010		5	5	36	0	0	2	34	20	0	A	65,030	65,030	61,295	3,735	0	0	28,618	72,549	61,295
- Napier, St. Andrew's	LW012	***	3	4	23	0	0	1	22	15	14	A	12,990	11,060	10,660	400	0	0	9,107	13,230	10,660
2 Beechwood, St. Andrew's	LW020		8	15	100	0	0	5	62	35	68	A	47,462	47,462	42,607	2,810	2,045	0	8,019	36,803	42,607
3 Centre Road, Knox	LW022		3	0	29	0	0	0	41	14	9	A	16,320	16,320	11,725	2,155	2,440	1,650	5,917	21,311	11,725
4 Corunna, St. Andrew's	LW030		8	0	39	0	0	3	39	15	16	A	79,222	79,222	79,222	0	0	0	22,688	93,840	76,197
5 Forest, St. James	LW040		7	6	70	0	2	2	88	35	23	M	149,820	149,820	134,809	9,408	5,603	0	56,009	146,423	134,809
6 Moore, Knox	LW031		4	13	0	0	0	0	39	15	27	A	38,491	38,491	35,491	3,000	0	0	29,700	39,559	35,491
- Mooretown, St. Andrew's	LW032		5	4	35	0	0	2	53	23	8	A	57,996	57,996	52,981	4,065	950	580	25,066	59,215	52,981
7 Petrolia, St. Andrew's	LW050		7	9	66	0	3	9	86	45	46	A	85,367	85,367	76,193	389	8,785	0	0	93,433	76,193
8 Point Edward	LW060		11	7	68	0	0	5	101	40	94	A	64,779	64,779	60,962	3,500	317	0	6,823	65,773	60,962
9 Samia, Laurel Lea-St. Matthew's	LW070		7	9	60	0	0	0	46	20	41	A	67,167	67,167	59,155	5,807	2,205	0	37,897	45,909	59,155
10 Samia, Paterson Memorial	LW080		3	11	0	0	0	20	49	30	40	A	172,482	172,482	162,790	7,671	2,021	652	46,786	139,236	162,790
11 Samia, St. Andrew's	LW090		13	5	112	0	0	8	118	85	38	A	236,851	206,851	187,257	17,522	2,072	0	40,082	234,282	183,182
12 Samia, St. Giles	LW100		16	48	138	3	0	4	150	56	146	A	351,610	235,113	208,855	16,000	10,258	0	46,786	226,493	208,855
13 Strathroy, St. Andrew's	LW110		8	13	80	0	0	3	91	15	54	A	141,576	141,576	129,971	10,000	1,605	0	48,756	147,742	129,971
14 Theford, Knox	LW120		12	19	109	4	6	2	164	45	70	A	235,921	235,921	223,936	520	11,465	0	60,948	218,703	178,447
15 Watford, St. Andrew's	LW122	***	6	3	33	1	1	1	48	20	4	A	57,497	57,497	43,389	4,445	9,663	0	0	46,062	43,389
Grand Total 2021			126	171	998	8	12	67	1,231	528	698	1	1,880,581	1,732,154	1,581,298	91,427	59,429	2,882	473,202	1,700,563	1,528,709

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Atwood	HP010	9	11	95	5	0	2	152	25	34	A	119,722	118,047	111,547	4,500	2,000	0	57,118	107,020	111,547	
2 Avonton	HP020	8	25	150	0	86	11	245	30	50	M	175,230	151,148	136,258	6,415	8,475	796	60,553	185,358	136,258	
3 Bayfield, Knox	HP030	3	0	39	0	1	4	33	14	0	A	59,547	59,547	56,397	2,500	650	0	20,681	72,531	56,397	
4 Brussels, Melville	HP040	*	8	14	66	1	0	4	82	27	43	M	65,176	65,176	61,023	2,730	1,423	0	21,262	84,395	61,023
- Molesworth, St. Andrew's	HP110	7	31	81	0	0	1	99	15	28	M	71,082	71,082	45,002	2,140	23,940	720	23,421	79,629	45,002	
5 Cranbrook, ON, Knox	HP121	4	0	20	0	0	2	23	12	3	A	14,565	12,750	12,294	400	56	0	0	6,566	12,294	
6 Cromarty	HP061	3	0	25	0	0	0	38	14	0	A	32,521	32,521	31,551	970	0	0	19,077	39,103	31,551	
- Seaforth, First	HP140	*	5	3	0	0	11	48	26	16	M	58,084	58,084	52,132	1,730	4,222	0	19,076	72,611	52,132	
7 Goderich, Knox	HP070	12	25	220	1	0	9	192	40	100	A	214,505	214,505	171,274	14,360	28,871	2,010	28,018	223,942	171,274	
8 Listowel, Knox	HP080	38	111	321	5	5	88	520	72	236	A	349,269	349,269	279,169	42,313	27,787	6,965	66,758	343,144	279,169	
9 Milverton, Burns	HP090	7	10	101	3	0	2	165	30	22	M	68,388	68,388	62,913	3,600	1,875	0	23,932	62,681	62,913	
- Monktion, Knox	HP120	6	11	40	0	0	1	153	20	31	A	63,901	63,901	62,763	1,138	0	0	24,350	62,772	62,763	
10 Mitchell, Knox	HP100	15	15	130	0	0	16	235	75	46	M	158,882	158,882	143,510	10,392	4,980	0	0	169,889	143,510	
11 North Easthope, Knox	HP151	3	7	34	0	0	1	49	20	2	A	56,631	56,631	51,631	5,000	0	0	0	48,745	51,631	
12 St. Marys	HP130	*	12	25	143	0	0	9	223	80	65	M	165,669	150,194	134,366	7,692	8,136	564	48,153	235,999	86,366
13 Shakespeare	HP150	9	15	80	1	0	1	122	40	40	A	122,089	122,089	111,264	9,000	1,825	0	47,268	114,056	111,264	
14 Stratford, Knox	HP160	10	37	142	0	0	5	176	30	108	A	137,762	137,762	132,057	3,540	2,165	0	0	169,342	132,057	
15 Stratford, St. Andrew's	HP170	165	5	130	1	2	6	195	90	30	M	321,219	264,252	232,867	20,225	11,160	2,870	54,658	266,980	232,867	
Grand Total 2021		324	345	1,817	17	94	173	2,750	660	854	8	2,254,242	2,154,228	1,888,018	138,645	127,565	13,925	514,325	2,344,763	1,840,018	

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	TOT 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	1	29	20	15	A	45,903	45,038	41,538	3,500	0	0	12,164	57,418	41,538	
- Chesley, Geneva	BM040	6	2	0	0	1	1	61	25	30	A	50,004	50,004	48,663	1,191	150	448	12,164	15,259	48,663	
- Dornoch, Latona	BM031	**	4	35	18	0	0	1	35	24	3	A	39,905	39,905	36,930	2,975	0	0	11,446	54,737	36,930
- Southampton, St. Andrew's	BM160	5	0	31	0	0	2	31	18	0	A	55,398	55,398	52,364	2,749	285	1,609	12,164	50,595	52,364	
2 Dromore, Amos	BM050	5	6	27	0	2	1	37	22	11	A	20,001	20,001	17,501	2,500	0	0	0	14,048	17,501	
- Holstein, Knox	BM051	6	8	28	0	1	0	40	15	12	A	22,083	22,083	19,925	1,848	310	0	1,440	13,198	19,925	
- Normanby, Knox	BM052	4	6	20	0	0	2	29	8	13	A	8,122	8,122	7,122	500	500	0	0	10,463	7,122	
3 Durham	BM070	13	59	158	0	1	5	162	77	160	M	113,971	108,456	105,386	2,980	90	0	41,388	132,382	105,386	
4 Hanover, St. Andrew's	BM080	5	11	77	0	0	2	68	30	54	A	86,803	86,803	83,782	1,585	1,436	0	24,324	85,937	76,282	
5 Kincardine, Knox	BM090	11	16	93	0	0	6	122	70	32	M	216,090	205,453	153,582	18,179	33,692	2,145	36,852	255,743	153,582	

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
6 Lucknow	BM100	5	7	40	2	1	3	46	20	25	A	84,258	76,815	73,480	2,950	385	950	11,696	65,129	73,480	
- South Kinloss	BM101	7	17	48	4	0	0	52	21	20	A	53,205	53,205	48,668	3,274	1,263	0	11,696	51,153	48,668	
7 Markdale, Cooke's	BM110	6	11	35	0	0	0	47	30	42	M	46,858	46,858	42,859	3,794	205	0	0	47,417	42,859	
- Feversham, Burns	BM111	2	0	14	0	0	2	12	10	10	A	37,897	37,897	37,447	450	0	0	15,586	23,931	37,447	
8 Meaford, Knox	BM120	5	0	34	0	0	2	31	18	12	A	55,398	55,398	45,077	10,036	285	1,609	12,164	57,882	45,077	
9 Owen Sound, St. Andrew's	BM130	14	20	267	0	4	9	236	8	122	A	300,211	300,211	266,736	21,000	12,475	125	77,500	364,505	266,736	
10 Paisley, Westminster	BM140	5	0	19	0	0	0	41	20	2	A	17,243	17,243	14,923	2,320	0	0	0	21,769	14,923	
11 Port Elgin, Tolmie Memorial	BM150	8	5	64	3	0	3	96	40	20	M	88,177	75,206	69,350	3,983	1,873	0	19,268	103,722	69,350	
- Burgoyne, Knox	BM151	8	10	47	0	0	55	49	28	35	A	53,420	53,420	45,130	4,135	4,155	1,646	12,845	57,723	45,130	
12 Priceville, St. Andrew's	BM071	2	0	19	0	0	1	22	0	16	A	10,939	10,939	10,439	500	0	0	0	17,129	10,439	
13 Stokes Bay, Knox	BM240	4	0	6	0	0	0	4	0	0	A	13,623	6,823	6,223	600	0	0	0	4,459	6,223	
14 Swinton Park, St. Andrew's	BM061	4	10	15	0	0	0	34	25	10	A	34,795	34,795	30,795	1,000	3,000	0	0	7,277	30,795	
15 Tara, Comerstone	BM260	6	10	30	0	0	1	53	100	2	A	22,485	21,435	19,455	600	1,380	0	0	25,440	19,455	
16 Teeswater, Knox	BM180	**	10	16	112	2	2	5	188	50	68	A	391,145	95,687	85,566	3,250	6,871	0	43,553	120,018	85,566
- Kinlough	BM181	*	4	2	15	0	0	1	29	13	0	A	19,752	19,752	16,868	2,684	200	0	9,629	21,169	16,868
17 Thornbury, St. Paul's	BM121	7	10	59	0	0	1	76	25	61	A	89,055	89,055	82,415	0	6,640	0	4,330	84,148	82,415	
18 Tiverton, Knox	BM190	12	8	133	0	0	6	194	50	88	M	167,136	137,296	111,860	6,799	18,637	4,006	16,333	126,192	111,860	
19 Walkerton, Knox	BM200	*	9	9	88	0	3	3	104	52	39	M	153,163	128,163	109,002	13,945	5,216	0	36,507	182,695	109,002
20 Wiaront, St. Paul's	BM220	4	2	35	0	0	5	30	25	20	A	49,731	44,849	40,136	2,986	1,727	0	0	46,075	40,136	
21 Wingham, St. Andrew's	BM230	11	28	110	2	0	11	142	30	57	A	198,796	191,751	177,288	10,793	3,670	1,264	47,761	208,576	177,288	
- Belmore, Knox	BM021	6	4	20	1	4	0	83	20	8	A	56,334	55,798	48,588	3,370	3,841	535	11,940	42,140	48,588	
Grand Total 2021		204	322	1,695	14	19	129	2,183	894	987	6	2,601,901	2,193,860	1,949,098	136,476	108,286	14,337	482,750	2,368,329	1,941,598	

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Geraldton, St. Andrew's	SU010	3	0	25	0	0	2	16	5	15	A	90,489	17,607	15,947	1,660	0	0	0	1,660	15,947
2 Thunder Bay, Calvin	SU020	6	2	26	0	0	1	22	17	7	A	16,846	16,846	15,742	547	557	0	0	29,840	15,742
3 Thunder Bay, First	SU030	0	0	0	0	0	0	0	0	0	M	95,676	95,676	89,966	5,000	710	0	34,531	105,338	89,966
4 Thunder Bay, Lakeview	SU040	19	1	127	2	2	5	145	0	68	M	134,959	134,959	120,195	13,659	1,105	0	0	115,670	120,195
5 Thunder Bay, St. Andrew's	SU050	12	31	213	2	1	33	203	105	210	A	252,066	252,066	240,668	9,998	1,400	0	63,149	236,713	218,175
Grand Total 2021		40	34	391	4	3	41	386	127	300	2	590,036	517,154	482,518	30,864	3,772	0	97,680	489,221	460,025

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Kenora, First	WI230	5	2	41	0	0	14	55	20	8	A	58,154	58,154	50,178	7,876	100	0	0	48,639	50,178
2 Lockport Community	WI090	4	0	16	0	0	6	12	17	12	A	22,840	22,285	13,526	3,659	5,100	0	0	24,553	13,526
3 Pinawa Christian Fellowship	WI080	* 4	2	12	0	0	0	13	9	7	A	137,884	135,005	118,725	915	15,365	0	56,076	115,296	118,725
4 Selkirk, Knox	WI100	9	14	127	0	0	3	124	30	90	A	112,736	112,736	111,601	725	410	0	50,458	86,519	111,601
5 Thompson, St. Andrew's	WI110	7	6	14	0	0	2	16	15	37	A	73,728	73,728	71,228	2,500	0	0	0	29,849	71,228
6 Winnipeg, Calvin	WI010	5	12	33	1	0	1	34	27	3	A	34,269	27,579	22,763	2,500	2,316	0	0	34,838	22,763
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	29,382	28,523
8 Winnipeg, First	WI020	* 13	10	109	1	0	13	172	67	73	A	182,821	182,821	164,630	8,657	9,534	0	0	202,540	164,630
9 Winnipeg, Kildonan	WI061	4	12	72	2	0	1	56	20	66	A	180,454	180,454	159,668	2,822	17,964	0	52,512	165,737	159,668
10 Winnipeg, Lighthouse Evangelical Arabic	WI310	2	40	40	0	0	0	50	0	0	A	157,172	157,172	154,772	2,400	0	0	46,451	148,033	154,772
11 Winnipeg, Place of Hope	WI300	4	67	45	4	1	3	60	50	33	A	115,943	21,611	21,611	0	0	0	18,714	77,584	21,611
12 Winnipeg, Prairie	WI290	6	18	70	3	0	0	95	60	42	A	181,175	148,905	139,745	7,000	2,160	0	50,700	169,867	139,745
13 Winnipeg, St. John's	WI060	* 6	18	69	0	0	6	68	40	28	A	166,163	165,926	143,730	10,511	11,685	0	46,786	162,943	143,730
14 Winnipeg, Westwood	WI070	10	20	130	1	1	46	109	105	119	A	231,556	231,556	210,446	6,500	14,610	0	13,185	173,826	210,446
15 Winnipeg, Winnipeg Somang	WI280	1	3	9	0	0	5	25	17	0	A	28,614	28,614	28,614	0	0	0	18,000	35,270	28,614
Grand Total 2021		81	224	792	12	2	103	911	499	518	0	1,714,614	1,577,651	1,439,760	56,065	81,826	0	373,382	1,504,876	1,439,760

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	TOT 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	8,629	0	0	0	0	0	8,629
2 Brandon, First	BN010	* 12	17	147	1	1	6	207	60	60	A	231,514	231,514	218,329	7,601	5,584	0	47,400	209,194	218,329
3 Brandon, St. Andrew's	BN020	* 5	5	74	0	0	2	59	23	31	A	142,296	108,296	105,424	2,872	0	0	46,786	104,050	105,424
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	69,272	26,341
5 Melita	BN081	4	0	13	0	0	0	9	8	6	A	29,107	29,107	27,107	2,000	0	0	36,946	67,430	27,107
6 Neepawa, Knox	BN100	5	6	49	0	1	10	53	20	21	A	36,983	26,983	25,283	925	775	0	0	23,037	25,283
7 Ninga	BN093	3	6	15	2	0	0	7	23	28	A	55,341	55,341	54,941	0	400	0	0	48,178	54,941
8 Portage la Prairie, First	BN130	7	4	53	0	0	2	41	25	40	A	95,593	95,593	91,629	3,370	594	0	46,786	93,066	91,629
9 Winnipegosis, Knox	BN051	3	0	7	0	0	2	9	5	0	M	24,220	24,220	24,070	150	0	0	0	12,718	24,070
Grand Total 2021		50	42	409	3	2	23	385	187	196	2	651,324	607,324	581,753	17,418	8,153	0	213,074	626,945	581,753

Statistics and Finances for the Year Ended December 31, 2021

35 Presbytery of Assiniboia

Synod of Saskatchewan

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Grenfell, Trinity	AS022	5	15	61	0	0	1	50	18	48	A	64,017	38,757	34,686	1,540	2,531	0	0	61,895	34,686	
2 Kipling, Bekevar	AS030	3	0	18	0	0	1	67	12	30	A	14,120	13,720	12,055	600	1,065	0	0	19,117	12,055	
3 Moose Jaw, St. Mark's	AS040	6	4	40	0	0	0	26	20	16	A	30,527	29,698	27,689	1,810	199	0	0	25,791	27,689	
- Briercrest, Knox	AS041	0	12	25	0	0	2	38	8	59	A	11,780	11,780	11,205	400	175	0	9,288	17,988	11,205	
4 Moosomin, St. Andrew's	AS050	7	3	22	0	4	1	26	50	38	A	62,414	62,414	59,303	356	2,755	0	14,035	32,625	59,303	
5 Regina, First	AS060	12	28	160	0	6	4	135	65	63	A	476,329	248,262	213,999	22,660	11,603	0	52,899	316,600	213,999	
6 Regina, Norman Kennedy	AS070	11	26	52	4	2	7	82	40	21	A	145,124	145,124	126,341	4,000	14,783	0	45,108	126,058	126,341	
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	5	3	31	0	0	4	56	21	27	A	165,492	73,524	70,409	2,295	820	0	0	159,142	70,409	
9 Whitewood, Knox	AS051	7	8	28	0	0	2	36	14	0	A	57,700	54,900	52,610	1,050	1,240	0	30,343	67,707	52,610	
10 Yorkton, Grace	AS120	6	5	19	0	0	2	21	10	18	A	57,700	57,700	57,000	700	0	0	27,251	60,759	57,000	
Grand Total 2021		68	120	484	4	12	27	576	288	331	0	1,158,537	784,639	714,057	35,411	35,171	0	220,403	932,889	714,057	

36 Presbytery of Northern Saskatchewan

Synod of Saskatchewan

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Melfort, St. James	NS050	*	8	0	0	0	0	2	38	26	10	A	25,089	25,089	24,654	115	320	0	0	26,488	24,654
2 Mistawasis	NS060	5	8	8	4	0	0	10	10	0	M	102,551	41,551	41,551	0	0	0	46,786	46,786	41,551	
3 North Battleford, St. Andrew's	NS070	5	0	22	0	0	3	20	17	11	A	37,890	37,890	35,505	1,500	885	0	0	37,535	35,505	
4 Sandwith, St. Philip's	NS071	2	5	4	0	0	0	4	0	9	A	800	800	350	50	400	0	0	468	350	
5 Saskatoon, Calvin-Goforth	NS110	3	0	17	0	0	1	13	11	13	M	43,628	43,628	39,463	1,500	2,665	0	0	53,875	39,463	
6 Saskatoon, St. Andrew's	NS130	11	36	140	3	3	4	158	135	0	A	262,768	262,768	223,693	14,600	24,475	0	41,739	248,182	223,693	
7 Shipman, Knox	NS170	ND	0	0	0	0	0	0	0	0	-	0	0	0	0	0	0	0	0	0	0
Grand Total 2021		34	49	191	7	3	10	243	199	43	2	472,726	411,726	365,216	17,765	28,745	0	88,525	413,334	365,216	

37 Presbytery of Peace River

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Chetwynd Shared Ministry	PR020	0	0	13	0	0	0	5	11	7	A	24,270	24,270	6,766	2,500	15,004	0	0	23,298	6,766
2 Dawson Creek, St. James	PR030	2	0	0	0	2	4	23	23	15	A	44,212	44,212	42,244	1,000	968	0	18,944	53,852	42,244
3 Dixonville, Strang	PR011	4	0	17	0	0	2	13	8	10	A	14,268	14,268	13,098	915	255	0	0	16,376	13,098

Statistics and Finances for the Year Ended December 31, 2021

37 Presbytery of Peace River

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
4 Fort St. John	PR040	3	0	13	0	0	1	9	6	11	M	47,888	47,888	35,633	4,130	8,125	0	0	37,965	35,633
5 Grande Prairie, Forbes	PR050	9	28	110	3	0	11	83	95	105	A	194,489	194,489	159,036	13,391	22,062	6,349	74,565	214,872	159,036
Grand Total 2021		18	28	153	3	2	18	133	143	148	1	325,127	325,127	256,777	21,936	46,414	6,349	93,509	346,363	256,777

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Chauvin, Westminster	ED010	4	3	15	0	0	0	17	12	11	A	35,344	35,344	31,579	3,225	540	0	0	27,442	31,579	
2 Edmonton, Callingwood Road	ED091	*	7	15	53	2	0	1	53	60	42	A	131,116	131,116	131,096	20	0	0	58,338	147,331	131,096
3 Edmonton, Calvin Hungarian	ED020	*	5	27	44	2	1	4	30	20	39	M	76,588	76,588	76,088	500	0	0	44,792	72,896	76,088
4 Edmonton, Dayspring	ED030	*	17	15	157	0	0	10	0	97	97	A	341,614	337,914	309,944	21,055	6,915	0	66,079	323,666	309,944
5 Edmonton, First	ED050	*	22	40	171	1	1	4	170	130	60	A	364,924	334,209	318,801	12,040	3,368	0	67,900	322,456	312,341
6 Edmonton, Mill Woods	ED060		15	40	108	1	1	5	112	75	109	A	229,439	229,439	204,892	12,000	12,547	0	43,020	229,439	204,892
7 Edmonton, St. Andrew's	ED070	***	5	10	40	0	0	0	49	35	30	A	100,815	94,087	79,099	2,700	12,288	0	22,153	101,964	79,099
8 Edmonton, Westmount	ED090		6	9	28	0	0	5	31	35	11	A	38,175	38,175	35,235	2,000	940	0	0	32,816	35,235
9 Fort McMurray, Faith	ED100		3	6	22	1	0	0	20	8	27	M	97,338	94,513	83,608	7,250	3,655	0	46,997	88,490	83,608
10 St. Albert, Braeside	ED130		9	2	39	1	3	18	44	55	20	A	220,467	129,121	126,726	945	1,450	61	32,082	139,962	126,726
11 Sherwood Park	ED180		4	0	16	0	0	0	24	13	4	A	66,236	63,672	58,843	2,000	2,829	0	0	53,758	58,843
12 Vermilion, Ganton	ED140		1	0	10	0	0	0	6	10	12	A	17,382	17,382	15,797	860	725	0	5,200	15,591	15,797
Grand Total 2021		98	167	703	8	6	47	556	550	462	2	1,719,438	1,581,560	1,471,708	64,595	45,257	61	386,561	1,555,811	1,465,248	

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	TOT EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Eckville, St. Paul's	CA010	9	17	50	1	0	1	50	35	54	M	178,454	178,454	144,493	9,000	24,961	0	63,247	154,636	144,493	
2 Innisfail, St. Andrew's	CA020	4	0	17	0	1	5	17	10	17	M	30,924	30,924	28,264	2,660	0	0	3,068	42,369	28,264	
3 Olds, St. Andrew's	CA030	4	2	28	1	2	0	25	14	14	A	55,002	53,002	45,726	5,149	2,127	0	0	45,934	45,726	
4 Orkney	CA081	*	2	0	7	0	0	0	27	9	0	A	7,546	7,544	6,894	650	0	0	4,525	8,335	6,894
5 Red Deer, Knox	CA040	**	4	8	63	0	0	0	63	35	25	A	185,187	185,187	183,453	1,734	0	0	50,040	186,311	183,453
6 Red Deer, West Park	CA050	*	2	2	14	0	0	2	14	10	14	A	24,071	24,071	23,821	150	100	0	0	26,125	23,821
7 Red Deer, Willow Valley	CA090		5	0	31	0	0	2	30	20	0	A	17,316	17,316	11,987	4,068	1,261	0	0	20,509	11,987

Statistics and Finances for the Year Ended December 31, 2021

39 Presbytery of Central Alberta

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
					BP	AD	RE	MB	AD	RE	MB												
8 Rocky Mtn. House, Memorial	CA060 *	6	20	84	1	10	2	84	70	50	A	134,225	134,225	125,613	3,257	5,355	0	0	39,924	130,889	125,613		
9 Sylvan Lake, Memorial	CA070	5	2	118	0	0	5	105	55	64	A	182,344	155,924	143,129	12,795	0	0	52,530	144,326	143,129			
Grand Total 2021		41	51	412	3	13	17	415	258	238	2	815,069	786,647	713,380	39,463	33,804	0	213,334	759,434	713,380			

40 Presbytery of Calgary-Macleod

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
					BP	AD	RE	MB	AD	RE	MB												
1 Banff, St. Paul's	CM010	3	8	25	0	0	0	20	18	6	M	104,986	104,986	97,986	7,000	0	0	52,260	143,447	97,986			
2 Bassano, Knox	CM020	9	10	80	0	0	0	42	20	60	M	101,842	101,842	96,842	5,000	0	0	48,482	107,719	96,842			
- Gem	CM021 ***	3	0	21	2	0	0	23	10	31	A	15,765	15,514	15,514	0	0	0	500	14,431	15,514			
3 Calgary, Calvin Hungarian	CM030	6	15	84	3	0	5	84	25	82	M	77,955	77,955	76,955	1,000	0	0	50,922	111,055	76,955			
4 Calgary, Centennial	CM040	14	130	125	0	0	1	149	70	185	A	153,029	153,029	133,627	19,232	170	0	54,000	159,759	133,627			
5 Calgary, Grace	CM060	11	193	480	0	4	16	404	195	379	A	1,706,017	1,624,194	1,564,169	60,025	0	0	1,710,920	1,564,169				
6 Calgary, Knox	CM070	9	27	75	0	0	9	61	40	105	A	278,606	201,326	180,896	7,970	12,460	0	70,392	358,146	180,896			
7 Calgary, St. Andrew's	CM080	22	76	307	0	0	40	375	225	291	A	699,256	646,918	605,463	35,230	6,225	0	71,843	621,959	605,463			
8 Calgary, St. Giles	CM090	7	16	109	0	2	14	114	83	58	A	137,202	135,614	125,867	8,250	1,497	0	0	141,061	125,867			
9 Calgary, Valleyview Community	CM071	3	28	51	1	1	1	58	60	90	A	198,595	198,595	188,925	0	9,670	0	53,948	236,258	188,925			
10 Calgary, Varsity Acres	CM100	9	27	170	0	4	53	205	216	110	A	408,673	408,673	364,314	36,749	7,610	0	45,175	417,721	317,220			
11 Calgary, Westminster	CM101	5	67	154	0	0	46	151	95	210	A	243,392	241,817	231,417	10,400	0	0	30,741	167,889	225,417			
12 Lethbridge, St. Andrew's	CM130	11	22	95	0	0	7	138	4	72	A	217,208	217,208	195,708	15,500	6,000	0	31,862	55,601	195,533			
13 Medicine Hat, St. John's	CM150	9	1	110	0	0	4	134	65	30	A	424,891	208,008	184,269	16,416	7,323	0	54,672	287,840	184,269			
Grand Total 2021		121	620	1,886	6	11	196	1,958	1,126	1,709	3	4,767,417	4,335,679	4,061,952	222,772	50,955	0	564,797	4,533,806	4,008,683			

41 Presbytery of Kootenay

Synod of British Columbia

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
					BP	AD	RE	MB	AD	RE	MB												
1 Cranbrook, BC, Knox	KO020	6	16	56	1	0	1	52	72	50	A	148,408	138,408	120,113	12,500	5,795	0	42,384	131,957	120,113			
2 Creston, St. Stephen's	KO030	7	1	42	0	0	1	30	41	33	A	101,754	101,754	92,247	4,500	5,007	0	54,500	139,685	92,247			
3 Kimberley, St. Andrew's	KO040	3	1	25	0	0	10	19	25	10	M	57,417	57,417	52,283	2,234	2,900	0	0	41,175	52,283			
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	13,072	10,870			
5 Trail, First	KO060	4	6	48	0	3	6	47	54	43	M	125,119	99,699	71,017	3,935	24,747	0	47,500	128,167	71,017			
Grand Total 2021		22	24	179	1	3	19	148	202	136	2	444,368	408,948	346,530	23,969	38,449	0	144,384	454,056	346,530			

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Cariboo Region	KA090	4	39	106	0	0	55	31	108	186	A	257,452	48,983	46,800	780	1,403	0	95,060	198,951	46,800
2 Kamloops, St. Andrew's	KA020	5	12	55	0	1	8	52	61	45	A	181,054	181,054	154,926	18,000	8,128	2,246	77,097	176,825	154,926
3 Kelowna, Mountainview	KA030	12	23	81	4	3	14	76	0	72	A	270,785	270,785	264,059	1,095	5,631	0	58,819	267,953	264,059
4 Kitimat	KA040	2	0	15	0	0	5	36	6	0	A	47,503	47,503	47,503	0	0	0	0	52,001	47,503
5 Penticton, St. Andrew's	KA050	6	7	16	2	0	6	29	0	50	A	167,785	167,785	166,825	780	180	0	36,954	141,249	166,825
6 Prince George, St. Giles	KA060	8	25	82	1	2	9	94	60	69	A	228,129	228,129	200,570	6,011	21,548	0	0	169,170	200,570
7 Salmon Arm, St. Andrew's	KA080	2	0	20	0	0	3	15	20	16	A	74,624	74,624	68,944	3,250	2,430	0	23,843	30,123	68,944
8 Vernon, Knox	KA011	6	0	128	3	1	7	92	65	48	A	226,422	196,408	182,972	9,000	4,436	0	53,016	181,271	182,972
Grand Total 2021		45	106	503	10	7	107	425	320	486	0	1,453,754	1,215,271	1,132,599	38,916	43,756	2,246	344,789	1,217,543	1,132,599

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Abbotsford, Calvin	WE010	5	17	101	0	3	1	103	50	84	A	395,758	395,758	373,097	17,569	5,092	0	56,600	268,336	188,827
2 Bradner	WE261	6	7	37	0	0	0	36	30	22	A	65,653	63,653	46,443	2,400	14,810	0	0	55,396	46,443
3 Burnaby, Brentwood	WE020	6	2	50	0	7	3	22	47	60	A	183,094	183,094	175,894	7,000	200	200	0	171,937	174,494
4 Burnaby, Burnaby Taiwanese	WE320	5	7	64	0	8	0	82	35	40	A	48,379	48,379	45,059	2,000	1,320	0	0	41,592	45,059
5 Burnaby, Gordon	WE030	7	5	65	0	0	4	57	40	26	A	217,282	175,775	151,799	12,841	11,135	0	51,756	209,926	151,799
6 Chilliwack, Cooke's	WE050	5	2	39	0	0	2	0	70	20	A	147,606	147,606	146,187	720	699	0	52,165	145,580	146,187
7 Coquitlam	WE240	12	34	80	0	0	4	210	92	0	A	430,730	430,730	379,750	10,000	40,980	0	64,305	485,425	379,750
8 Langley	WE250	7	16	47	0	0	17	47	15	47	A	121,624	121,624	101,409	12,405	7,810	0	0	20,215	101,409
9 Maple Ridge, Haney	WE060	11	35	141	1	3	4	140	57	134	A	201,345	201,345	165,053	24,630	11,662	0	51,984	212,012	165,053
10 Mission, St. Paul's	WE260	10	29	64	2	6	1	41	25	68	M	210,220	210,220	186,439	7,108	16,673	0	58,113	188,344	183,614
11 New Westminster, First	WE070	4	7	50	0	0	3	51	60	34	A	74,099	73,559	67,312	1,851	4,396	0	272	22,938	67,312
12 New Westminster, Knox	WE080	8	6	30	0	0	3	87	20	15	A	72,659	72,659	68,659	4,000	0	0	0	4,000	68,659
13 New Westminster, St. Aidan's	WE090	8	1	54	1	7	8	59	36	34	M	179,303	116,053	105,728	9,100	1,225	0	53,024	224,931	104,568
14 N. Vancouver, St. Andrew's & St. Stephen's	WE100	9	30	150	2	5	15	233	100	0	A	480,477	435,443	390,258	15,883	29,302	0	71,300	418,425	390,258
15 Richmond	WE110	12	36	130	1	2	6	137	140	80	M	681,950	370,033	323,490	33,774	12,769	0	70,426	372,172	323,490
16 Surrey, City Centre	WE120	7	15	48	2	0	2	59	42	15	A	190,256	190,256	177,256	13,000	0	0	94,019	186,048	177,256
17 Surrey, St. Andrew's-Newton	WE270	7	21	90	0	0	1	112	0	79	M	340,583	181,692	165,754	15,893	45	0	61,101	180,911	165,754
18 Vancouver, Central	WE140	10	6	53	9	0	4	58	34	37	A	311,984	311,984	302,384	4,800	4,800	0	0	346,782	302,384
19 Vancouver, Chinese	WE150	10	30	99	4	5	2	116	75	0	A	242,257	230,057	208,057	18,000	4,000	0	58,143	201,860	208,057
20 Vancouver, Fairview	WE160	8	29	89	0	0	0	95	77	94	A	308,792	293,792	267,532	16,250	10,010	0	62,832	360,846	267,532

Statistics and Finances for the Year Ended December 31, 2021

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
21 Vancouver, First Hungarian	WE130	5	15	47	1	1	4	70	57	154	A	149,897	114,562	113,062	1,500	0	0	66,887	143,884	113,062
22 Vancouver, Kerrisdale	WE170	4	23	61	0	5	2	70	95	105	M	277,183	270,505	256,678	8,599	5,228	0	56,000	226,511	256,678
23 Vancouver, St. Columba	WE200	6	2	22	0	0	2	20	15	15	A	72,146	72,146	60,454	6,816	4,876	0	17,498	71,932	60,454
24 Vancouver Taiwanese	WE300	5	26	80	1	1	1	1	127	34	A	263,128	263,128	218,938	12,000	32,190	0	52,495	266,218	218,938
25 Vancouver, West Point Grey	WE210	1	0	10	0	0	15	15	0	5	A	53,604	53,600	26,500	3,500	23,600	0	0	59,619	26,500
26 West Vancouver	WE220	9	5	70	0	0	3	68	40	26	A	207,400	207,400	189,901	16,650	849	0	52,115	198,745	189,901
27 White Rock, St. John's	WE230	5	2	97	0	0	5	100	30	70	A	224,554	224,554	218,196	5,833	525	0	65,351	237,605	218,196
Grand Total 2021		192	408	1,868	24	53	112	2,089	1,409	1,298	5	6,151,963	5,459,607	4,931,289	284,122	244,196	200	1,116,386	5,322,190	4,741,634

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	TOT EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Campbell River, Trinity	VI010	10	21	89	0	0	3	100	80	81	A	196,943	190,397	167,974	12,864	9,559	0	67,301	165,015	136,788
2 Comox, Comox Valley	VI120	11	8	87	1	0	8	93	80	28	A	232,118	167,371	139,835	11,945	15,591	0	47,428	232,327	139,835
3 Duncan, St. Andrew's	VI020	10	20	0	0	3	8	139	48	0	A	268,903	268,903	247,783	10,000	11,120	0	0	261,118	227,262
4 Nanaimo, St. Andrew's	VI030	9	15	130	3	22	20	123	162	39	A	292,516	242,516	214,344	14,205	13,967	0	55,000	212,477	214,344
5 North Saanich, Saanich Peninsula	VI110	8	1	92	0	0	8	91	0	60	A	169,291	158,426	141,621	5,215	11,590	0	54,924	191,120	141,621
6 Parksville, St. Columba	VI040	10	0	81	0	5	15	103	80	19	A	301,140	203,068	175,397	10,025	17,646	0	65,000	285,870	175,397
7 Sooke, Knox	VI060	3	0	25	0	0	1	22	20	23	A	80,851	80,851	77,705	305	2,841	0	18,329	98,726	77,705
8 Victoria, Chinese	VI070	3	11	41	0	0	3	29	30	30	A	83,872	61,082	51,384	5,722	3,976	0	44,074	118,384	51,384
9 Victoria, Knox	VI080	11	5	65	0	0	5	64	55	33	A	177,014	169,179	147,409	13,200	8,570	0	54,738	198,242	147,409
10 Victoria, St. Andrew's	VI090	14	15	126	0	0	36	121	131	85	A	527,359	204,198	184,048	20,150	0	0	53,604	351,339	184,048
11 Victoria, Trinity	VI100	8	4	37	0	2	18	44	11	12	M	113,765	89,864	76,339	7,000	6,525	0	0	90,296	76,339
Grand Total 2021		97	100	773	4	32	125	929	697	410	1	2,443,772	1,835,855	1,623,839	110,631	101,385	0	460,398	2,204,914	1,572,132

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	TOT 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	68,659	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	183,000	173,000
3 Calgary, Korean	WH090		13	164	237	16	79	82	653	800	817	M	644,894	644,894	593,090	20,000	31,804	0	47,000	593,694	593,090
4 Edmonton, Antioch	WH180		1	77	147	5	17	3	67	218	420	A	555,970	524,691	480,136	3,000	41,555	0	44,971	284,088	415,336

Statistics and Finances for the Year Ended December 31, 2021

45 Presbytery of Western Han-Ca

Synod of British Columbia

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --								FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	M	TOT REV								
5 Edmonton, Korean	WH020 *	4	52	116	0	0	69	116	160	0	A	286,822	286,822	281,713	0	5,109	0	39,441	132,753	275,110
6 Nanaimo Korean	WH080	3	53	77	0	25	18	223	90	0	A	126,188	126,188	120,788	0	5,400	0	0	138,314	120,788
7 Port Coquitlam, Soojung	WH130	2	3	18	0	0	1	22	21	20	A	44,317	41,541	39,310	1,100	1,131	0	42,459	87,612	39,310
8 Surrey Korean	WH030	3	15	70	1	5	5	80	65	5	A	182,095	182,095	182,095	0	0	0	24,000	186,482	52,095
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	30,600	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	358,003	345,166
11 Vancouver, Korean	WH050	7	56	257	0	6	16	254	280	0	M	866,769	550,261	453,503	9,000	87,758	0	0	580,081	453,503
12 Victoria Grace Church	WH210	2	94	75	0	10	5	113	100	180	A	161,606	161,606	142,926	0	18,680	0	36,000	251,658	142,926
13 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
Grand Total 2021		45	667	1,243	32	154	222	1,910	2,241	1,974	3	3,555,389	3,202,796	2,948,699	35,100	218,997	0	348,722	2,986,140	2,717,317

SYNOD OF ATLANTIC PROVINCES

Statistics and Financial Returns for the Year Ended December 31, 2021

PASTORAL CHARGE	MIN	CONG'S		ELD	CH	HOU	BP	-- COMM ROLL --				TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE		
	ROLL	CONG	PTS					AD	RE	MB	ATD										ADH	M
1 Cape Breton	11	22	12	155	101	1,184	13	2	33	1,457	564	756	4	1,116,279	1,057,477	969,364	70,286	17,827	6,955	367,027	1,159,178	959,048
2 Newfoundland	5	3	3	35	65	288	2	2	10	545	102	163	0	540,046	464,775	423,512	19,273	21,990	1,630	98,161	621,799	405,704
3 Pictou	24	35	21	244	171	2,677	12	9	100	2,281	1,746	743	12	1,876,123	1,607,627	1,445,870	125,295	36,462	6,225	361,815	1,706,972	1,437,926
4 Halifax & Lunenburg	21	17	14	149	137	1,338	5	7	72	1,620	527	920	0	3,572,387	1,857,224	1,563,296	136,959	156,969	7,458	428,409	2,406,946	1,529,900
5 New Brunswick	30	35	18	159	287	1,302	8	7	120	1,696	897	909	11	2,257,451	2,227,603	2,020,787	82,177	124,639	5,534	657,317	2,376,180	1,917,484
6 Prince Edward Island	31	24	16	174	398	1,695	40	45	99	2,239	1,236	1,292	9	2,551,985	2,309,564	2,180,043	90,407	39,114	7,654	552,009	2,358,933	2,152,645
Grand Total 2021	122	136	84	916	1,159	8,484	80	72	434	9,838	5,072	4,783	36	11,914,271	9,524,270	8,602,872	524,397	397,001	35,456	2,464,738	10,630,008	8,402,707

SYNOD OF QUEBEC & EASTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2021

PASTORAL CHARGE	MIN	CONG'S		ELD	CH	HOU	BP	-- COMM ROLL --				TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE		
	ROLL	CONG	PTS					AD	RE	MB	ATD										ADH	M
7 Quebec	4	8	8	27	29	120	52	9	10	148	129	33	3	493,122	438,734	422,134	12,740	3,860	0	132,418	392,348	355,819
8 Montreal	39	34	33	249	796	2,032	34	40	203	2,524	1,544	1,221	9	4,526,887	4,305,516	3,925,908	170,925	208,683	2,409	698,642	4,571,352	3,787,341
9 Seaway-Glengarry	23	24	13	171	298	1,448	14	28	77	1,756	726	927	3	2,093,692	1,786,845	1,617,880	89,291	79,674	4,313	427,916	1,629,497	1,617,873
10 Ottawa	45	20	19	211	634	2,132	10	26	106	2,291	1,409	1,967	1	5,252,465	4,602,221	4,056,612	286,834	258,775	3,732	856,540	4,852,251	4,000,757
11 Lanark & Renfrew	21	19	16	112	135	868	23	8	52	1,134	514	432	5	1,642,310	1,574,879	1,394,698	72,554	107,627	60	371,744	1,492,275	1,388,853
Grand Total 2021	132	105	89	770	1,892	6,600	133	111	448	7,853	4,322	4,580	21	14,008,476	12,708,195	11,417,232	632,344	658,619	10,514	2,487,260	12,937,723	11,150,643

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA

Statistics and Financial Returns for the Year Ended December 31, 2021

PASTORAL CHARGE	MIN	CONG'S			CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE
	ROLL	CONG	PTS	ELD			AD	RE	MB	ATD	ADH	M										
12 Kingston	26	15	14	72	84	723	2	26	100	807	592	415	7	1,986,803	1,396,730	1,264,882	78,224	53,624	1,269	395,048	1,584,160	1,256,882
13 Lindsay-Peterborough	32	26	21	168	208	1,402	6	27	119	1,584	590	531	7	3,184,040	2,622,373	2,440,988	101,439	79,946	1,225	519,428	2,648,839	2,188,007
14 Pickering	50	25	24	216	507	2,620	21	31	134	2,365	1,439	2,264	5	6,249,087	5,372,598	4,604,911	240,782	526,905	0	913,305	5,569,523	4,588,911
15 East Toronto	68	21	19	215	453	1,989	25	59	113	2,323	1,428	1,045	2	11,086,541	9,103,975	7,926,034	358,809	819,132	0	941,666	9,860,065	7,911,363
16 West Toronto	30	22	22	189	667	1,760	43	43	86	2,155	1,499	772	4	5,631,645	4,864,561	4,550,727	158,773	155,061	7,458	659,813	4,233,746	4,277,821
17 Brampton	58	33	31	280	573	2,552	26	56	237	3,875	2,078	1,937	9	6,003,038	5,690,733	5,168,136	334,940	187,657	1,145	1,244,592	5,939,418	4,890,885
18 Oak Ridges	34	22	22	234	488	1,845	22	29	149	2,249	1,841	1,096	9	5,014,329	4,705,030	4,316,525	167,796	220,709	6,303	888,289	4,962,781	4,104,247
19 Barrie	48	32	27	223	375	2,743	15	73	172	3,169	1,235	1,599	5	5,447,940	4,649,578	4,238,697	230,245	180,636	6,113	760,995	4,647,895	4,141,093
20 Temiskaming	1	4	4	11	12	21	0	0	2	37	23	22	1	174,981	159,891	151,821	7,620	450	0	62,962	182,946	151,821
21 Algoma & North Bay	11	9	6	67	65	537	1	1	60	508	254	400	1	1,028,033	865,377	779,668	48,108	37,601	3,854	266,116	1,007,555	752,793
22 Waterloo-Wellington	62	29	26	291	658	3,449	14	51	292	4,406	1,933	2,642	7	8,597,310	6,223,631	5,658,507	308,344	256,780	596	1,093,974	7,065,279	5,191,869
23 Eastern Han-Ca	55	14	14	60	985	2,566	40	132	352	4,126	3,236	2,034	0	6,517,436	5,792,149	5,271,541	31,589	489,019	0	586,974	6,389,132	4,398,202
Grand Total 2021	475	252	230	2,026	5,075	22,207	215	528	1,816	27,604	16,148	14,757	57	60,921,183	51,446,626	46,372,437	2,066,669	3,007,520	27,963	8,333,162	54,091,339	43,853,894

SYNOD OF SOUTHWESTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2021

PASTORAL CHARGE	MIN	CONG'S			CH	HOU	BP	-- COMM ROLL --					TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE	
	ROLL	CONG	PTS	ELD				AD	RE	MB	ATD	ADH										M
24 Hamilton	63	32	30	298	487	2,646	15	33	296	2,986	1,782	1,246	11	6,325,810	4,907,160	4,477,289	281,264	148,607	8,129	1,064,241	4,903,704	4,457,481
25 Niagara	42	18	17	129	166	1,105	9	29	136	1,308	856	448	4	2,633,805	2,480,429	2,276,475	147,523	56,431	6,845	549,120	2,331,930	2,203,848
26 Paris	33	15	14	108	405	1,224	9	25	115	1,496	863	692	3	3,514,309	2,613,190	2,313,407	80,744	219,039	2,315	407,939	2,872,785	2,225,013
27 London	46	23	20	247	403	2,075	12	9	159	2,511	1,129	1,276	4	4,197,038	3,214,708	2,867,734	199,393	147,581	8,425	644,897	3,071,468	2,708,037
28 Essex-Kent	15	11	11	75	478	1,429	5	25	337	1,329	495	1,305	0	3,080,747	2,144,724	2,036,192	42,562	65,970	2,560	393,120	2,122,158	2,030,119
29 Lambton-West Middlesex	19	17	15	126	171	998	8	12	67	1,231	528	698	1	1,880,581	1,732,154	1,581,298	91,427	59,429	2,882	473,202	1,700,563	1,528,709
30 Huron-Perth	27	18	15	324	345	1,817	17	94	173	2,750	660	854	8	2,254,242	2,154,228	1,888,018	138,645	127,565	13,925	514,325	2,344,763	1,840,018
31 Grey-Bruce-Maitland	32	31	21	204	322	1,695	14	19	129	2,183	894	987	6	2,601,901	2,193,860	1,949,098	136,476	108,286	14,337	482,750	2,368,329	1,941,598
Grand Total 2021	277	165	143	1,511	2,777	12,989	89	246	1,412	15,794	7,207	7,506	37	26,488,433	21,440,453	19,389,511	1,118,034	932,908	59,418	4,529,594	21,715,700	18,934,823

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2021

PASTORAL CHARGE	MIN	CONG'S			CH	HOU	BP	-- COMM ROLL --					TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE	
	ROLL	CONG	PTS	ELD				AD	RE	MB	ATD	ADH										M
32 Superior	6	5	5	40	34	391	4	3	41	386	127	300	2	590,036	517,154	482,518	30,864	3,772	0	97,680	489,221	460,025
33 Winnipeg	21	16	15	81	224	792	12	2	103	911	499	518	0	1,714,614	1,577,651	1,439,760	56,065	81,826	0	373,382	1,504,876	1,439,760
34 Brandon	9	9	9	50	42	409	3	2	23	385	187	196	2	651,324	607,324	581,753	17,418	8,153	0	213,074	626,945	581,753
Grand Total 2021	36	30	29	171	300	1,592	19	7	167	1,682	813	1,014	4	2,955,974	2,702,129	2,504,031	104,347	93,751	0	684,136	2,621,042	2,481,538

SYNOD OF SASKATCHEWAN

Statistics and Financial Returns for the Year Ended December 31, 2021

PASTORAL CHARGE	MIN	CONG'S		ELD	CH	HOU	BP	-- COMM ROLL --					TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE	
	ROLL	CONG	PTS					AD	RE	MB	ATD	ADH										M
35 Assiniboia	11	11	10	68	120	484	4	12	27	576	288	331	0	1,158,537	784,639	714,057	35,411	35,171	0	220,403	932,889	714,057
36 Northern Saskatchewan	13	7	7	34	49	191	7	3	10	243	199	43	2	472,726	411,726	365,216	17,765	28,745	0	88,525	413,334	365,216
Grand Total 2021	24	18	17	102	169	675	11	15	37	819	487	374	2	1,631,263	1,196,365	1,079,273	53,176	63,916	0	308,928	1,346,223	1,079,273

SYNOD OF ALBERTA & THE NORTHWEST

Statistics and Financial Returns for the Year Ended December 31, 2021

PASTORAL CHARGE	MIN	CONG'S		ELD	CH	HOU	BP	-- COMM ROLL --					TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE	
	ROLL	CONG	PTS					AD	RE	MB	ATD	ADH										M
37 Peace River	2	5	5	18	28	153	3	2	18	133	143	148	1	325,127	325,127	256,777	21,936	46,414	6,349	93,509	346,363	256,777
38 Edmonton-Lakeland	25	11	11	98	167	703	8	6	47	556	550	462	2	1,719,438	1,581,560	1,471,708	64,595	45,257	61	386,561	1,555,811	1,465,248
39 Central Alberta	6	9	9	41	51	412	3	13	17	415	258	238	2	815,069	786,647	713,380	39,463	33,804	0	213,334	759,434	713,380
40 Calgary-Macleod	35	14	13	121	620	1,886	6	11	196	1,958	1,126	1,709	3	4,767,417	4,335,679	4,061,952	222,772	50,955	0	564,797	4,533,806	4,008,683
Grand Total 2021	68	39	38	278	866	3,154	20	32	278	3,062	2,077	2,557	8	7,627,051	7,029,013	6,503,817	348,766	176,430	6,410	1,258,201	7,195,414	6,444,088

SYNOD OF BRITISH COLUMBIA

Statistics and Financial Returns for the Year Ended December 31, 2021

PASTORAL CHARGE	MIN	CONG'S		ELD	CH	HOU	BP	-- COMM ROLL --					TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	TOT EXP	\$ BASE	
	ROLL	CONG	PTS					AD	RE	MB	ATD	ADH										M
41 Kootenay	7	5	5	22	24	179	1	3	19	148	202	136	2	444,368	408,948	346,530	23,969	38,449	0	144,384	454,056	346,530
42 Kamloops	23	8	8	45	106	503	10	7	107	425	320	486	0	1,453,754	1,215,271	1,132,599	38,916	43,756	2,246	344,789	1,217,543	1,132,599
43 Westminster	77	27	27	192	408	1,868	24	53	112	2,089	1,409	1,298	5	6,151,963	5,459,607	4,931,289	284,122	244,196	200	1,116,386	5,322,190	4,741,634
44 Vancouver Island	31	11	11	97	100	773	4	32	125	929	697	410	1	2,443,772	1,835,855	1,623,839	110,631	101,385	0	460,398	2,204,914	1,572,132
45 Western Han-Ca	37	12	13	45	667	1,243	32	154	222	1,910	2,241	1,974	3	3,555,389	3,202,796	2,948,699	35,100	218,997	0	348,722	2,986,140	2,717,317
Grand Total 2021	175	63	64	401	1,305	4,566	71	249	585	5,501	4,869	4,304	11	14,049,246	12,122,477	10,982,956	492,738	646,783	2,446	2,414,679	12,184,843	10,510,212

GENERAL SUMMARY BY SYNODS
Statistics and Financial Returns for the Year Ended December 31, 2021

	MIN ROLL	CONGNS CONG	PTS	ELD	CH	HOU	BP	-- COMM ROL							FROM CONG	CONG PURP	PRES- SHARE	OTH MIS	WMS/ AMS	STPD	TOT EXP	\$ BASE
								AD	RE	MB	ATD	ADH	M	TOT REV								
1 Atlantic Provinces	122	136	84	916	1,159	8,484	80	72	434	9,838	5,072	4,783	36	11,914,271	9,524,270	8,602,872	524,397	397,001	35,456	2,464,738	10,630,008	8,402,707
2 Quebec & Eastern Ontario	132	105	89	770	1,892	6,600	133	111	448	7,853	4,322	4,580	21	14,008,476	12,708,195	11,417,232	632,344	658,619	10,514	2,487,260	12,937,723	11,150,643
3 Central, Northeastern Ontario & Bermuda	475	252	230	2,026	5,075	22,207	215	528	1,816	27,604	16,148	14,757	57	60,921,183	51,446,626	46,372,437	2,066,669	3,007,520	27,963	8,333,162	54,091,339	43,853,894
4 Southwestern Ontario	277	165	143	1,511	2,777	12,989	89	246	1,412	15,794	7,207	7,506	37	26,488,433	21,440,453	19,389,511	1,118,034	932,908	59,418	4,529,594	21,715,700	18,934,823
5 Manitoba & Northwestern Ontario	36	30	29	171	300	1,592	19	7	167	1,682	813	1,014	4	2,955,974	2,702,129	2,504,031	104,347	93,751	0	684,136	2,621,042	2,481,538
6 Saskatchewan	24	18	17	102	169	675	11	15	37	819	487	374	2	1,631,263	1,196,365	1,079,273	53,176	63,916	0	308,928	1,346,223	1,079,273
7 Alberta & the Northwest	68	39	38	278	866	3,154	20	32	278	3,062	2,077	2,557	8	7,627,051	7,029,013	6,503,817	348,766	176,430	6,410	1,258,201	7,195,414	6,444,088
8 British Columbia	175	63	64	401	1,305	4,566	71	249	585	5,501	4,869	4,304	11	14,049,246	12,122,477	10,982,956	492,738	646,783	2,446	2,414,679	12,184,843	10,510,212
Grand Total	1,309	808	694	6,175	13,543	60,267	638	1,260	5,177	72,153	40,995	39,875	176	139,595,897	118,169,528	106,852,129	5,340,471	5,976,928	142,207	22,480,698	122,722,292	102,857,178

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	Congregation	Presbytery
A			
Abbotsford:		Arthur, St. Andrew's	22
Calvin	43	Gordonville, St. Andrew's	
Korean	45	Ashburn, Burns	14
Acton (ON), Knox	17	Athelstan	8
Acton (NB) (see Harvey Station)	5	Atwood	30
Agincourt, Knox (Toronto)	14	Aurora, St. Andrew's	18
Ajax:		Avonmore St. Andrew's	9
St. Andrew's	14	Finch, St. Luke's-Knox	
St. Timothy's	14	Gravel Hill, St. James-St. Andrew's	
Albert Bridge, Union (see Mira Pastoral Charge)		Avonton	30
Alberton (ON), (Ancaster)	24	B	
Alliston, Knox	19	Baddeck, Knox	1
Mansfield, St. Andrew's		St. Ann's, Ephriam Scott	
Alma, St. Andrew's (see Elora)	22	Ballyduff	13
Almonte, Community	11	Banff, St. Paul's	40
Alvinston, Guthrie	29	Barney's River-Marshy Hope	3
Napier, St. Andrew's		Barnesville (see Hampton)	5
Amherst Island, St. Paul's	12	Barrie:	
Amherstburg, St. Andrew's	28	St. Andrew's	19
Amherstview, Trinity	12	Westminster	19
Ancaster:		Bartibog Bridge, St. Matthew's:	
Alberton	24	(see Tabusintac, St. John's)	5
Carluke, St. Paul's	24	Bass River, St. Mark's	5
Binbrook, Knox		Beersville, St. James	
St. Andrew's	24	Clairville, St. Andrew's	
Appin	27	West Branch, Zion	
Melbourne, Guthrie		Bassano, Knox	40
Arnprior, St. Andrew's	11	Gem	

Congregation	Presbytery
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
Burk's Falls, St. Andrew's	21
Magnetawan, Knox	
Sundridge, Knox	

Congregation	Presbytery
Burlington:	
Brant Hills	24
Burlington East	24
Knox	24
St. Paul's	24
Burnaby:	
Brentwood	43
Burnaby Taiwanese	43
Burnaby Yulbahng	45
Gordon	43
Bumrae, 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	
St. Andrew's, Greenock	
St. George, The Kirk	
Charlottetown:	
Marshfield, St. Columba's	6
St. James	6
St. Mark's	6
Zion	6
Chateauguay, Maplewood	8

Congregation	Presbytery
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
Dornoch, Latona (see Central Grey-Bruce Cooperative Ministry)	31
Dover, New St. Andrew's	28
Dresden, St. Andrew's	28

Congregation	Presbytery
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 (Ospringle)	17

F	
Fenelon Falls, St. Andrew's-Knox	13
Fergus, St. Andrew's	22
Ferguson, Grace and St. James Pastoral Charge	5
Derby, Ferguson Millerton, Grace Miramichi, St. James	
Feversham, Burns (see Markdale)	31
Finch, St. Luke's-Knox (see Avonmore)	9
Fingal, Knox	27
Flos, Knox (see Elmvale)	19
Fonthill, Kirk on the Hill	25
Forest, St. James	29
Fort Coulonge, St. Andrew's	11
Bristol Memorial	
Fort Erie, St. Andrew's-Knox	25
Fort McMurray, Faith	38

Congregation	Presbytery
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
Grimsby, St. John's	24
Guelph:	
Knox	22
Kortright	22
St. Andrew'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
John Calvin Hungarian	24
MacNab Street	24
New Westminster	24
Roxborough Park	24
St. Columba	24
St. Cuthbert's	24

Congregation	Presbytery
Hamilton (cont'd)	
St. David's	24
St. Paul's	24
South Gate	24
Trinity	24
Hamilton, Bermuda, St. Andrew's	16
Hampton, St. Paul's	5
Barnesville	
Hanover, St. Andrew's	31
Hanwell, St. James (see St. James and St. John's Regional Ministry)	5
Hardwood Lands (see Elmsdale)	4
Harrington, Knox	26
Harrison, Knox-Calvin	22
Hartsville	6
Harvey Station, Knox	5
Acton	
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
Holstein, Knox (see Dromore)	31
Hopewell, First	3
Gairloch, St. Andrew's	
Rocklin, Middle River	
Howick, Georgetown	8
Hungarian:	
First (Toronto)	15
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
Kapuskasing, Community	20
Kars, St. Andrew's	10
Vernon, Osgoode	
Kelowna, Mountainview	42
Kemptville, St. Paul's	9
Mountain, Knox	
Kenora, First	33

Congregation	Presbytery	
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	
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Burnaby Yulbahng	45	
Calgary	45	
Edmonton	45	
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King City, Hanwool	23	
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Mississauga:		
We	23	
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Montreal, Seo Kwang	23	
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Meaford, Knox	31
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Melbourne:	
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Boston	17
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Knox	17
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ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

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The following contains addresses as of July 2022 and changes that will occur shortly thereafter, and of which the Clerks have been notified.

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DA = Diaconal Minister on Appendix to Roll

M = International Ministries Staff L = Lay Missionary

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