

The Presbytery of Westminster met in Regular Session on Tuesday, December 1, 2020 at 7:00pm via Zoom Video Conferencing due to the CoVid-19 restrictions on in-person meetings. Worship was led by Geof Jay.

CONSTITUTION

The Moderator, Patricia Dutcher-Walls constituted the Court and opened the meeting with prayer at 7:30pm.

The Moderator welcomed the following guests:

George Sze, Alt Elder from VCPC and Amanda Gomes, Project Manager for the VCPC development project. Chris Gleimuis new Rep Elder for Coquitlam PC was formally introduced.

DOCKET

It was moved by Victor Kim seconded by Bob Astop that the consent agenda below be adopted.

CARRIED

Consent Agenda:

- that the Docket be as indicated,
- that the attendance be recorded as noted in the Roll Record Book,
- that regrets and requests for permission to withdraw be noted as sent to the clerk of presbytery,
- that the minutes of the regular meeting held on November 3, 2020 and the special meetings of November 23 and November 30, 2020 be adopted,
- that the correspondence be dealt with as indicated,
- that reports without recommendations be received "for information."
- that reports with recommendations be received and their recommendations considered,
- that the presbytery treasurer be permitted to speak to financial issues.

If the Court is agreed, these motions will be adopted at the beginning of the meeting. Any member may ask for an issue on the consent agenda to be withdrawn from this list before the agenda is adopted.

ROLL

Constituent Roll:

M. Baxter, H. Botha, Y.T. Choi, P. Dutcher-Walls, P. Eastwood, M. Fontaine, B. Fraser, S. Goble, G. Jay, V. Kim, R. Lockhart, C. MacLeod, R. Simpson, B. Skelding, G. Snyman, M. Szigeti, R. Topping, W. van de Wall, R. Watson, M. Wong, D. Woods.

N. Abramson, M. Adams, B. Astop, A. Beattie, J. Con, B. Dennehy, I. Evans, B. Feick, C. Gleimuis, L. Gorman, D. Jennings, K. Kim, A. Lin, R. Miller, K. Sewell, B. Shepansky, G. Shields, J. Sonachansingh, S. Stacey, E. Wilson, P. Wong, L. Yen, M. Zaine.

Appendix:

A. Aicken, L. Bae, G. Davis, B. Garvin, J. Martin, R. Ross, D. Tait-Katerberg

REGRETS:

T. Hsieh, K. Patrick, A. Perrett, K. Jordan, J. Smith

Victor Kim

CORRESPONDENCE FOR NOV-DEC 2020: 10-22-20 through to 11-28-20

(Note: correspondence to Clerk seeking clarification or information will not necessarily be reflected in the report on correspondence.)

| | | | |
|----------|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------|
| 10-22-20 | Bernie Skelding | Response to the letter regarding the 2021 GA from the Assembly Council | Received |
| 10-22-20 | Ross Lockhart | An information night for the new Bachelor of Arts in Theology and Culture: St. Mark's College and VST – November 4 th | Circulated |
| 10-23-20 | Don Muir | Webinar October 29 for pastors and pastoral leaders – “Running on empty: An invitation to a new fuel source.” Cost is \$19.95 US | Circulated |
| 10-27-20 | Emily Hill | APCE Virtual Event: Free attendance for 4 people per presbytery for an online conference to be held February 4-6, 2021. Deadline for registration is November 15 th . | Circulated |
| 10-28-20 | Terrie-Lee Hamilton | General Assembly – calling for nominations | Circulated |
| 10-29-20 | Kathryn Muir | Changes to the Roll for October 2020 | Received |
| 10-29-20 | Terrie-Lee Hamilton | Reminder to submit comments for the GA 2021 format | Circulated |
| 10-30-20 | Mary Fontaine | Submission of Criminal Record Check for R. Nahanee / Hummingbird Ministries. | Received |
| 10-30-20 | Emily Hill | Additional details regarding the APCE Virtual Event in February 2021 | Circulated |
| 10-30-20 | Paddy Eastwood | Would like to participate in the APCE event | Noted |
| 10-31-20 | Colleen Kouwenberg | Due the passing of Hans the following two email addresses are no longer in use: jhkandck@gmail.com and jhkandck@telus.net . If you need to contact Colleen please contact the clerk. | Received |
| 11-02-20 | Terrie-Lee Hamilton | Reminder for nominations for the 2021 GA are due November 30 th | Received |
| 11-02-20 | Maggie Leung | Recommended 2021 Presbyterians Sharing Report | Circulated |
| 11-04-20 | Liz Brewer | Nature and Impact of Long-Term Pulpit Vacancies Presbytery Questionnaire | Received and forwarded to Ministry Committee |
| 11-04-20 | Brad Childs | Written apology | Noted and distributed |
| 11-09-20 | Isabel Evans | Submission of application for the communications grant in the amount of \$2,000 for Hummingbird Ministries | Received and forwarded to treasurer |
| 11-09-20 | Jay A Hewlin | Thank you letter for our participation in the | Received |

The Presbytery of Westminster
 Regular Meeting via Zoom Video Conferencing
 December 1, 2020

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| | | nomination process for the Principal of the Presbyterian College. | |
| 11-10-20 | Clara Soohyun Choi | Submission of RRG application for Shepherd's House | Received |
| 11-10-20 | Mathew Goslinski | Receipt of RRG application for Shepherd's House | Noted |
| 11-13-20 | Larry Eastwood | POW Financial Statements for October | Received |
| 11-16-20 | Jennifer Astop | Avondbloem Fund grant approved for Richmond PC Poieo project | Received |
| 11-16-20 | Jennifer Astop | Supporting Ministries grant approved for Hummingbird Ministries | Received |
| 11-17-20 | Maggie Leung | Presbyterians Sharing Report for October | Circulated |
| 11-18-20 | Marjorie Copeland | Committee on Education Reception Report | Circulated |
| 11-18-20 | Eileen Sparrow | Letter requesting appointment of interim moderator from the joint churches: Knox, Gordon and St Aidan's | Received and forwarded to Ministry Committee |
| 11-18-20 | Geof Jay | Submission of Presbytery Communications Grant for St. Andrew's Newton | Received and forwarded to treasurer |
| 11-18-20 | Isabel Evans | Request for Presbytery Support of Sacraments at Hummingbird Ministries | Received and forwarded to Ministry Committee |
| 11-20-20 | Elena Banfield | New Guidelines for Faith based organizations from Province | Circulated |
| 11-23-20 | Clerk of Session for a congregation within the presbytery | Seeking assistance with modifying a call for a minister within the presbytery | Ministry Committee |
| 11-24-20 | Paddy Eastwood | Position opening for Music Director at Haney | Circulated |
| 11-24-20 | Ross Lockhart | Updates on the ministries of St. Andrew's Hall | Circulated |
| 11-25-20 | Brian Fraser | Note of resignation as member of the Hummingbird Ministries Council | Received |
| 11-25-20 | Brian Fraser | Note to Burnaby/New West collaborating churches re: Brentwood | Received for information |
| 11-25-20 | Barbara Piloow | Transfer of Rev. Murat Kuntel to Westminster from Winnipeg | Received |
| 11-26-20 | Terrie-Lee Hamilton | Notice that GA will meet online from June 6-9, 2021 | Circulated |

A 15 minute Break out Groups for Fellowship and Prayer time was recognized and greatly appreciated.

Victor Kim

REPORTS

COMMUNITY ENGAGEMENT COMMITTEE REPORT

The report was presented by Glen Davis on behalf of co-conveners, Glen Davis and Neil Abramson. All motions, unless otherwise noted, moved by Neil Abramson seconded by Sumarme Goble.

At the November 3, 2020 meeting of presbytery, the court agreed to delay the discussion of the Guaranteed Basic Livable Income (GBLI) portion of their report until the December 1, 2020 meeting due to time issues. Therefore the following is a continuation of the November 3 report of the CEC and the recommendations will be numbered as originally presented.

Moved Bev Shepanksy seconded by Isabel Evans, to move into a Committee of the whole with the Moderator acting as Convener.

CARRIED

The Convener allowed Glen Davis to summarize the report prior to discussion.

Following a time of discussion, it was moved by Isabel Evans seconded by Paddy Eastwood to move out of the Committee of the whole.

CARRIED

Guaranteed Basic Livable Income (GBLI) for all Canadians.

***Note 1:** Following the Sept. 15th presbytery meeting, CEC noted that among the several terms used for this basic income concept, the most frequently used and accepted ones include the word “livable” so we have added it to the term we are using: Thus, Guaranteed Basic Livable Income (GBLI).*

***Note 2:** In the paper presented to presbytery on Sept. 15, the references in Section 6 to specific dollar amounts that might be considered a “livable income” have been removed. We have done this to avoid getting bogged down in long discussions about the feasibility of specific amounts and enabling the presbytery to focus on the basic principle of a livable income for all Canadians. Please see paragraphs 2 and 3 in Section 6. We refer instead to an income that is considered “livable” according to the specific situations of recipients: e.g. a single person, a family of 4, persons living in remote areas where the cost of living is extremely high, etc.*

The committee considered the issues raised in the paper presented to the September meeting of presbytery and made the following recommendations.

Recommendation 6: That Presbytery approve the GBLI proposal in principle.

CARRIED

David Jennings expressed his dissent as follows:

I wish to record my dissent to the decision of Presbytery to adopt in principle the recommendation of a Canadian guaranteed annual income, its dissemination to congregations, and its delivery to the governments of Canada. While I appreciate Presbytery

Victor Kim

taking economic and justice issues seriously, especially those issues affecting most the least advantaged in our society, I cannot support a recommendation that moves beyond principles to a specific policy when the rationale for that policy is simplistic, ignoring important facts and inaccurately analysing the facts before it.

The report of the Community Engagement Committee fails to adequately present the facts surrounding guaranteed annual income or the analysis necessary to conclude that it is better than other anti-poverty programs existing or proposed by other social policy groups. As an example, the report quotes the Finland experiment but relies upon a summary by a *Guardian* newspaper columnist rather than looking to the findings of the study itself or experts at the University of Helsinki. If those experts had been referenced, Presbytery would've realized that the Finland experience was "disappointing" in the words of Heikki Hiilamo, Prof. of Social Policy at the University of Helsinki. Further, presbyters would have learned that the Helsinki experiment targeted basic income instead of a universal one. There were several more errors in the report of the committee including ignoring the research by the Government of in British Columbia occurring at present with respect to guaranteed annual income (see Prof. Jonathan Rhys Kesselman of Simon Fraser University), the research provided by the Parliamentary Budget Office and other leading social policy think tanks such as the Broadbent Institute. The report leans heavily on the book *Basic Income for Canadians, From the COVID-19 Emergency to Financial Security for All* by Evelyn Forget, which, contrary to what was presented at the Presbytery meeting, is a self published, non—peer-reviewed doctoral thesis, which examines and experiments in the 1970s in rural Manitoba. Neither the quality of that research nor its relevance to Canada in 2020 has been tested academically. Yet we were informed that it is this analysis that should form the backbone of our decision to endorse Guaranteed Annual Income policy in Canada.

The issue of Guaranteed Annual Income is complex: how high should the benefit be? How much of a clawback should be required? Should it be based on a negative tax model or a universal grant? And perhaps most importantly what existing social programs would be cancelled once a G AI was adopted? Unfortunately the paper presented by the committee address none of those issues, despite the fact that they lie at the heart of any G AI policy. Indeed the paper suggests that those issues should be ignored by Presbytery, leaving the details to policymakers. The paper asserts that any concern of the cost of Guaranteed Annual Income policy would be a "knee-jerk response". Unfortunately those details form the essential core of any Guaranteed Annual Income policy, and ignoring them only betrays an ignorance of the subject.

In the denomination's subordinate standard of the *Declaration of Church and Nation* of 1954 the Presbyterian Church in Canada states that the State "must pay serious attention whenever its office-bearers are addressed by the Church in the name of the Lord Jesus concerning the kingdom of God and his righteousness". Such attention and respect from our nation needs to be earned, and this report does little to provide the intellectual heft necessary to show that we love God not only with our hearts but also our minds and have the right to speak to social policy in our nation.

Almost all of the participants in the discussion at Presbytery recognized that the issue is complex and the church should be speaking more about the principles and values than of a particular policy. I had suggested that the Presbytery could legitimately affirm (i) the dignity of every person, (ii) that poverty is a social failure, (iii) that justice requires economic justice, and (iv) that sphere sovereignty, as articulated by our spiritual forefathers, requires political leaders to govern in accordance with the above-described principles. By overreaching and insisting on a particular policy outcome, the Presbytery has not only violated the concept of sphere sovereignty but has reduced the legitimacy of its voice in the public sphere. It is unfortunate that so many congregants, who are now required by Presbytery to hear or read this report, will conclude, due to the report's deficiencies, that Presbytery is a poor vehicle for being the voice of the Church. This is an opportunity lost.

In future I would encourage the committee when attempting to address social policy issues (as is both the right and obligation of the Church) to provide a balanced, nuanced and detailed brief rather than a piece of advocacy, so that presbyters can make decisions based on better analysis than was provided in the present case.

Respectfully submitted
David Jennings

Recommendation 7: That a shortened version of the GBI proposal, that will make it more accessible to a wider audience, be prepared by the CEC in consultation with the Moderator and the Clerk for use when addressing members of government and general society. **CARRIED**

Recommendation 8: That the GBI proposal be forwarded to the PCC Justice Ministries office and to all Presbyteries of the PCC recommending their consideration, approval and action. **CARRIED**

Recommendation 9: That the shortened GBI proposal be forwarded to appropriate federal and provincial government ministers requesting their support. **CARRIED**

Recommendation 10: That Presbytery sessions be invited to study the GBI proposal, and encourage their congregants to write letters of support for this proposal to their MPs and relevant government decision-makers. (A sample letter will be prepared by the CEC to assist those who might find it helpful when writing their letters.) **CARRIED**

**Report of the Community Engagement Committee
Presbytery of Westminster, Sept. 15, 2020 with amendments to Section 6 for Nov. 3rd**

At the June 2020 meeting of presbytery, the Community Engagement Committee presented a report on the subject of a Guaranteed Basic Income (GBI)¹. It was supported by a letter from the national church of the PCC signed by the Moderator of the General Assembly. The following paper addresses some of the critical statements made at the June meeting which claimed that what the Moderator wrote was inaccurate, irresponsible, and poorly researched. But more importantly, it addresses some of the major concerns people might have about the concept of a GBI. What we hope to do here is present a case for why Presbyterians should treat this matter with the seriousness it deserves and engage in a respectful conversation about both its merits and potential problems. **Because this paper is rather lengthy, we are not asking presbytery to discuss its contents at this meeting. Rather, we are requesting that presbyters read it before the next regular meeting of presbytery in order to participate in a conversation that might lead to further action.**

A Livable Basic Income

The Gospel of Jesus Christ often leads us along pathways that are different from those of our culture. The Gospel sometimes pushes us to make better what we cannot make ideal. The gospels portray Jesus as meeting many suffering persons along the way. He responded by healing, welcoming and including people, and such is our calling. Today, Jesus lives on in the presence of his disciples. The church is made up of his followers, imitators of that model that Jesus laid out so dynamically.

In our era, the context is different, but the need remains. We are the salt of the earth, not with power to command the world to be different, but with salt that has the potential of wooing those with the power of change to help our world to taste, at least a little, the values of the kingdom of God. And powers of government sometimes will hear our case. As

¹ “Guaranteed Basic Income” is one name for government provision of a basic income floor for all people. There are other names, but this one, together with the “GBI” abbreviation, is used here.

faithful witnesses we must do our Spirit-inspired best to find a better way for "the little ones" to have a chance in this world.

Because we have been bequeathed the loving heart of Jesus, we do not believe the poor to be worse than or inferior to us. We see all humanity to be made in God's image. In this witness we labour and struggle, up to, and including, the cross. And that is why our church is concerned about a livable income for all Canadians.

Our church's letter to the government, signed by the Moderator, provides a brief summary of what the PCC has said and done on this subject. It makes clear that the letter is in keeping with past statements and positions taken by our church. Here are some relevant quotations.

The Presbyterian Church in Canada affirms that the church has a calling to seek justice in the world, and that the church's pursuit of justice requires concern for the poor as well as seeking the best way to create well-being in every society. Creating such well-being entails addressing issues such as employment, education and health. ...As early as 1973, the Presbyterian Church in Canada communicated its support of what was then called a 'guaranteed annual income' to the federal government.

Statements from the church such as these have been followed...by appeals to the federal and provincial governments during the recession in the early nineties to ensure that efforts directed towards economic recovery should not occur in concert with the curtailment of social programs, and again in 2007, affirming the need for a national strategy ...to reduce poverty in Canada, including that minimum wage should be indexed to the annual cost of living and that there should be the establishment of a national social housing program.

Thus the Presbyterian Church in Canada has a decades-long history, beginning with advocating for a concept similar to Guaranteed Basic Income, of advocating for the end of poverty and that all should be able to live with dignity and meet their basic needs.

Presbyterians relate to one another with rarely a reference to household income. The income of each is a little different, yet we assume that each of us is in the livable range. But there is a percentage of the population that exists below a line of livability. That line is somewhat arbitrary but those who daily experience inadequate income, feel its impact deeply.

Income that is too low can bring on a range of problems that others cannot see – inability to pay for dental care and prescribed medication, inferior housing, frequent shelter changes, clothing that inadequately protects against the elements or leads to social exclusion, more frequent visits to doctors and hospitals, the inability to continue education, jobs that are harder on the body and on the family, high stress levels, and depression. We note also that when the poor cannot afford what they need, it affects even those of us who have enough, and more, to meet our needs. The economy depends upon consumption, which involves not only the luxuries of the rich, but the every-day necessities of the poor. Thus, a GBI can contribute to the health of the economy. This is an argument that appeals to the mind of the political right and they frequently use it in support of a GBI.

In this time of pandemic, the problem has grown worse as lower echelons of health care workers face illness and death, without systemic protection. There is a dawning recognition that their income is not consistent with what they give and risk. In many other areas of the employment-seeking world, the prospects have worsened. The provincial and federal governments have found it necessary to intervene.

1. Poverty, with new severity.

Today our world is marked by increasing inequality. For many, a job with a livable wage is no longer within reach. There is a rapidly growing population of billionaires while those families in the lower 13% of income earners do not have access to what is needed to live in security. Since 2008 employment is drifting more quickly away from full-time jobs. The combined factors of inequality, the increased cost of health care, and the absence of job security combine to lead to the exclusion of those with low income from the community.

As our church has evolved over past decades, we recognize that our people, many of whom are over 65 years of age, tend to live with higher-than-average income. Canadian pension schemes give wide protection from want to most seniors in our churches. As a result of employment pensions, together with two government pensions (CPP and OAS), most Canadian seniors enjoy a kind of guaranteed income, as do needy families with young children (CCB²). Unlivable income is outside the experience of most of our church folk.

2. Income Without Work?

Some of us will be uncomfortable with the prospect of people receiving an income that is not related to their labours. The contemporary economy is making a significant shift that is pressing us to take a new look at how work functions in our lives. It takes fewer people to accomplish the same work, yet there is much to be done. It requires more and different training. We have arrived at a place where not all are able to find work. Ironically there is still a shortage of workers, usually in areas where there are not enough people trained for the job or in areas where the pay for the job is so low that workers cannot live on the wage (e.g. farm workers, fast food workers, lower levels of healthcare workers). On the other side of the ledger are the very rich who have a variety of options, including well-paying jobs and opportunities to invest capital, that enable them to increase their wealth well beyond their needs.

Contemporary work is often shaped by short-term contracts without such benefits as a pension plan, extended health care, dental care and medical prescription coverage. Jobs are for a season, without security. Most people of low income do have a job, and frequently both adults in the house are working, yet income is inadequate to meet the need. It is common that lower income employment comes with higher risk to life and limb and less access to what will heal the body. Aged-out youth – those who reach the age of 18 after living as wards of the government – are cast out on the street to fend for themselves, without the necessary family and material resources to support them.

3. Responses that Address Income

In these times there are regions of the world that are turning toward a government-guaranteed basic income, either for all, or for some, of their citizens. The City of Barcelona began an experimental program in 2017 using four different models to see which is the more effective and practical. In May 2020, Spain introduced a GBI that will provide a minimum income for the poorest members of its society. Finland and the Netherlands have experimented with a GBI and there are cities in Scotland and the U.S. that are exploring it. Various models have been launched in poorer countries too: Malawi, India, Kenya, and Namibia.

Here in Canada there was a desire to explore the provision of a basic income (or GBI) for all Canadians who fall below a fixed income level. It was long ago, in the 1970's, but it was one of the more meaningful attempts that the world has

² The Canada Child Benefit is administered by the Canada Revenue Agency. It is a tax-free monthly payment made to eligible families to help with the cost of raising children under 18 years of age.

seen. It happened in Manitoba, in parts of Winnipeg, in a sprinkling of villages, and in Dauphin. Dauphin is a town of 10,000 whose population was saturated, i.e., every resident with below-the-line income received the benefit, which was called “Mincome”. The amount received was a little higher than provincial welfare rates, but it was quite different from social assistance. Social assistance requires the recipient to check in with a welfare worker. The cost of bureaucracy and administration is high. Life is monitored, and any perceived misbehaviour can terminate the income. Once that happens, all social benefits (such as pharmacare and dental) are ended. But Mincome was about income only, and it involved no bureaucratic surveillance over how the recipient chose to use the income.

GBI allowed for additional earnings. Every dollar earned reduced basic income payment by 50¢. In the 1970's a family of four, with no other income, could receive \$3,800 a year (\$22,000 is an estimated 2020 equivalent). If the total rose to \$7,600 (\$44,000 today), the Mincome payments would stop. The benefit was paid both by the federal government (75%) and the provincial (25%). Everybody was expected to file an income tax return and that was the sole basis of calculation. Anyone below the line would receive funds that would lift them up to the line. The money came by the same route as one would receive a refund from the Canada Revenue Agency. Whenever combined income reached taxability, it was taxed. Payment was “unconditional” in that it came as a result of low income, not at all related to case-worker surveillance. It was not received by every citizen but only by those who could demonstrate that their income was below the established line. This is the only form of Basic Income that Canada has ever used, and the guidelines were very similar to the formula used in the recent and prematurely ended experiment in Ontario.

4. Is GBI Affordable?

This is one fear that has held back GBI implementation in the past. What is the cost? The Parliamentary Budget Office, an independent and non-partisan group, was asked this question. A figure was produced.³ How would the government find the necessary \$23 billion? The newspaper columnist Andrew Coyne, a proponent, has said it would cost three points on the G.S.T. By that he means a move from 5% to 8%, a tax that is still low by European standards. GST is a good route to go in that it is a tax on what is consumed, not what is earned. While precise calculation is not possible because of inter-related variables, most economists are content to accept Coyne's figure as a valid approximation.

If Canadians are willing to accept the plan, the net benefits are likely to be high. In the Dauphin experiment, hospital admissions were 8.5% lower than they were before Mincome was in place. There were fewer accidents, fewer expenses from alcohol abuse, and lower mental health care costs. Visits to the doctor were down as was the need for the services of health care workers. Policing costs were lower. This experiment indicated that the pre-Mincome system tended to push a host of the needs of the poor over to the health care budget, an inefficiency that was costly.

Many of us, viewing a 3% increase in the G.S.T. would give the knee-jerk response that it is an unwelcome increase in taxes. What would I be getting for this expense? The major benefit is that the lower 13% of income recipients would have the necessities of life. And the spin-off benefits are many. Researchers of the Dauphin experiment, the Finland project in 2017-2018 and studies of results from the first year of the recent GBI program in Ontario, note these positive results:

- able to pay bills
- decrease in stress and anxiety
- afford healthier food
- self-improvement - able to continue education

³ It would cost about \$76 billion. In process of paying it other expenditures presently paid would no longer be offered. This reduces the total by \$32.9 billion. The provinces, too, would have lower payouts in that they would no longer be providing welfare or social assistance. This reduces the total by \$20 billion. There remains \$23 billion that would need to be found, which is roughly what the Canada Child Benefit costs the people of Canada each year.

- higher self-esteem
- feeling of fulfillment from doing useful work
- decrease in mental illness
- lower health care costs (fewer visits to doctors, fewer hospitalizations)
- part time work income is not clawed back
- decrease in family violence
- less abuse of alcohol and traffic accidents among youth
- more social inclusion with friends and family

In brief, the cost will be felt, but the rewards are many, and they are what we have been praying for.

5. Does GBI Lead to Idleness?

Often this is society's largest fear. The whole of the Mincome experiment in Manitoba was set up to find an answer to this question. If the reader is suspicious of the poor, seeing them as wanting to pick your pocket, you could well have this fear. There are some who will scam the system, although the Mincome experiment showed that they were few in number. Like you and me, most people use their resources for their family's best outcome and, given the choice, they want to work. Those who will abuse this system are already abusing the present systems. The research shows that, when income is in the form of welfare, it is insecure. It encourages people to spend quickly, for one does not know whether there will be money tomorrow, and if so, how much.

Here are some stories from the Dauphin experiment.⁴

"It wasn't a case of getting money to live and do nothing," says Sharon Wallace-Storm, who grew up in Dauphin and was 15 when the experiment began. "They set a level for how much a family of three or four needed to get by. You applied showing how much you were making, and if you didn't meet that threshold, they would give you a top up."

There was also an increase in the number of adolescents completing high school. Before and after the experiment, Dauphin students – like many in rural towns across Manitoba – were less likely to finish school than those in the city of Winnipeg, with boys often leaving at 16 and getting jobs on farms or in factories. However, over the course of those four years, they were actually more likely to graduate than Winnipeg students. In 1976, 100% of Dauphin students enrolled for their final year of school.

"Very often these people were the first in their family who'd ever finished high school", says Evelyn Forget. "When Mincome came along, families decided they could support their sons in school just a little bit longer, and, in some ways, I think that's the most exciting result because we saw that investment in human capital."

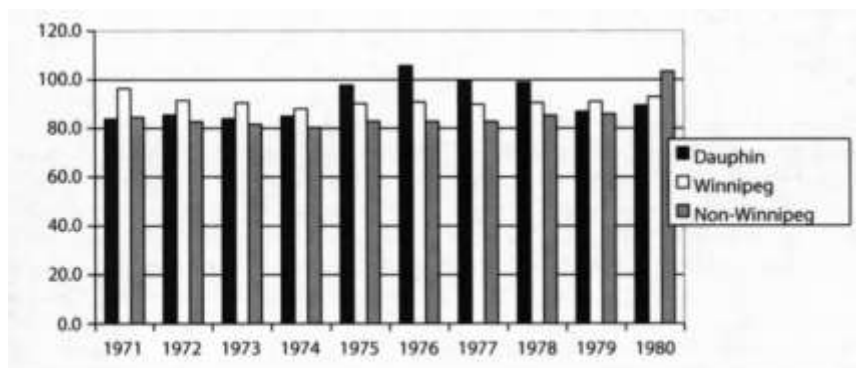
The results of the Dauphin experiment revealed an oddity. There was one demographic that tended not to seek

employment. They were males in their late teens and early twenties. Why?

Researchers looked at high school records in an attempt to find the answer. They found that young people in Dauphin, prior to Mincome, were less likely to finish high school than those in the city of Winnipeg. In the 70's there was farm work readily available to youth with neither education nor experience. Many households were running on a very tight budget so it was natural for parents to urge their young men to quit school and take jobs.

The GBI made it possible for students to stay in school, or even return to school. During the three years that Mincome was in effect, there were more students enrolling in grade 12 than had completed grade 11 the previous June.

Please refer to the graph below.



Graph 2: Grade 12 enrollment as a percentage of previous grade 11 enrollment

Source: Forget p. 201

⁴The quotations in this section, along with those from Greg Mason, below, are taken from a BBC report by David Cox (<https://www.bbc.com/worklife/article/20200624-canadas-forgotten-universal-basic-income-experiment>). This BBC report leans heavily on the doctoral thesis of Evelyn Forget which was recently published as a book: Basic Income for Canadians. It is well worth reading for anyone who has questions about the Mincome experiment, and a proposed design for a future basic income plan.

In 2017 and 2018, Finland ran a pilot basic income program. It paid a regular monthly income to 2000 randomly selected unemployed people with no obligation to seek a job and no reduction in their payment if they accepted one. Its primary goal was to see if the guaranteed income would motivate people to take low-paying or temporary jobs without fear of losing benefits.

Depending on the social, political, economic or faith perspective from which we look at a GBI, the results of this pilot program can be seen as a success, a failure, or some of both. If our only criteria are getting more people to

work and how much it cost, then we might conclude that the program was not successful because it did not do much to encourage recipients into work. But there are other criteria we must look at. Researchers at Helsinki University undertook a study of the program and concluded that it "improved their mental wellbeing, confidence and life satisfaction." They also "experienced less mental strain, depression, sadness and loneliness." (*The Guardian*, 2020, 05 07)

Researchers also noted a mild positive effect on employment, particularly for families with children. Others just said there were no jobs in the area they were trained for. Still others said that with the basic income they were prepared to take low-paying jobs they might not have taken otherwise. Receiving the basic income also encouraged some to get more involved in voluntary work such as care for family and neighbours. The income legitimized for them this kind of care work.

The researchers concluded that the results of the study could support arguments both for and against basic income. Surely it is important for us as Christians to take into consideration values that look beyond purely financial costs and economic productivity, and appreciate those like decreased depression, less sadness, fewer doctors' visits, more sense of security and satisfaction with life.

6. How Much Should it Be?

Greg Mason, an economist at the University of Manitoba, says:

All the experiments so far have only considered whether basic income affects the willingness to work of those receiving the extra payments. But they haven't looked at the people who are just above the threshold for receiving basic income. Those people could well become very resentful of anyone who isn't working, and yet only earn slightly less than they do.⁵

Mason believes that for basic income to work on a larger scale, governments would need to find an eligibility income threshold that is reasonable enough to cover necessities, while not allowing people to live "the good life". The exact amount will depend upon such variables as whether it is an individual or a typical Canadian family, whether the person or family lives in a remote area where the cost of living is extremely high, etc.

The church is unlikely to be asked what the level should be. Both right-wing and left-wing politicians have espoused a basic income benefit, the right-wing usually coming in at a lower dollar figure than the left-wing. It is the caring principle behind the move that the church can heartily support, rather than getting embroiled in an argument about amounts that tends to lose the larger issue.

Conclusion

In the stories that tell the ministry of Jesus in the four Gospels there is no overt concern with poverty but there is a focus on exclusion. There are about fourteen encounters in the first nine chapters of Mark's Gospel, for example, and all of these people who encountered Jesus have afflictions that have excluded them from their community and left them outside the city wall. Exclusion is their curse. Their being healed not only makes them more physically capable

⁵ David Cox, "Canada's Forgotten Universal Basic Income Experiment" BBC, June 2020
www.bbc.com/worklife/article/20200624-canadas-forgotten-universal-basic-income-experiment.

but also brings them back into community. The church is called, not only to look after its own corporate well-being, but also to bring restoration to those who have been cast out of their community. So says the story in the Hebrew Bible. Although the New Testament is heard in another key, the theme is the same. Healing includes restoration to community.

How shall we respond? It is the job of the Christian Church to act as midwife for the birth of the Kingdom of God, to help the world toward its healthiest shape. Part of that job is to prod, press and encourage those with political power to come up with the appropriate mechanics and dollar figures that will create a Canada where everyone can live with the security and dignity of a livable income.

Our faith cries out for the support of the little ones in our society who are without adequate resources and without the security and confidence that they will have enough bread for today and tomorrow, as our Lord prayed. The disciples of Jesus learned to bring the sick, the needy, the blind, the lame, the lonely to Jesus, who, in turn, brought even the excluded leper inside the circle. Jesus' ministry of healing and welcome is our ministry. We are the salt of the earth and it is our calling to woo the empires of this world toward a higher level of justice. If we do what we must do, by supporting this ambitious social experiment, we might well play a small role in answering our Lord's prayer that God's will be done on earth as it is in heaven.

Recommendation: That this report be received; that presbyters be asked to read and reflect upon it and be prepared to consider it for further action at the November meeting of presbytery.

*Submitted with respect and hope,
Glen Davis and Neil Abramson, Co-conveners*

Glen Davis expressed his appreciation to the court for the discussion and decisions made during this meeting.

MINISTRY COMMITTEE REPORT

The report was presented Paddy Eastwood, Ministry Committee Convener.

All motions, unless otherwise noted, were moved by Paddy Eastwood, seconded by Cal MacLeod.

Ministry Committee Report to Presbytery

December 1, 2020

Student Support and Certification Task Force met with four students on November 2, 2020 via zoom.
The Ministry to Ministers task force of the Ministry Committee met on zoom on November 24, 2020.

Ministry to Ministers

Renegotiation of terms of call

St Andrew's Hall has appointed The Rev. Rebecca Simpson as the new Director of Denominational Formation at St Andrew's Hall, effective January 1, 2020. Both the session and congregation of St. Paul's, Mission are enthused about the possibilities of this new ministry. With the secondment of the minister to SAH on a half-time basis, the terms of the call to the congregation need to be revised.

Recommendation 1: that the Rev. Paddy Eastwood be appointed to oversee the changes in the terms of the call to the minister in the congregation. **CARRIED**

Recommendation 2: that the Ministry Committee be given power to issue to make these changes to the call to the minister in the congregation. **CARRIED**

Recommendation 3: that the Rev. Paddy Eastwood follow up with the session of St. Paul's, Mission in March to see how this change in their ministry is going and offer support sooner if requested. **CARRIED**

Interim Moderator for the Possible Amalgamation of Gordon, Knox, and St Aidan's Presbyterian Churches

The congregations of Gordon, Knox and St Aidan's have a long and happy relationship. They have cooperated with their summer ministries and have worshipped together during the pandemic. Their sessions have requested that Bruce Cairnie be appointed as Interim Moderator relating to the possible amalgamation of these three congregations.

Recommendation 4: that the Rev. Bruce Cairnie be appointed as Interim Moderator for joint meetings of the Sessions of Gordon, Knox and St Aidan's for matters relating to the possible amalgamation of the three congregations. **CARRIED**

We encourage the Interim Moderator to draw on all the resources of the Presbytery in this task.

Sacraments celebrated by the Rev. Mary Fontaine for the Hummingbird Ministries Community

Hummingbird Ministries Council would like the opportunity for the Rev. Mary Fontaine to celebrate the sacraments with the community with whom she ministers. Over the years, several Indigenous families in the Hummingbird community have requested baptisms but when told this would have to be done through a local Presbyterian church, the families did not proceed any further. According to the guidance of the Rev. Don Muir, Deputy Clerk of General Assembly, it is best that the Presbytery serve as session to Hummingbird to authorize the celebration of the sacraments. Such action is in line with the commitment of the Presbyterian Church in Canada for healing and reconciliation with Indigenous people as God's people, according to the 1994 Confession of the PCC, the Confession affirmation of 2019 and subsequent reconciliation documents in process.

Recommendation 5: that the presbytery teaching and ruling elders on the Hummingbird Ministries Council act as the Session for Hummingbird Ministries in regard to the celebration of the sacraments. **CARRIED**

Student Support and Certification Task Force

The task force met with four students on November 2, 2020 via ZOOM. We met with Nathaniel Hartley, Daniel Martinez, Benjamin McRae, and Shirley Carleton.

We will be meeting with John Carr, a new student who is studying at Saint Mark's in the new year. We have also been tasked with interviewing Tae Wook Jonathan Kwon, who graduated from Knox in 2005 and has recently returned from Korea.

During the interviews we ask the students about their studies and if there was anything that we, as a committee, could do to support them. Recently one of the students asked if we could set up a discussion group, with the other students, and address section J of the Book of Forms. The planning for such an endeavour is in progress.

Nathaniel Hartley

Nate had his church placement, through Regent, at Fairview Presbyterian Church this past year. He is also attending Fairview. Nate has been attracted to small group ministry and he feels he has the gifts necessary for this ministry. He wants to invite the youth to become leaders in their own community – he feels leadership development of the youth is important. Youth speaking to youth.

Recommendation 6: that the Presbytery of Westminster grant recertification to Nathaniel Hartley to continue his studies in preparation for Ordination to the Ministry of Word and Sacrament in the Presbyterian Church in Canada.

CARRIED

Daniel Martinez

As we began our interview with Daniel, we asked, "Why did he feel called to ministry?" Daniel replied, that he has been involved with some form of ministry for 20 years. He feels, for him that ministry is life-giving and it is not life sucking, as some people may think.

His experience at Camp Douglas, this past summer, presented some challenges, but the long-distance ministry has opened some new ideas for him. He wants to explore the idea of long-distance ministry, this year as he reaches out to the youth of the Presbytery with a monthly Camp Douglas Day.

Daniel also explained to us that he felt Camp Douglas has been set up to emphasize a strong Christian faith. He sees that there are three keys to this: knowledge of the bible, faith formation and character formation. All three are needed for a strong Christian faith.

Recommendation 7: that the Presbytery of Westminster grant recertification to Daniel Martinez to continue his studies in preparation for Ordination to the Ministry of Word and Sacrament in the Presbyterian Church in Canada.

CARRIED

Benjamin McRae

Ben is a new student coming under our care. He has been interviewed by the Brentwood Session, both orally and with written answers to questions from the Book of Forms.

We asked Ben, "Why study for the ministry?" Ben answered that he feels that he is lifted up when he is by serving. Ben is humble. Brian shared with us that Ben has been working with a group of 20-year-old musicians by integrating spiritual music in a Big Band style.

At the present time he is in his fourth year at Capilano University studying jazz. He is also involved in the ministry program at Brentwood Presbyterian Church.

We asked Ben, about his future plans. He hopes to pursue a PhD studying the music of Duke Ellington from a theological point of view.

Recommendation 8: that the Presbytery of Westminster grant initial certification to Ben McRae and that he be placed under our care as he continues his studies at the Vancouver School of Theology. **CARRIED**

Shirley Carleton

Shirley was asked, "Why study for the ministry?". Her answer goes all the way back to her time in Ottawa and Ian Victor. He helped her understand more fully what God's grace was. She was hesitant to study for the ministry but that early experience stayed with her until her experiences as St Aidan's. Now she sees the remainder of her lifetime serving God.

Presently Shirley is working at Delta View as the chaplain and views the seniors ministering to her as much as she ministers to them. Shirley feels the courses she is taking this semester are very practically oriented.

Shirley was asked, from her experience at Delta View, did the residents ask faith-based questions. She stated that the residents either expressed a strong faith or had no faith. She spends a lot of time with family members who need the support to know that they have made a wise decision about placing a loved one in the care of Delta View.

Shirley is full of enthusiasm and has a very positive outlook.

Recommendation 9: that the Presbytery of Westminster grant recertification to Shirley Carleton to continue her studies in preparation for Ordination to the Ministry of Word and Sacrament in the Presbyterian Church in Canada. **CARRIED**

Respectfully submitted,
The Rev. Paddy Eastwood,
Convener, Ministry Committee

STRATEGY AND LEADERSHIP COMMITTEE REPORT

*The report was presented by Rebecca Simpson, Strategy and Leadership Committee Convener.
All motions, unless otherwise noted, moved by Rebecca Simpson, seconded by David Jennings.*

Moved by Rebecca Simpson, seconded by David Jennings that Amanda Gomes, Professional Engineer and Project Manager for the VCPC development project be allowed to sit and correspond.

Amanda shared a PowerPoint presentation of the VCPC development project ending with a Q&A time.

Presbytery of Westminster Strategy and Leadership Committee Report December 1, 2020

The Strategy and Leadership Committee met November 10 and 17. Appendix A contains the draft criteria and process for presbytery support of New Worshipping Communities. This material is for information this month and will be discussed at the January 19, 2021 presbytery meeting.

1. A document outlining the criteria and assessment and application process of any financial requests related to new ministry initiatives will be developed with input from and approval by the presbytery. While initially reviewed by SLC, all requests for financial support for new worshipping communities will be approved by the Presbytery.

A document will also be produced that will provide the process and criteria for applications for the category of 'Communities of Faith and Leadership' with input and approval by the Presbytery.

Revised timeline:

January 19, 2021, Regular Presbytery meeting

- New Worshipping Communities draft criteria and process documents feedback & discussion
- Communities of Faith and Leadership funding draft criteria and process presented to presbytery

February 6, 2021, Special Presbytery meeting

- presbyter feedback on NWC draft and CoF criteria and process discussed and collected

March 2, 2021, Regular Presbytery meeting

- final consideration of NWC and CoF criteria and process by Presbytery of Westminster

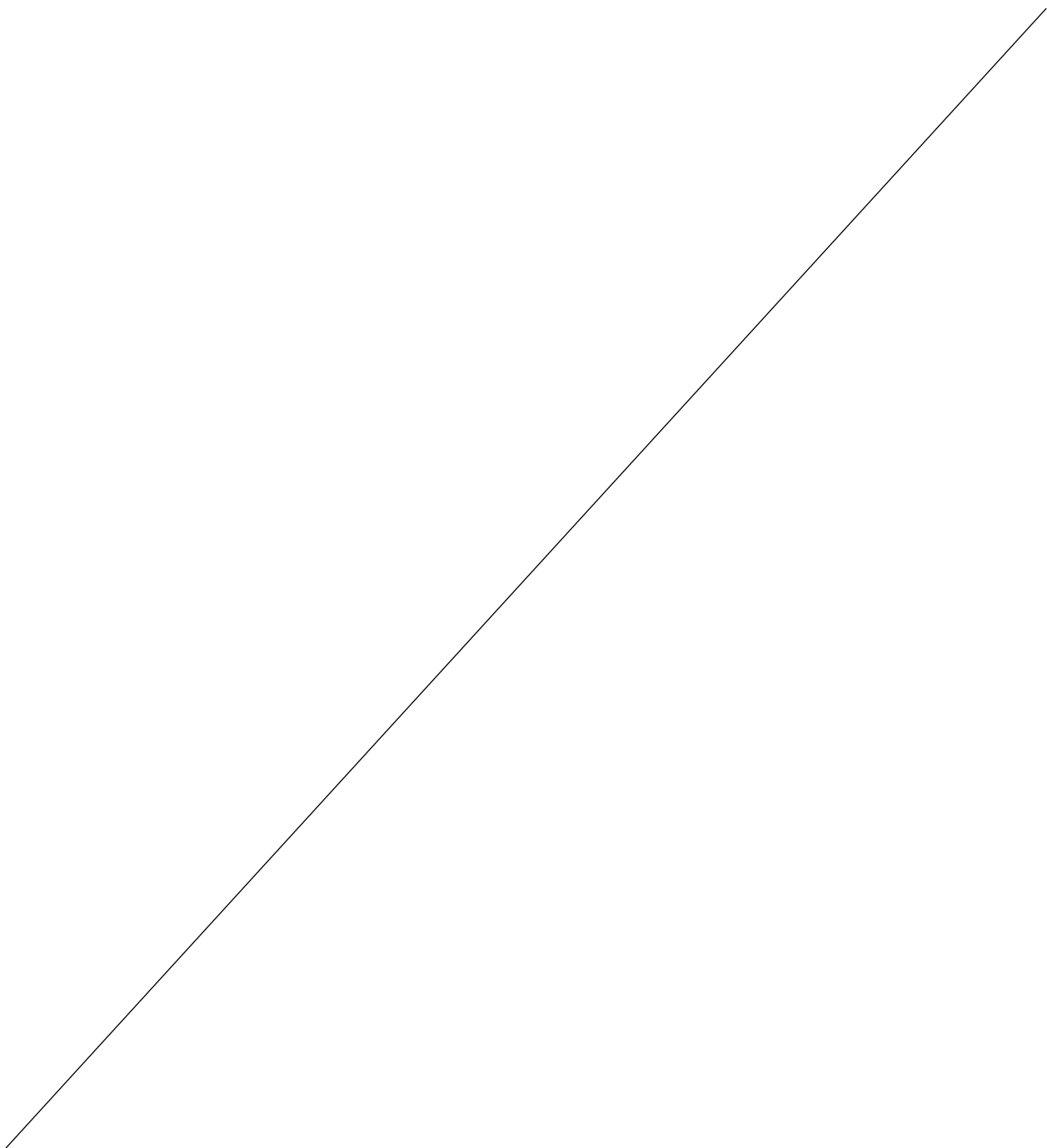
2. Report from the Property and Finance Subcommittee:

Vancouver Chinese Presbyterian Church (VCPC): redevelopment so far – a presentation by Amanda Gomes from Omicron. See presentation materials distributed November 30.

The Presbytery of Westminster
Regular Meeting via Zoom Video Conferencing
December 1, 2020

8973

Respectfully,
Rebecca Simpson,
Convener, Strategy and Leadership Cte



Victor Kim

Appendix A
The Presbytery of Westminster
New Witnessing Communities Project
Final Draft Nov. 21, 2020

Purpose

The Presbytery of Westminster (referred to in this document as Presbytery) has stated, as part of its vision of renewal, to:

- engage in biblical theological reflection and education that deepens understanding of and commitment to God, the church, and its place in Christ's ministry and mission.
- engage in evangelism, outreach, and discipleship.
- embrace a missional culture that nurtures initiative and risk taking.
- discern, prepare, and support leaders – lay, youth and young adults and clergy – for faithful and fruitful ministry.
- create, encourage, and support communities of faith.
- engage in healing and reconciliation between indigenous and non-indigenous peoples.

It listed its short-term goals as:

- starting at least 3 new worshipping communities within our bounds.
- examining the health and vitality of every ministry within our bounds to assist it achieve healthier, more vital outcomes.
- committing to greater financial assistance of Hummingbird Ministries and Camp Douglas to achieve healthier and more vital outcomes.
- providing a number of immersive learning opportunities annually for all presbyters and congregational leadership and members.

As one step toward fulfilling this vision, the Presbytery has committed to initiate, support, partner with, and/or encourage at least 3 new witnessing communities within its bounds in the next five years.

Vision

Our vision is one of being intentional about connecting with God's mission in the world. Throughout Scripture that vision is expressed in different ways. In the prophecy of Zechariah, it is expressed in the picture of a community that is safe for everyone, particularly the most vulnerable:

Thus says the Lord of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of their great age. And the streets of the city shall be full of boys and girls playing in its streets (Zech. 8:4-5).

Jesus expressed it by re-envisioning the words from Isaiah:

The Spirit of the Lord is upon me, because he has appointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor (Luke 4:18-19).

In commissioning the disciples, Jesus envisions their ministry as a continuation of his own:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age (Matt. 28:18-20)

In the book of Revelation, we are invited to imagine a grand, cosmic vision that if we read properly, takes our breath away:

See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away. And the one who was seated on the throne said, 'See, I am making all things new.' Also, he said, 'Write this, for these words are trustworthy and true.' (Rev. 21: 3-5)

All of these are expressions of God's call to Abraham, whom God would not only bless but through whom God would bless the world. (Gen. 12:2)

Why quote these passages of Scripture? Because they show us that our temptation will not be to imagine too much, but to imagine too little. Or to imagine that God's mission is about us, our ministries, our congregations, our Presbytery, rather than embracing the fullness of God's vision for the world.

It may be that certain initiatives will enhance our own Presbytery, but that is not the fundamental purpose. Ultimately, we are seeking something much larger than that. We are seeking to be a people transformed by the love and grace of God who allow themselves to be drawn more fully into the vision and mission that is God's for the world. In the end, we want to be a Presbytery where what matters most is changed lives.

Defining What We Mean

While there are many forms of ministries, this initiative is intended to support new ventures or initiatives rather than support or enhance present congregational ministries.⁶ It is possible that these new ventures include:

- New configurations of existing ministries, which may include amalgamations or the repurposing of existing ministries and their resources
- The creation of new ministries that at present do not exist within the Presbytery

By new we mean:

- Seeking to make and form new disciples of Jesus Christ
- Taking on varied forms of ministry for our changing culture
- Expressing new ways of deepening discipleship

By witnessing communities, we mean:

- Gathering in worship in the name of Christ
- Being sent by the Spirit to join in God's mission for the transformation of the world and our own lives

By community we mean:

- Practicing mutual care and accountability
- Developing sustainability in leadership and finances

Therefore, it is expected that these new witnessing communities will be:

- Christ centered
- Missionally oriented
- Signposts to the purposes of God in the world

The expression of ministry is expected to focus on intentional models of discipleship and may be varied including:

- Opportunities for prayer and worship
- Study and learning

⁶ Support for enhancing present congregational ministries may come under the congregation and leadership initiative described in strategies four and five.

- Life in community
- Outreach and action

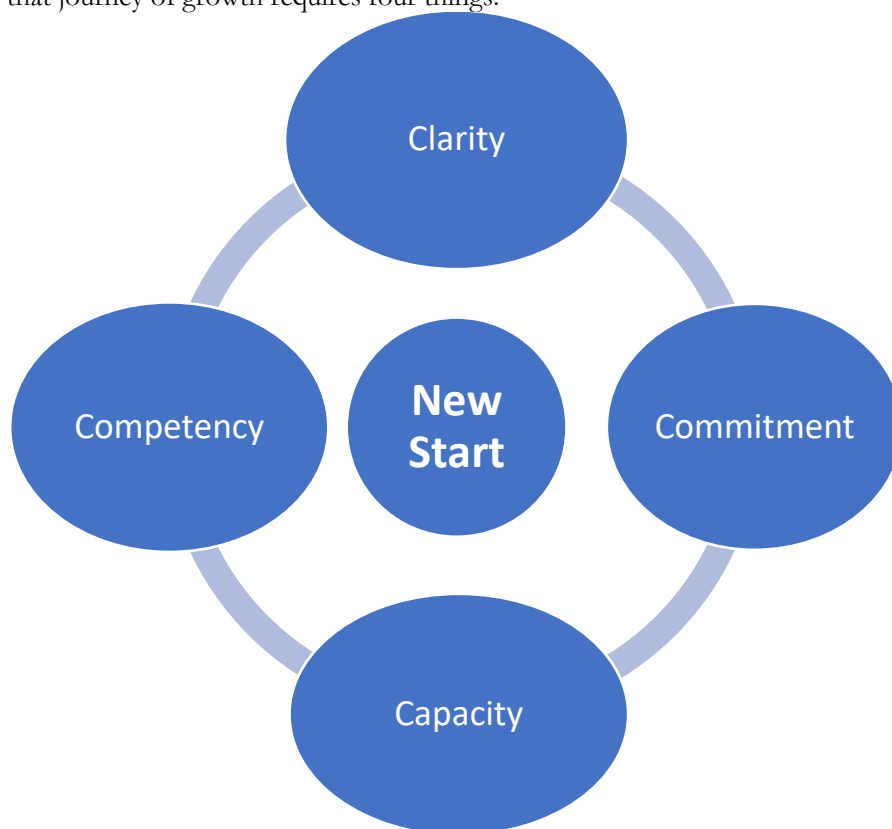
Leaders of such groups may be lay, ordained, clergy, co-vocational, part or full time. While an individual may be the catalyst for envisioning a new witnessing community, it is expected that such communities will be developed through some form of team ministry. These team members may be from:

- One's own congregation
- Members of other congregations
- Christians from other denominations
- People from the community

Engaging on a Journey of Growth

Engaging in a new venture is engaging on a journey of growth. Typically, new ventures begin with an idea or vision, they develop relationships by gathering others who are equally committed to the vision, and they engage in the steps to achieve the vision.

Engaging on that journey of growth requires four things:



Clarity: Clarity means knowing where we want to go, why we want to go there, and some idea of strategy in how we might get there. Clarity paints a picture of the change we hope to make. Clarity is not defined by a mission statement as much as it is by a passion for a different world.

Capacity: Capacity is about the resources we have or need in order to achieve the mission. These resources include the resources of time (Is it a priority?), finances (Are people willing to invest in this?) and people (Do we have the gifts to achieve this?). Building a ministry is different than managing a ministry. Have the people on the team demonstrated the giftedness to build something new? Are they prepared to pay the cost of building something new? Financial resources will be required in most new ventures. What personal investment are people willing to make and what partnerships have been developed or imagined? Capacity is also linked to creativity. If we have the passion, we will often find the creativity required to get the resources we need.

Commitment: Commitment is not only commitment to start the journey but to see it through. Is the leadership team that will start this new venture able to stay with this venture long enough to see it well established? Because commitment involves commitment for the journey, it includes celebrating small steps along the way, making necessary corrections (we are unlikely to get everything right the first time around), and building the community required along the way. It includes making excellent mistakes—those mistakes from which we learn and provide the necessary corrections needed.

Competence: Competence is the capacity to do what is required and to do it at a level that is required. It includes having the skills and ability required, collaboration (building a team), and creativity (new ways of thinking or imagining).

These are not linear paths. They are all interconnected, and each plays its own role as we undertake a journey of growth. 'New witnessing communities' initiatives must indicate they have carefully and prayerfully thought through and planned for all four areas.

What do we Mean by Initiate, Encourage, Support and/or Partnership?

In most cases, it is expected that the Presbytery will be one of several partners. These partnerships may come from multiple sources:

- Other congregations
- Other denominations
- Individuals
- Community groups
- Other agencies within the PCC
- Government agencies
- Foundations

These multiple partnerships will be necessary to provide the support and financial resources for sustainability. No application should depend entirely on the support of the Presbytery. No grant from the Presbytery will be awarded that funds more than 75% of the required support for the initiative over the term of the initiative. The per cent of support from the Presbytery will be made on a case by case basis.

It is also possible that the Presbytery will initiate a new ministry of its own. If so, these initiatives will follow the same criteria laid out in this document and, if accepted, will be recognized as a ministry of the Presbytery and directly accountable to the Presbytery's governance structure.

While financial support will be key for many initiatives, it may not be the only support required. In as much as possible, the Presbytery will seek to make available other resources such as a special area of expertise required, coaching, mentoring, teaching, or training.

Governance

New ministries are expected to articulate their understanding of their relationship with the Presbytery. In some cases, the accountability structure may include other groups or agencies. For example, if the project is multi-denominational in nature, it may be structured differently and while reporting to the Presbytery, it may require additional accountability structures.

Some initiatives may also be required to come under the governance structure of the PCC and be accountable to the Presbytery. The governance structure should further articulate how the initiative will respond to any provincial and federal requirements as applicable.

Purpose of the Grants

The Presbytery is looking for people who feel led by God to start something new or to take something old and reshape it into something new. It is looking for people whose gifts match their aspirations. It is looking for people who have a clear plan of sustainability beyond sources from the Presbytery of Westminster. It is not looking for initiatives that require the Presbytery to provide funds in perpetuity. Nor is it looking to invest in land or property.⁷ It is looking for initiatives that take into consideration the local context and culture and where adequate research has been done to demonstrate a particular need to be addressed with clearly articulated assumptions and benchmarks for growth. Since the leadership of the initiative will be key to reaching the goals set, costs associated with project staffing will be considered for funding.

The Structure of Grants

Grants will be based on the needs of the proposal and the resources available.

Some proposals may require only one-time funding. For proposals that require more than one year of funding, the support structure will be based on its ability to meet the benchmarks for growth identified in the proposal.

Criteria for Support

Grant requests will be assessed on the overall goals of the Presbytery as well as the criteria set out in the following eleven categories:

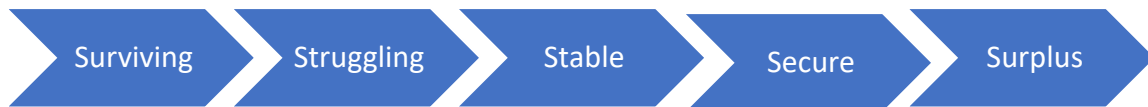
1. Clarity/Relevance:
 - What is the vision behind this proposal? Who is this ministry initiative directed toward?
 - What is the specific challenge this ministry seeks to address?
 - How do you anticipate that lives will be changed?
 - How does this ministry initiative relate to the mission of God?
2. Feasibility:
 - What are the specific goals and how will the specific goals be achieved through this initiative?
 - What are the assumptions this initiative is making?
 - Have these assumptions been tested? For example, is there research that can be utilized? Has another group done similar work elsewhere in the same or similar type of ministry initiative? Have the particular needs of the people the ministry is seeking to reach been sufficiently described and analysed?

⁷ Other grants are available through The PCC for congregations seeking capital improvements.

3. Capacity:
 - What is the time frame for this project?
 - What resources in terms of finances, physical resources, people, technical skills etc. do you believe are essential for this initiative to be fruitful?
 - What resources are presently available in terms of finances, physical resources, and people?
4. Competency:
 - What skills and abilities are key to the success of this project?
 - How do the required skills and abilities match those who are responsible for the project?
5. Status:
 - What is the status of this project? For example, is it in the early planning stages? Has it already started? If so, have any early benchmarks been met?
6. Collaboration:
 - Is this project being done in collaboration with anyone else? For example, a local congregation, an agency of The PCC, a community group?
 - If so, what is their role?

7. Sustainability:

New initiatives have challenges financially and often move through a particular progression.



- Where is your ministry initiative financially at present?
 - What is the plan to move through the various stages to reach sustainability?⁸
 - What other sources of funds are envisioned? How will these funds be secured?
 - What is the timeline for securing other funds?
8. Learning

It is expected that there will be a readiness to listen and respond to what is discovered during the growth of this ministry.

 - What process will be used to gather feedback during the course of the project?
 - Has any learning already taken place and if so, how has it informed this proposal?
 9. Finances
 - Are the funding requests reasonable for the design and work involved?
 - Is there a detailed budget for the total timeline for the initiative?
 - Are the funding requests within the budgeted funds of the Presbytery?
 10. Assessment
 - How will this initiative be assessed? What benchmarks will be used?
 - In what way do you anticipate that lives will be changed?
 - At what stage/s of the ministry will assessments be made?

⁸ Sustainability relates to whether project benefits will continue to flow after the period of external assistance has ended.

- Who will be involved in the assessment process?

11. Governance

- What accountability structures will be built into this initiative, specifically to the Presbytery, and how will those structures relate to any other partner?
- How will the initiative meet any provincial and federal requirements, if applicable?

Allocation of Grants

All grants will be reviewed by the SLC with recommendation to the Presbytery based on the above criteria. In addition to the above criteria, grants will also take into account:

- Terms of the funds held by the Presbytery
- Priorities of the Presbytery of Westminster
- Availability of funds

Expectations after Receiving a Grant

Other than its own initiatives, the goal of the Presbytery is to be a partner in ministry, whatever form that partnership may take. Therefore, the Presbytery covenants to stay in communication with those it partners with, to pray for them, to offer encouragement, to provide other areas of support such as mentoring or coaching as resources allow.

Initiatives that receive funding from the Presbytery will be expected to regularly communicate with the Presbytery by:

- sharing what it is learning including celebrating the small victories along the way
- identifying new challenges and opportunities it is experiencing
- reporting any significant changes to the proposal including changes in leadership etc.

One-year grants will require a final report to be submitted including a summary of the project, key insights, and outcomes within four weeks after the project has been completed.

Grants that exceed one year, will be expected to file reports at each 6-month interval. Funding assessments of the project will be made on an annual basis for projects extending beyond one-year, detailing progress in the areas of identified goals and benchmarks. A grant can be terminated because of an unreasonable extension of the time, or because of failure to implement the project as submitted in the application.

Application for New Witnessing Communities

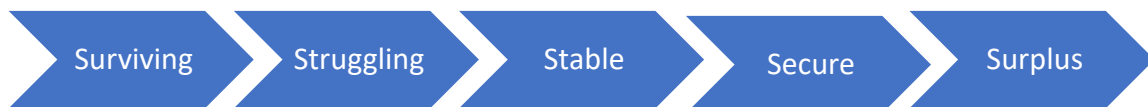
Application Deadlines: Applications must be received by April 1 or October 1. Funds available in October of each year will be dependent upon funds remaining after any proposal disbursements in April.

All applications must meet or exceed the criteria set out in the application form. Please be succinct in your answers but provide enough information to provide the committee with a clear understanding of your proposal. Please read through all of the questions before filling out the application since the questions as a whole address the areas of clarity, competency, capacity and commitment. If there are questions you cannot honestly answer at this time, please indicate that this is an area that is still unknown at this stage of the proposal.

1. Clarity/Relevance:

- What is the overall vision of this initiative?

- Who is this ministry initiative directed toward?
 - What is the specific challenge this ministry seeks to address?
 - How does this ministry initiative relate to the mission of God?
2. Feasibility:
- What are the specific goals and how will the specific goals be achieved through this initiative?
 - What are the assumptions this initiative is making?
 - Have these assumptions been tested? For example, is there research that can be utilized? Has another group done similar work elsewhere in the same or similar type of ministry initiative? Have the particular needs of the people the ministry is seeking to reach been sufficiently described and analysed?
3. Capacity:
- What is the time frame for this project?
 - What resources in terms of finances, physical resources, people, technical skills etc. do you believe are essential for this initiative to be fruitful?
 - What resources are presently available in terms of finances, physical resources, and people?
4. Competency:
- What skills and abilities are key to the success of this project?
 - How do the required skills and abilities match those who are responsible for the project?
5. Status:
- What is the status of this project? For example, is it in the early planning stages? Has it already started? If so, have any early benchmarks been met?
6. Collaboration:
- Is this project being done in collaboration with anyone else? For example, a local congregation, an agency of The PCC, a community group?
 - If so, what is their role?
7. Sustainability:
New initiatives have challenges financially and often move through a particular progression.



- Where is your ministry initiative financially at present?
 - What is the plan to move through the various stages to reach sustainability?⁹
 - What other sources of funds are envisioned? How will these funds be secured?
 - What is the timeline for securing other funds?
8. Learning
It is expected that there will be a readiness to listen and respond to what is discovered during the growth of this ministry.
- What process will be used to gather feedback during the course of this ministry?

⁹ Sustainability relates to whether project benefits will continue to flow after the period of external assistance has ended.

- Has any learning already taken place and if so, how has it informed this proposal?
9. Finances
 - Please provide a detailed budget including all sources of revenues and total expenses.
 10. Assessment
 - How will this initiative be assessed? What benchmarks will be used?
 - In what way do you anticipate that lives will be changed?
 - At what stage/s of the project will assessments take place?
 - Who will be involved in the assessment process?
 11. Governance
 - What accountability structures will be built into this initiative, specifically to the Presbytery, and how will those structures relate to any other partner?
 - How will the initiative meet any provincial and federal requirements, if applicable?

Summary:

1. We understand that new initiatives require us to step out in faith and to take a risk. What, for you, is the greatest risk (personal or otherwise) in undertaking this initiative? How do you understand God's presence in the midst of that risk?
2. What financial support do you require?
3. What other support might you require?
4. If you had one prayer for this ministry, what would it be?
5. If your proposal is supported by the Presbytery do you covenant to:
 - Keep the Presbytery regularly updated on the work of this ministry?
 - Inform the Presbytery within a timely manner should unforeseen challenges negatively impact the fruitfulness of this ministry?
 - Share your learning with the Presbytery so that we can grow together?
 - Share your successes along the way so that together we can give thanks to God?

ADMINISTRATIVE COMMITTEE REPORT

The report was presented for information only.

Administrative Committee Report

December 1, 2020

- There was a request from a couple of Presbytery Committees for additional members to join their committees.

The Camp Douglas Committee is seeking 1-2 people, at least one presbyter, to join their committee. The focus of the committee revolves primarily around the operation, maintenance, development and programming of Camp Douglas. The current convener is Rebecca Simpson.

The Community Engagement Committee is seeking 2 presbyters to join their committee. The focus of the CEC is in areas of Mission and Social Justice and Action, along with considering the applications for presbytery support for grants. The current co-conveners are Glen Davis and Neil Abramson.

Most, if not all, current presbyters have been placed on a committee. If you feel called to serve on either the Camp Douglas committee or the Community Engagement committee, please let the Clerk know and we will do our best to facilitate the transfer.

- Discussion took place around the presbytery website and its function for the presbytery. It was agreed that the website would act largely as a landing page for those interested in obtaining information about the presbytery and the congregations and specialized ministries within our bounds. It is not our plan to have the website function as a place for conversations or sharing ideas or resources at this time.

We will look into the possibility of having a secure section on the website for more sensitive information, such as presbytery minutes and the directory.

We will continue to refine the links and headings on the website to better serve the needs of those who visit.

- Correspondence was received from the Clerk of the Presbytery of Winnipeg seeking to transfer the care of The Rev. Murat Kuntel under our care. Since Rev. Kuntel has no restrictions on his certificate, he has been placed on the Appendix to the Roll of Presbytery.

Respectfully submitted,

*Victor Kim
Convener/Clerk*

Victor Kim

HUMMINGBIRD MINISTRIES REPORT

The report was presented for information only.

Hummingbird Ministries Report, December 1, 2020

Hummingbird Ministries (HM) has been looking forward to meeting with Dale Woods in his capacity as the Presbyter for Mission and Vision for the presbytery. Due to some last-minute changes in time and venue, Dale was not able to attend our recent meeting. We hope to have him join us for our next meeting.

One positive that has resulted for HM due to the Covid virus is that we currently are in a healthy financial situation, the downside of that is the music and dance programs are not able to continue as before due to the pandemic. It is hoped that we will be able to come up with some solution to this as these programs are important for the children.

A request was made, and a grant was received from the presbytery, that will help buy tablets for the families and children that are involved with the dance and music programs.

A walkabout program is in the planning stages for 2021 where indigenous guides would lead groups, including children, on various walks to learn about the land and its mysteries from an Indigenous perspective. This would also be opened up to members/congregations in the presbytery.

As it is unlikely that we will be able to hold a Christmas Circle this year, it was decided to provide take-out food and possibly gifts to our families at Kekinow. This will take place on December 12th, 2020.

Mary continues to have Zoom meetings and visits to other church groups as well as applying for available grants.

It was decided that we should consult with the Community Engagement Committee and ask for their help in writing something to support the PCC on their website regarding Systematic Racism of Indigenous People in Canada. We may decide to make a separate statement regarding this issue.

Brian Fraser has decided to step down from the council due to many other commitments. We expressed thanks for his support and input over the past year. We will think of others from our presbytery to approach regarding serving on council.

There have been several Indigenous families over the years that have asked to have their children or themselves baptised by Rev. Mary Fontaine, yet on hearing that it would have to take place in a Presbyterian church, changed their mind and the baptisms did not take place. There is currently one family requesting this sacrament take place for their three children on December 6th, 2020.

After consultation with staff at the National Church office, a letter was sent to our Presbytery Clerk requesting permission for Rev. Mary Fontaine to baptise and serve communion to families served by Hummingbird Ministries to be discussed as an urgent matter at the December 1, 2020 meeting of Westminster Presbytery.

Victor Kim

This request is made in line with the commitment of the PCC for healing and reconciliation with Indigenous people as God's people, according to the 1994 Confession of the PCC, the Confession affirmation of 2019 and subsequent reconciliation documents in progress.

*Respectfully submitted,
Isabel Evans.*

ANNOUNCEMENTS

ADJOURNMENT

Moved by Mary Fontaine seconded by Bob Astop to adjourn the meeting.

CARRIED

- The next **regular scheduled meeting of presbytery** is **January 19, 2021** via Zoom.
- The next **regular Admin Committee** meeting is **January 13, 2021** at 9:30 am. If there are any recommendations that need to come before presbytery for January 19, please make sure that they are referred to the appropriate committees or to the Clerk prior to the meeting of the Admin Committee.

The Moderator offered a closing prayer.

The Moderator closed the court with a benediction at 10:20pm.

Patricia Dutcher-Walls, Moderator

Victor Kim