



THE CARIBBEAN AND NORTH AMERICAN AREA COUNCIL

*CANAAC is the regional
expression of the World
Communion of Reformed
Churches in the region of
the Caribbean, USA, and
Canada*

“LIVING FAITHFULLY, BUILDING RELATIONSHIPS”

*“And let us consider how to provoke one another to love and good deeds.”
(Hebrews 10:24)*



**World Communion
of Reformed Churches**

2018 Assembly Program Booklet

25 - 30 October 2018

*Hosts: Guyana Congregational Union, Guyana
Presbyterian Church, Presbyterian Church of Guyana*

Rev. Valeska Austin, Deputy Convener

TABLE OF CONTENTS

- I. Program Schedule
- II. Opening Worship Service
- III. Saturday Morning Prayers and Bible Study
- IV. Monday Morning Prayers and Bible Study
- V. Tuesday Morning Prayers and Bible Study
- VI. WCRC: An Introduction
- VII. WCRC: Creating Safer and Respectful Spaces
- VIII. CANAAC: An Introduction
- IX. Member Churches of CANAAC
- X. Assembly Participants

Program Schedule

THURSDAY, OCTOBER 25: GATHERING

Arrivals by late afternoon

- 4:00 p.m. Meet in Hotel Lobby to Depart for Church
- 4:30 **OPENING WORSHIP SERVICE** at Burns Memorial Presbyterian Church
- 6:00 WELCOME DINNER
- 7:00 **OPENING PLENARY**
Introductions
Orientation to CANAAC/WCRC and Guyana
Appointment of Message, Nominations, and Strategy Committees/Task Groups

FRIDAY, OCTOBER 26: IMMERSION AND CONTEXTUALIZATION

- 9:00 a.m. **MORNING PRAYERS**
- 9:30 **IMMERSION EXPERIENCES** (*w/packed lunches*)
- 4:00 p.m. Gather in Lobby and Depart to Burns Memorial Presbyterian Church
- 5:00 **PUBLIC FORUM: *The Spirit That Groans Within: Challenges for Justice & Community***
- 7:00 DINNER
- 8:00 **EVENING PRAYERS**

SATURDAY, OCTOBER 27: PROGRAMMATIC EMPHASIS

- 8:15 Meet in Lobby and Transport to University of Guyana Education Lecture Theatre
- 9:00 a.m. **MORNING PRAYERS AND BIBLE STUDY**
- 10:00 **PROGRAMMATIC PLENARY I: *Racism in Church and Society***
Discussion/Work Groups
- 12:30 p.m. LUNCH BREAK

- 3:00 **PROGRAMMATIC PLENARY II:** *Human Sexualities, Families and The Role of Churches*
Discussion/Work Groups
- 5:30 DINNER BREAK
- 6:30 Storytelling/Sharing in Fun Ways About Member Communion
- 8:00 **EVENING PRAYERS**

SUNDAY, OCTOBER 28: WORSHIP WITH LOCAL CONGREGATIONS

WORSHIP AND LUNCH WITH LOCAL CONGREGATIONS

- 4:00 p.m. **BUSINESS SESSION 1:** *(Member Churches Connection to CANAAC and WCRC Nominating Committee Report; Message Outline; Budget Report)*
- 5:30 DINNER BREAK
- 6:30 Storytelling/Sharing in Fun Ways about Member Communion
- 8:00 **EVENING PRAYERS**

MONDAY, OCTOBER 29: PROGRAMMATIC EMPHASIS

- 9:00 a.m. **MORNING PRAYERS AND BIBLE STUDY**
- 10:00 **PROGRAMMATIC PLENARY III:** *Accra Confession in the CANAAC Regions--- Lived Realities and Possibilities for Change*
Discussion/ Work Groups
- 12:30 p.m. LUNCH BREAK
- 3:00 **PROGRAMMATIC PLENARY IV:** *From Despair to Hope—How Do We Respond in Age of Growing Hopelessness*
Discussion/ Work Groups
- 5:30 **BUSINESS SESSION 2** *(First Listening of Proposal of Goals and Strategies; Election of Steering Committee)*
- 6:30 **EVENING PRAYERS**
- 7:00 CELEBRATORY DINNER BREAK

TUESDAY, OCTOBER 30: PLANNING FOR THE FUTURE

9:00 a.m. **MORNING PRAYERS AND BIBLE STUDIES**

10:00 **BUSINESS SESSION 3** (*Approving Message, Goals and Workplan for
CANAAC 2019-2021; Location and Date/Year of Next Assembly*)

**CLOSING WORSHIP SERVICE AND COMMISSIONING OF
STEERING COMMITTEE and DELEGATES**

1:00 p.m. LUNCH AND DEPARTURES

ASSEMBLY OPENING WORSHIP

25 October 2018

4:30 p.m.

Burns Presbyterian Church

Georgetown, Guyana

Gathering Music/Devotions/Praise and Worship

Calling the Community to Assemble and Worship

One: Let all the nations gather together and let the peoples assemble. (Isaiah 43:9)

All: We come from the Caribbean and North America to gather in worship and praise to our God.

One: Let all the nations gather together and let the peoples assemble. As I call the roll of your Church, please respond--- *“We are here to worship, work, and witness to God’s liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered.”*

The Christian Reformed Church in North America: *“We are here to worship, work, and witness to God’s liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered.”*

The Cumberland Presbyterian Church in America: *“We are here to worship, work, and witness to God’s liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered.”*

Iglesia Evangélica Dominicana: *“Estamos aqui reunidos hoy, para alabar a Dios, trabajar, y para dar testimonio del poder liberador y transformador que Dios quiere para nuestro mundo. Nuestro deseo es que todos los que nos hemos reunido vivamos esas relaciones en un espíritu de fidelidad.”*

Guyana Congregational Union: *“We are here to worship, work, and witness to God’s liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered.”*

Guyana Presbyterian Church: *“We are here to worship, work, and witness to God’s liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered.”*

Iglesia Presbiteriana-Reformada en Cuba: *“Estamos aqui reunidos hoy, para alabar a Dios, trabajar, y para dar testimonio del poder liberador y transformador que Dios*

quiere para nuestro mundo. Nuestro deseo es que todos los que nos hemos reunido vivamos esas relaciones en un espíritu de fidelidad."

Presbyterian Church in Canada: *"We are here to worship, work, and witness to God's liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered."*

Presbyterian Church of Guyana: *"We are here to worship, work, and witness to God's liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered."*

Presbyterian Church in Trinidad and Tobago: *"We are here to worship, work, and witness to God's liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered."*

Presbyterian Church (U.S.A.): *"We are here to worship, work, and witness to God's liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered."*

Reformed Church in America: *"We are here to worship, work, and witness to God's liberating and transforming intention for our word We desire to live faithfully in relationship with all who are gathered."*

United Church of Canada: *"We are here to worship, work, and witness to God' liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered."*

United Church of Christ: *"We are here to worship, work, and witness to God's liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered"*

United Church of Jamaica and Cayman Islands: *"We are here to worship, work, and witness to God's liberating and transforming intention for our world. We desire to live faithfully in relationship all who are gathered."*

All the Gathered in the Beloved Community of Christ and Creation: *"We are here to worship, work, and witness to God's liberating and transforming intention for our world. We desire to live faithfully in relationship with all who are gathered."*

Hymn of Praise: {Selection by Local Church}

Prayer of Confession

One: Believing in God's Justice and trusting God's mercy, let us confess our sin.

Living, loving God, we come before you. Created in your image, we seek to live faithful lives in the world. And yet, our ways of living in greed and pride, in prejudice and hate, deform and destroy your image in others and all creation. So we ask for your mercy.

Song: *Lord in Your Mercy*

Creator God, You made the moon and the stars, the small insects and little flowers. Such wondrous work! Yet we are busy people, taking creation for granted, not admiring the work of your fingers. We ask for your mercy.

Song: *Lord in Your Mercy*

As created ones we forget that we are not like you. With the weakest, you defend your realm, while we trust more in the power of worldly leaders. You made us to care for the work of your hands. But crops and herds and people all over the world are sacrificed in the name of profit, for the comfort of some, at the expense of others. We ask for your mercy. We deny the right of some to live in fullness. We fail to recognize your image in those who are different from us. We ask for your mercy.

Song: *Lord in Your Mercy*

WORDS OF ASSURANCE

What are we that you are mindful of us, O God? Yet you have made us a little lower than yourself and crowned us with glory and honor. (Psalm 8:4-5)

Because of God's great love for us, even when we were dead in our sins, God made us alive together with Christ. By grace, we have been saved. (Ephesians 2:4-5)

ASCRPTION OF PRAISE: *"Halle, Halle, Hallelujah"*

Passing of the Peace

Prayer of Illumination

Reading of Holy Scripture Hebrews 10: 23 – 25

Choir Selection or Congregational Hymn

Sermon *"Living Faithfully, Building Relationships"*

Congregational Hymn: *"This Little Light of Mine"*

Affirmation of Faith: *Excerpt from The Confession of Belhar*

We believe God has entrusted the church with the message of reconciliation in and through Jesus Christ; that the church is called to be the salt of the earth and the light of the world, that the church is called blessed because it is a peacemaker, that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells.

that God's lifegiving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity, that God's lifegiving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;

that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;

that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

Therefore, we reject any doctrine which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

We believe that God has revealed himself as the one who wishes to bring about justice and true peace among people; that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged that God calls the church to follow him in this; for God brings justice to the oppressed and gives bread to the hungry; that God frees the prisoner and restores sight to the blind; that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly;

that for God pure and undefiled religion is to visit the orphans and the widows in their suffering; that God wishes to teach the church to do what is good and to seek the right; that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;

that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Therefore, we reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

We believe that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence.

Jesus is Lord.

To the one and only God, Father, Son and Holy Spirit, be the honor and the glory for ever and ever.

PRAYERS OF THE PEOPLE

Each Church is invited to name the concerns and celebrations of their churches, countries and people who are marginalized in their communities. Following each naming, the congregation responds, "Lord in Your Mercy, Hear Our Prayer"

COMMUNION HYMN: [Local Church Selection]

HOLY COMMUNION

Invitation to the Lord's Table

One: Beloved this is the joyful feast of the people of God. People will come from the east and the west and from the north and the south and sit at table in the kingdom of God.

This is the Lord's Table. Our Savior invites those who trust him to share the feast he has prepared. Our Savior invites those who are committed to the liberating work of the Gospel to feast on the bread of life and the cup of salvation and be nurtured by the Holy Spirit to show forth the liberating power of God in the life, death, resurrection and promised return of Jesus the Christ.

Great Prayer of Thanksgiving

One: The Lord be with you

All: **And also with you**

One: Lift up your hearts unto the Lord

All: **It is right to lift up our hearts to God.**

Holy God of our ancestors unknown, God of our grandparents, God of our mothers and fathers, God of generations yet unborn, God who has so graciously been our God, we praise you for your power made known in the works of creation. You created this world and declared it good. You created humankind in your divine image and declared that we are good. You blessed us with every good gift and have loved us with an eternal love.

All praise to you, God our Redeemer, for sending prophets, apostles, teachers, and martyrs, inspired by your Spirit to speak the word of life, and when the time was right, for becoming fully human in Jesus Christ. All praise to you, God our Helper; as wisdom, you inspire us to speak the truth; as power, you strengthen us to do justice. With your sons and daughters of faith, in all times and places, and with all the heavenly host, we praise you with joy.

Santo, santo, santo, mi corazón te adora! Mi corazón te sabe decir: santo eres Señor!

Holy, Holy, Holy, my heart, my heart adores you. My heart knows how to say to you Lord, Holy are you Lord.

Loving God, in gratitude and humility we remember that on the night when he was betrayed and denied by friends and before his crucifixion, Jesus took bread and after giving thanks to you broke it and gave it to the disciples, saying: "This is my body which is given for you.

Do this in remembrance of me." In the same way after supper Jesus took the cup and after giving thanks, gave it to them and said: "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." In gratitude for what Christ has done for us, we proclaim our hope.

Christ has died, Christ is risen, Christ will come again.

Holy God, send your Holy Spirit upon us and these gifts, that all who eat and drink at this table may be one body and one people, a living sacrifice in Jesus Christ. Through this meal unite us with the risen Christ so that we may give ourselves for the life of the world. Through us bring good news to the poor, release to the captives, recovery of sight to the blind, and freedom to the oppressed. Give us the power to work for justice that all the world may be filled with peace and joy. This sacrifice of praise and thanksgiving we offer you, eternal God, through Jesus Christ, in the unity of the Holy Spirit, one God forever and ever.

All: Amen.

Leader: With the confidence of the children of God, let us pray the Lord's Prayer in the language of our hearts.

The Lord's Prayer

BREAKING THE BREAD AND POURING THE CUP

One: The bread we break is the communion of the body of Christ.

All: We who are many are one body for we all share in the one bread.

One: The cup of blessing for which we give thanks is a sharing in the blood of Christ.

All: We who are many are one body for we all share in the one cup.

SHARING THE BREAD OF LIFE AND THE CUP OF SALVATION

PRAYER AFTER COMMUNION

All: God of glory, you nourish us with bread from heaven. Fill us with your Holy Spirit, that through us your light may shine into all the world. We ask this in the name of Jesus Christ. Amen.

CLOSING HYMN

“The Right Hand of God”

*The right hand of God is writing in our land, Writing with power and with love;
Our conflicts and our fears, Our triumphs and our tears,
Are recorded by the right hand of God.*

*The right hand of God is pointing in our land, Pointing the way we must go;
So clouded is the way, So easily we stray,
But we’re guided by the right hand of God.*

*The right hand of God is striking in our land, Striking out at envy, hate and greed;
Our selfishness and lust, Our pride and deeds unjust,
Are destroyed by the right hand of God.*

*The right hand of God is lifting in our land, Lifting the fallen one by one;
Each one is known by name, And lifted now from shame,
By the lifting of the right hand of God.*

*The right hand of God is healing in our land, Healing broken bodies, minds and souls;
So wondrous is its touch, With love that means so much,
When we’re healed by the right hand of God.*

*The right hand of God is planting in our land, Planting seeds of freedom, hope and love;
In these many-peopled lands, Let his children all join hands,
And be one with the right hand of God.*

BENEDICTION

Let us go from this place in the unity of the Spirit and the bond of peace. May God bless us with strength to seek justice. May God bless us with wisdom to care for the earth. May God bless us with courage to live together in unity. May the grace of Jesus Christ, the love of God, and the Communion of the Holy Spirit be with us all. Amen.

Acknowledgements: The Prayer of Confession and Assurance of Pardon is from the World Communion of Reformed Churches 26th General Council (2017) Worship Book. The Communion Liturgy and Benediction are adapted from Churches Uniting in Christ.

“LIVING FAITHFULLY, BUILDING RELATIONSHIPS”

**2018 ASSEMBLY BIBLE STUDY
SATURDAY, OCTOBER 27, 2018**

Presbyterian Church (U.S.A.) Seminarian Joshua Narcisse, Facilitator

Morning Prayers and Song:

Biblical Text: Acts 8: 26-40 (NRSV)

²⁶Then an angel of the Lord said to Philip, “Get up and go toward the south^[a] to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) ²⁷So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship ²⁸and was returning home; seated in his chariot, he was reading the prophet Isaiah. ²⁹Then the Spirit said to Philip, “Go over to this chariot and join it.” ³⁰So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” ³¹He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. ³²Now the passage of the scripture that he was reading was this:

“Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

³³In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth.”

³⁴The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” ³⁵Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. ³⁶As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?”^[b] ³⁸He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip^[c] baptized him. ³⁹When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. ⁴⁰But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Title: *What is to Stand in the Way of Life Together?: Race, Sexuality, Assumptions?*

Introduction: As we encounter Philip and the Ethiopian eunuch, the foundational question the text asks is this: “*What is to stand in the way of my baptism?*”

The answer is literally, *“Everything!”*

Everything is supposed to stop the Ethiopian eunuch from being baptized. Yet the forces that stand in the way of his baptism and his overall acceptance have power only if Philip gives into them. Indeed, the systems that provide real barriers to his acceptance into the body of Christ do exist! But in that moment Philip has the power to overcome those barriers. In that moment of intimacy Philip and the Ethiopian eunuch show us a glimpse of the possibility of life together, lived well.

Opening Activity : *First Impressions/Assumptions* (5 Minutes)

- Participants will write their first impressions/assumptions about a person on a blank sheet of paper taped to each other’s backs (2 Minutes)

On assumptions:

Our assumptions help to determine/shape how we enter and engage the world. In this encounter, Phillip enters and engages the world with certain assumptions about an Ethiopian eunuch.

Engaging Acts 8: 26-40

We encounter the ‘Ethiopian eunuch’ through his race and his gender and by way of his literal sexualization. This is how he comes to God; at the intersection of these identities. What does that mean for us in a world that uses these identities to make people less human?

Reflection Questions:

1. What do we make of Philip’s assumptions that the Ethiopian eunuch does not know what he is reading? How does that assumption remind us of how we make assumptions, and how we often fail to recognize the promise and potential in those we deem “Other”?
2. What is to stop the Ethiopian eunuch from being baptized? Is it just Philip or is it something larger?
3. Can you identify privilege in this text? Where? How do we name it?
4. What does baptism really do - in this story and in our churches?
5. How might our assumptions about race and human sexuality stand in the way of Life Together in the community of faith and in the world?

Closing Activity: Sinking fears! Lifting Baptized hopes

Song

Bind us together, Lord, Bind us together,

With cords that cannot be broken.
Bind us together, Lord, Bind us together,
Bind us together with love.
There is only one God,
There is only one King;
There is only one Body
That is why we sing

“LIVING FAITHFULLY, BUILDING RELATIONSHIPS”

2018 ASSEMBLY MORNING PRAYERS AND BIBLE STUDY

Monday, October 29, 2018

United Church of Canada, Dr. Gail Allen and Presbyterian Church in Canada, Rev. Paulette Brown

Call to Worship:

We come hungry,

hungry for a justice that provides enough for all.

We come thirsty,

thirsty for a market that looks after both the last and the first.

We come hungry,

hungry for a communion with the poor and the oppressed.

We come thirsty,

thirsty for a corporate culture that reconciles profit with need.

We come hungry and thirsty

for the just peace of Jesus.

Come let us worship God.

Opening Hymn:

Prayer of Confession:

Liberator who dwells with the lost and least,

we confess that we have sinned against you, and against all who cry out, all who suffer in silence, all who know only abuse and violence.

Forgive us.

SILENCE

Strengthen us, so that we may give to you not only our attention,

but our lives of service with the one who is bread for all, Jesus Christ. Amen.

Affirmation Litany:

L1: Society wants us to believe in goodness determined by supply and demand, by productivity and efficiency.

L2: We are called to challenge these false gods and commit to an economy of Christian grace.

All: **This is true. This we believe.**

L1: Society would have us believe wealth and power are the sum and aim of humanity.

L2: Christ says:

"It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." (Luke 18:25)

All: **This is true. This we believe.**

L1: Many today think jobs must always go where labour is cheap and people expendable.

L2: Through Amos, God says:

"Thus says the Lord: I will not revoke the punishment because they sell the righteous for silver and the needy for a pair of sandals." (Amos 2:6)

All: **This is true. This we believe.**

L1: The market is not the best distributor of wealth and resources.

L2: Through Isaiah, the Spirit says:

"Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price." (Isaiah 55:1)

All: **This is true. This we believe.**

L1: The earth is not meant for exploitation in the name of progress.

L2: The Psalmist says:

"The earth is the Lord's and all that is in it, the world, and those who live in it." (Psalm 24:1)

All: **This is true. This we believe.**

L1: We are not at the mercy of those who use violence.

L2: Jesus said:

"Blessed are the peacemakers, for they shall be called the children of God." (Matthew 5:9)

All: **This is true. This we believe. May it be so.**

Prayers of the People (unison):

Gathering God, you have gathered us in this place and at this time for a purpose. We trust that through your Holy Spirit, your will shall be done among us. As we prepare for this meeting of CANAAC we bring before you the cares and worries in our hearts concerning our families and churches, our villages and towns. You O God have promised that when our sighs are too deep for words, your Holy Spirit will intercede. Come Holy Spirit come, abide with us and equip us for this day's work. In Jesus' name we pray. Amen

Adapted from a worship service prepared by Brian McIntosh; adapted from Morning Prayer, May 21, 2011, International Ecumenical Peace Convocation held in Kingston, Jamaica (©2011 WCC) © 2011 The United Church of Canada/L'Église Unie du Canada. Licensed under Creative Commons Attribution Non-commercial Share Alike Licence. To view a copy of this licence, visit <http://creativecommons.org/licenses/by-nc-sa/2.5/ca>. Any copy must include this notice.

BIBLE STUDY

Biblical text: Luke 17: 11-19 (NRSV)

11 On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. ¹²As he entered a village, ten lepers approached him. Keeping their distance, ¹³they called out, saying, 'Jesus, Master, have mercy on us!' ¹⁴When he saw them, he said to them, 'Go and show yourselves to the priests.' And as they went, they were made clean. ¹⁵Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. ¹⁶He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. ¹⁷Then Jesus asked, 'Were not ten made clean? But the other nine, where are they?' ¹⁸Was none of them found to return and give praise to God except this foreigner?' ¹⁹Then he said to him, 'Get up and go on your way; your faith has made you well.'

Title: "Turning Back" on the Way to New Life

Pertinent Questions:

1. How might this text be meaningful to me/us at this meeting of CANAAC, where we seek new ways of living out the Accra Confession?
2. What might be said about how power is constructed in the text?

Introduction

Located in "the region between Samaria and Galilee," this story invites us to explore the potential for resistance and hope in border-crossings where those who have been excluded enter the "space between," seeking new life. Approaching Jesus in this liminal space where transformation can be imagined, the lepers call out for the healing he is known to offer. Consistent with the laws of his faith, Jesus sends them to the temple where their re-entry into the community would be marked with rituals of thanksgiving. But what are we to make of the one who doesn't arrive? Perhaps this is a challenge to look again at the role of religious institutions and those who lead them as "gatekeepers," defining who will be welcome to participate fully in the community. What are the implications of "turning back" to name differently the source of healing and wholeness?

Points of entry to text: Consider and choose your entry point, e.g. border – crossing, the leper who did not arrive, risk-taking, creative disobedience, co-agency with God, healing, wellness.

Making meaning

Taking an interactive approach, participants are invited to identify their “points of entry” and reflect on questions below as we contemplate what it means to find new ways of living out the Accra Confession amidst forces of Empire and totalizing aspects of power?

Reflection questions:

- Name the gate-keepers in our institutions; religious, economic and political?
- Explore what the text tells us about the power of gate-keepers to define the boundaries of community and the rules of participation, as well as the role of uncritical obedience in maintaining that power.
- Explore how the text endorses a risk-taking co-agency, on our part, with God, to achieve wellness that is implied in God’s promise of abundant living.
- How do practices of “creative disobedience” open possibilities for challenging structures of power and creating alternatives to systems that exclude, exploit and oppress? How might “radical gratitude” and “creative disobedience” become acts of resistance?
- Am I a gatekeeper? What are the implications for walking in the Accra Confession?

Closing Activity:

“LIVING FAITHFULLY, BUILDING RELATIONSHIPS”

2018 ASSEMBLY MORNING PRAYERS AND BIBLE STUDY

Tuesday, October 30, 2018

Presbyterian Church of Trinidad and Tobago, Rev. Annabell Lalla-Ramkelawan and Mrs. Simone-Asha Singh-Sagar, Facilitators

Morning Prayers and Song

Biblical Text: Jeremiah 29:11-14a

¹¹ For surely, I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. ¹² Then when you call upon me and come and pray to me, I will hear you. ¹³ When you search for me, you will find me; if you seek me with all your heart, ¹⁴ I will let you find me, says the Lord, and I will restore your fortune and gather you from all the nations and all the places where I have driven you, says the Lord.

Entry point to text: The prophet Jeremiah speaks across the ages to a group of CANAAC sojourners in Georgetown, Guyana, as we seek discernment in setting future goals and producing a work plan for 2019-2021. Coming from different places within the body of Christ, we hear Jeremiah differently. The challenge today is to hear each other, and together carve out a strategy that addresses the needs of each other in our quest for life in its fullness

Meaning Making: Participants are invited to participate in an interactive engagement of the relevance of Jeremiah’ prophetic utterances for CANAAC, at this specific time, as it meets on the Guyanese soil, and in view of the struggles for life in its fullness waged by the constituencies represented at the Assembly.



The WCRC: A Brief Introduction

The World Communion of Reformed Churches is comprised of 100 million Christians in Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches. The WCRC, working with its 233 member churches, is active in supporting theology, justice, church unity and mission in over 105 countries.

Representatives—men and women, lay and clergy—come from member churches to meet in a General Council every seven years. Gathered together they discern God’s will through Scripture to decide the WCRC’s direction. The Council also elects officers and Executive Committee members to oversee its policies and work.

The 2017 General Council took action on dozens of recommendations. These actions have been incorporated into a new strategic plan, adopted by the Executive Committee earlier this year, that will guide the work of the WCRC through 2024 (the year of the next General Council). All aspects of the strategic plan point toward reaching the Vision and achieving the Overarching Goal:

Vision

The World Communion of Reformed Churches is called to communion and is committed to justice.

Through robust engagement with the Word of God and the call of the Holy Spirit, the World Communion of Reformed Churches is always being transformed as it strives for the full and just participation of all. In our diversity, we seek to be a living expression of “unity of the Spirit in the bond of peace” (Ephesians 4:3).

We work to renew and restore the economy and the earth, so that all humanity and the whole of creation might live life in its fullness (Deuteronomy 30:19; John 10:10).

Overarching Goal

By 2024, the World Communion of Reformed Churches will strive to be significantly strengthened and increasingly effective in living out God’s call to communion and commitment to justice.¹ As a global Koinonia², we are marked by discerning, confessing³, witnessing and being reformed together.

¹ “Steadfast love and faithfulness will meet; righteousness and peace will kiss each other (Psalm 85:10).

² The Greek word Koinonia means joint participation in a communion, in which one has a share in anything. According to Acts 2:42 it identifies the state of fellowship and unity that should exist within the Christian congregation.

³ In the spirit of the Barmen Declaration and the confessions of Belhar and Accra.



The World Communion of Reformed Churches, with all the partners God provides, serves its member churches and also works for the transformation of the whole world, which is so loved by God but still trapped by multiple injustices and death, having fallen among thieves (John 10:10).

As it strives to fulfil its vision, the World Communion of Reformed Churches works through two strategic trajectories:

- *Strengthening and deepening the Koinonia.*
- *Growing and expanding its work for a greater global impact.*

These strategic trajectories are applied through five interlocking dimensions:

- *Communion*
- *Justice*
- *Theology*
- *Mission*
- *Ecumenical Engagement and Interreligious Cooperation*

The WCRC unites churches in common witness to the Lord Jesus Christ in many ways relevant to the world today:

- Fosters theological innovation and strengthens common understandings
- Promotes partnership of women and men in church leadership
- Raises the voices of churches on critical issues
- Coordinates communication between member churches to enhance collective witness

The WCRC also facilitates the flow of resources to strengthen member churches' outreach and leadership development:

- Churches' actions are bolstered through clear faith-based statements, such as the Accra Confession.
- Grants to enhance a church's community outreach are provided through the Reformed Partnership Fund, particularly in the global south.
- Young leaders from around the world gather in the Global Institute of Theology, an intensive, inter-contextual, short-term academic programme.
- Scholarships assist female theology students in the global south to study for ordained ministry.

Building on its member churches' common theology and beliefs, the WCRC also contributes to the wider ecumenical movement through its reflections and actions.

The basic budget of the WCRC is funded by contributions from its member churches and church agencies. Its programmatic work is funded solely through donations from partner organizations, individuals, congregations, foundations and other sources.



Creating Safer and Respectful Spaces

This document is not intended to be legalistic or punitive. It is meant to serve as a covenant for how, as a community, we deal with sexual harassment, seeking care, compassion and justice for all parties involved. It is our hope that the situation necessitating these guidelines will not arise.

1. Introduction

The Gospel affirms the basic dignity of all humankind, created in the image of God. This statement challenges the Christian community to act and respect all humankind regardless of their differences such as sex, age, race, ethnicity, class and religion. Human sexuality is a gift from God and it is to be celebrated. The roots of sexual harassment and abuse are not in human sexuality but in the abuse of power. Care must be taken that power is not used to violate, harass or intimidate. Although offenders may believe their behaviour is innocent or unintended, sexual harassment is defined by the perception and experience of the victim.

The World Communion of Reformed Churches (WCRC) affirms its commitment to the basic dignity and human rights of all people. We believe that we must strive to be a community, which challenges all forms of violence and disrespect and expresses the faith and principles of the gospel in appropriate action. A fundamental respect for each human being includes a commitment to the rights and dignity of all regardless of sex, race, age, class, caste or tribe. Sexual harassment is not exclusively a sexual issue but must be understood as an exploitation of power relationships.

It is a global reality that the human family is broken. One such form of brokenness is violence against the human person. This violence expresses itself in ways such as sexual abuse, child abuse and sexual harassment, and is directed predominantly towards women and children. The WCRC acknowledges that it has not only played a role in healing and restoring but that it also shares responsibility for this brokenness. Therefore, we commit ourselves to continue to work for the healing and restoration of the human family.

Furthermore, the WCRC made its formal move from its seat in Geneva, Switzerland to Hanover, Germany in 2014. As a publicly registered entity in the Federal Republic of Germany, the WCRC is bound to abide by strict anti-discrimination laws for all WCRC employees, event, meeting, and consultation participants. Under German law, sexual harassment is illegal.

It is expected, in light of these contexts, that ALL WCRC employees, consultants, members and participants at any WCRC-hosted events have been known of the illegality of any such actions and the Communion's no-tolerance of sexual harassment.

2. Definition of sexual harassment

Sexual harassment is defined as any form of sexual advance that is uninvited, unwanted and unwelcome. Sexual harassment may involve a wide range of behaviour, from verbal innuendo and subtle suggestions to offensive and any forms of unwelcome touching, such as but not limited to hugs, squeezes, pinches, kisses, overt demands and physical abuse or assault. Unwelcome acts will be

considered as violations of an acceptable code of conduct especially when the accuser has in some way made her/his feelings of what is “unwelcome” known in advance. The World Communion of Reformed Churches acknowledges that even within its gatherings, our families and churches, sexual harassment does occur.

3. Sexual harassment includes but is not limited to one or more of the following:

- ◆ Overt or covert sexual advances or contact.
- ◆ Mental abuse (which may include obscene jokes, innuendoes, unacceptable visual contact, seduction).
- ◆ Physical abuse or assault (which may include fondling, unwelcome hugs and kisses, and genital contact).
- ◆ Any intentional touching or fondling (either directly or through the clothing) of such areas of the body that are sensitive and personal.

4. What are some of the things you can do if you are being sexually harassed?

- ◆ Refuse any inappropriate gesture or contact.
- ◆ Make it clear to the aggressor by words or gestures that such behaviour is unwelcome.
- ◆ Draw public attention when or if harassment persists in public places.
- ◆ Share your concern with someone you trust.
- ◆ If you are sexually harassed or falsely accused, make a report to the Redressal Committee via the WCRC’s complaint desk.

5. Procedures to be followed for Formal Complaints at WCRC events

To begin the process, complaint or accusation of sexual harassment shall be brought to the attention of the WCRC staff leader of an event, or directly to the WCRC’s Redressal Committee via the complaint desk. Currently, the interim Redressal committee consists of several select members, among them staff. The legal head of the WCRC will not serve on this committee.

- ◆ The accusation / complaint may be verbal or written. Please submit the accusation / complaint to the complaint desk: confidential@wrc.eu.
- ◆ The WCRC staff leader will coordinate privately with the WCRC complaint desk as needed, such as to conduct interviews with the complainant who may choose a friend to accompany him/her and to provide moral support within 5 business days of the submission of the accusation / complaint.
- ◆ The WCRC staff leader will coordinate privately with the WCRC complaint desk to schedule and conduct private interviews with the accused with the purpose of investigating the accusation within 5 business days of the submission of the accusation / complaint.
- ◆ The accused shall be informed of the charge and advised that he/she may also choose an appropriate friend to accompany him/her and to provide moral support.
- ◆ After initial interviews, the WCRC staff leader in coordination with the WCRC complaint desk whether or not to proceed with the investigation and follow up with appropriate action.

6. Actions to be considered by the WCRC Redressal Committee

After the facts are gathered by the complaint desk, they will be passed on to the entire Redressal Committee within Issues to be considered by the WCRC Redressal Committee in making recommendations may include the intent of the accused, awareness of the appropriateness of the behaviour in question, awareness of why the behaviour is or is not appropriate, and willingness to take responsibility for the behaviour and its consequences. The WCRC Redressal Committee will have 30 business days to conduct this process.

The WCRC Redressal Committee may recommend the following actions to be taken in relation to:

a) Care for the victim:

1. The members of the WCRC Redressal Committee shall respond with sensitivity and care to the victim.
2. Counselling and protection are offered to the victim.

b) The accused:

1. **Education/awareness:** In cases where the situation is not necessarily sexual harassment but shows poor judgement. Clear guidance needs to be given and counselling may be recommended.
2. **Educative warning:** In cases where the situation is unquestionably inappropriate and unwise behaviour, but is not clearly sexual harassment. A clear warning states why the behaviour is inappropriate, and calls for an immediate cessation of the behaviour.
3. **Disciplinary measures:** In cases where the situation involves sexual harassment and has resulted in relatively serious consequences. The following actions will be taken as deemed appropriate:
 - ◆ Restrictions to be placed on the participation of the accused during the meeting and the individual may be asked to leave the meeting and the premises at his/her own expense.
 - ◆ Restrictions to be placed on the accused from having contact with the victim.
 - ◆ In consultation with the victim, recommendations may include that an apology from the accused appropriate to the situation be made to the victim.
 - ◆ Restrictions may be placed on the participation of the accused during future events of the WCRC. The Redressal Committee may decide whether the accused may not be asked back to take part in future events or programmes of the WCRC.

It should also be noted that the victim may also choose to take legal action at any time beyond action by the WCRC Redressal Committee if chosen. Particularly if the actions exerted by the accused are considered by the victim to constitute sexual abuse, the WCRC would automatically encourage victims to take their case to legal authorities. In such a case, the WCRC would recuse itself from any further actions in the case as it would become a legal process where the WCRC cannot exert any jurisdiction. The WCRC would nevertheless remain accessible for any follow up with both the victim and the accused, if needed.

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The WCRC Redressal Committee

Composition

A redressal committee consisting of four to five persons has been established to deal with cases of sexual harassment.

The team brings the following principles and skills:

1. Ability to maintain **confidentiality** within the team.
2. Awareness of the implications and ramifications of the dynamics of power in social and human relations.
3. Experience in pastoral counselling for such cases.
4. Commitment to give of their time, to respond with care for the victim and to give assistance as

- is needed.
5. Ability to give independent and balanced evaluation of the concerns of both accuser and accused.

Guidelines

1. It is the aim of the WCRC Redressal Committee to act with fairness, justice, and discretion and it will seek to extend appropriate pastoral care in every situation.
2. Persons accused of sexual harassment will be considered innocent until the accusation has been substantiated by careful examination of the evidence provided.
3. The charges will be taken seriously. The team will be responsible for investigations and carrying out appropriate action.
4. The investigation must not be discussed with anyone except those whom the team has officially decided to speak to and/or include during the investigation process.
5. The WCRC Redressal Committee will be in touch with the appropriate legal authorities if deemed necessary in more severe cases.

*For the 2018 CANAAC Assembly, the following persons will serve as the redress committee
Rev. Valeska Austin, Rev. Patricia Sheeratan-Bisnauth, Mr. Phil Tanis, Rev. Karen Georgia Thompson, and
Rev. Robina Winbush*



THE CARIBBEAN AND NORTH AMERICAN AREA COUNCIL

CANAAC is the regional expression of the World Communion of Reformed Churches in the region of the Caribbean, USA, and Canada

CANAAC—AN INTRODUCTION

The **CARIBBEAN AND NORTH AMERICA AREA COUNCIL (CANAAC)** of the World Communion of Reformed Churches is one of the oldest Area Councils to be established in the early years of the World Alliance of Reformed Churches (WARC) now World Communion of Reformed Churches (WCRC). The WCRC was born out of a historic merger between the World Alliance of Reformed Churches and the Reformed Ecumenical Council at the United General Council in June 2010 in Grand Rapids, USA with the rallying call: “Called to communion, committed to justice!” This union was intentionally interpreted as a missional invitation of the Member Churches to embody the unity promised in Christ for common witness and service to the world. In its mission statement the WCRC affirms:

We are called to be a communion of churches joined together in Christ, to promote the renewal and the unity of the church and to participate in God’s transformation of the world... responding to God’s call to meet spiritual needs and foster justice for all in the transformation of the world through the love of Jesus Christ... collaborating with other church movements on issues of common concern such as climate change, gender justice and theological dialogue.

The Caribbean and North America Area Council (CANAAC) comprises 20 Member Churches of WCRC across two diverse geographical areas – the Caribbean and North America (Canada and the U.S.). In the past, CANAAC has supported ecumenical theological institutes for seminarians and young pastors, partnered with the Caribbean and North American Council on Mission for youth mission projects in the region, engaged in theological reflection and writing that expressed the breadth and depth of perspectives in the Caribbean and North America, facilitated the implementation of WCRC programs in the region.

This will be the first Assembly following the WCRC 26th General Council held in 2017. The theme of this Assembly, *Living Faithfully, Building Relationships* is a call with a key purpose to strengthen the Communion across the Caribbean and North America regions, contributing to the global Reformed Communion and Movement. It is an opportunity to be challenged, commissioned, and encouraged in our shared ministry of faith.

The Assembly will both report to the Executive Committee of WCRC and develop goals and strategies for the next 2 – 4 years. The Assembly will elect a Steering Committee to help implement these goals and report to the member churches of CANAAC.

**BY-LAWS OF
THE CARIBBEAN AND NORTH AMERICAN AREA COUNCIL
WORLD COMMUNION OF REFORMED CHURCHES**

Revised September 2011

PREAMBLE

The Caribbean and North American Area Council adopts as its purposes those set forth in Article V of the Constitution of the World Communion of Reformed Churches.

CANAAC is the regional expression of WCRC in the region of the Caribbean, USA and Canada. CANAAC will develop directions for the activities, mission, theological research and reflection of this regional council during the period between WCRC General Councils using the policies, priorities and directives approved by WCRC General Council. Together submitting to the Triune God, the member Churches of CANAAC celebrate the gifts of unity in Christ through the mutual recognition of baptism and membership, pulpit and table fellowship, ministry and witness.

I. INTERPRETATION

1. "WCRC" means the World Communion of Reformed Churches.
2. "Executive Committee" means the Executive Committee of the World Communion of Reformed Churches.
3. "Area Council" and "CANAAC" mean The Caribbean and North American Area Council.
4. "Steering Committee" means the Steering Committee of The Caribbean and North American Area Council.

II. AUTHORIZATION

The By-Laws of the Caribbean and North American Area Council shall be in conformity with and subordinate to the Constitution and By-Laws of The Communion, and subject to ratification by the General Council of the WCRC or by its Executive Committee.

III. BOUNDARIES AND NAMES

1. The Area shall include Canada, the United States of America, the islands, and the coastal regions in the Caribbean Basin.
2. The Name of the organization shall be "The Caribbean and North American Area Council."

IV. MEMBERSHIP

1. Each Church that has been admitted to membership in the WCRC and is within the boundaries of the Area is a member of CANAAC.
2. To encourage wider participation by Reformed Churches in the WCRC, the Area Council may receive into provisional membership Churches which are not members of the WCRC. Such provisional membership may be continued for not more than 5 years. Should such provisional members not be received by the General Council or by the Executive Committee of the WCRC, the provisional membership shall terminate.

V. THE AREA COUNCIL

1. The Area Council shall consist of delegates appointed by member Churches in the Area, and others in the manner and the number hereinafter specified in By-Law VI.
2. The Area shall meet regularly in Area Council. The time and place of meeting shall be determined by the Area Council or its meetings by the Steering Committee.
3. The functions of the Area Council shall be:
 - 3.1 to initiate and administer policies, plan and programs in accordance with and in support of the Constitution, By-Laws, purposes, and actions of the WCRC.

- 3.2 to act on applications on Churches within the Area for provisional membership within the Area as provided in By-Law IV (2);
 - 3.3 to adopt and amend the Area council By-Laws, subject to ratification by the WCRC General Council or by its Executive Committee;
 - 3.4 to nominate and elect officers as required by these By-Laws and by the Constitution of the WCRC;
 - 3.5 to receive and to disburse funds and to administer budgets as determined under By-Law VIII;
 - 3.6 to respond to the matter of concern for member churches in living out the gospel in context;
 - 3.7 to engage in dialogues and partnerships with other churches and organizations;
 - 3.8 to give oversight of its officers and committees.
4. The Area Council its officers and its Steering Committee, shall not have the power to speak for or to obligate any member Church, or to interfere with the confession, constitution, internal order, or external relationships of any such Church.

VI. MEMBERSHIP OF THE AREA COUNCIL

1. The member Churches of the Area Council shall be entitled to representation in the Area Council on the following basis:
 - 1.1 two delegates for each 200,000 members or a fraction thereof, and one additional delegate for each 200,000 members or a fraction thereof thereafter provided that
 - 1.2 no member church shall exceed 6 delegates.
 - 1.3 It is recommended that the delegates be selected on the following basis:
 - 1.3.1 Where a church sends two or more delegates, at least one-half shall be laypersons.
 - 1.3.2 Where a church sends two delegates, at least one shall be a woman.
 - 1.3.3 Where a church sends three or more delegates, at least one-third shall be women.
 - 1.3.4 Where a church sends three or more delegates, at least one delegate shall be under thirty years of age.
 - 1.4 that the Steering Committee ensure that there be 3 youth delegates from member churches under 150,000. Two of these persons shall be from the Caribbean, of whom one shall be a woman and the other may be either a man or woman; and one persons shall be from North America, alternating between a man and a woman delegate.
2. Delegates to the Area Council shall be selected by or under the authority of the supreme judicatory of each member Church, in such manner as that Church ordinarily employs for selecting representatives to the General Council of the WCRC or to other international or national interchurch bodies.
 - 2.1 It is recommended that member Churches appoint delegates for two two-year term as a minimum with the option of reappointment;
 - 2.2 It is recommended that member Churches shall ensure that among their delegation there be a WCRC delegate to enable continuity with WCRC.
3. The member Churches of the Area may send additional persons to meetings of the Area Council as visitors. Such visitors may participate in the discussions of the area Council and of its committees, but shall not have the right to vote or to propose motions. The member Churches shall be responsible for the expenses of such visitors.
4. WCRC Executive Committee may name one of its members, who is resident within the boundaries of the Area, to be a corresponding delegate to the Area Council. Such corresponding member may participate in the discussions of the Area Council and of its committees, but shall not have the right to vote or to propose motions.
5. Reformed Churches which are not members of the Area Council may be invited to send representatives to meetings of the Area Council as observers. Such observers may participate in the discussions of the Area Council and of its committees, but shall not have the right to vote or to propose motions except as provided in By-Law IV (2). The non-member Churches shall ordinarily be responsible for the expenses of such observers.

VII. STEERING COMMITTEE

1. The Steering Committee's purpose is to:
 - 1.1. Co-ordinate plans for the CANAAC gatherings.
 - 1.2. Ensure programmes, policies, priorities and directives are flowing properly between CANAAC meetings/gatherings.
 - 1.3. Liaise with WCRC's Executive Committee between General Councils.
 - 1.4. Ensure that WCRC policies, priorities and directions are enacted.
 - 1.5. Create and monitor working groups for various tasks or issues to be studied (as identified by WCRC and/or CANAAC).
 - 1.6. Enhance the flow of information amongst member churches, WCRC and CANAAC.
 - 1.7. Undertake budget and financial responsibilities of CANAAC.
 - 1.8. Report to CANAAC gatherings and member churches on a regular basis.
2. The Steering Committee membership will:
 - 2.1. Consist of 6-12 members.
 - 2.1.1 a member who is the convenor and who is one of the signing officers;
 - 2.1.2 a member who is the deputy convenor, and who is one of the signing officers;
 - 2.1.3 a member of the WCRC Executive Committee responsible to liaise with WCRC;
 - 2.1.4 members shall be responsible to monitor and coordinate Area Council policies and programmes related to the various Program/Policy Sections of each preceding General Council.
 - 2.2. Be elected and appointed at each CANAAC meeting/gathering.
 - 2.3. Ensure flexibility/representation of the member churches, regions within CANAAC, gender balance, lay/ordained balance, and expertise.
 - 2.4. Fill vacancies in consultation with the member church from which the appointee serves.

VIII. FINANCES

1. The Steering Committee shall prepare, promote and manage an annual budget. The Steering Committee will provide financial report to the CANAAC Area Council and to member churches.
2. The Area Council will, upon the recommendation of the Steering Committee, receive from each member Church its contribution for the work of CANAAC.
3. The Steering Committee shall have the authority to disburse funds from within the budget established by the Steering Committee.
4. The fiscal year of the area Council shall be from January 1st to December 31st.
5. The Steering Committee shall arrange annually for an audit of the financial records.

IX. EXECUTION OF LEGAL DOCUMENTS

Legal documents affecting the Area Council, including all documents relating to the establishment or dissolution of the Area Council, shall be executed by the signing officers as in articles VII 2.1.1 and 2.1.2.

X. AMENDMENTS

1. To consider any amendment to the By-Laws at a meeting/gathering of the Area Council, at least one half of the member Churches shall be represented by at least one delegate.
2. a) Where notice of the text of an amendment has been given at least six weeks before the convening of the Area Council, a majority vote of delegates present at the meeting is required for approval of an amendment.
b) Where prior notice of an amendment has not been given, a two-thirds majority of those present at the meeting is required for approval of such an amendment.
3. Any amendment is subject to ratification by the WCRC General Council or by its Executive Committee.

MEMBER CHURCHES OF CANAAC

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

CUMBERLAND PRESBYTERIAN CHURCH

CUMBERLAND PRESBYTERIAN CHURCH IN AMERICA

IGLESIA EVANGÉLICA DOMINICANA

GUYANA CONGREGATIONAL UNION

GUYANA PRESBYTERIAN CHURCH

IGLESIA PRESBITERIANA-REFORMADA EN CUBA

PRESBYTERIAN CHURCH IN CANADA

PRESBYTERIAN CHURCH IN GUYANA

PRESBYTERIAN CHURCH IN TRINIDAD AND TOBAGO

PRESBYTERIAN CHURCH (U.S.A.)

REFORMED CHURCH IN AMERICA

UNITED CHURCH OF CANADA

UNITED CHURCH OF CHRIST

UNITED CHURCH OF JAMIACA AND CAYMAN ISLANDS

CANAAC Assembly 2018

Participant List

Christian Reformed Church in North America
Mr. Colin Watson

Cumberland Presbyterian Church in America
Mr. Lewis Cole, Jr.

Iglesia Evangelical Dominicana
Rev. Nelson Rodríguez

Iglesia Presbiteriana-Reformada en Cuba
Rev. Jesus Oscar Rodriguez

Guyana Presbyterian Church
Rev. Patricia Sheerattan-Bisnauth
Rev. Gaitri Singh-Henry

Guyana Congregational Union
Rev. Valeska Austin

Presbyterian Church in Canada
Rev. Matthew Sams

Presbyterian Church (U.S.A.)
Rev. Jose G. González-Colón
Ms. Bridget Anne Hampden
Rev. Karl William Heimbeck
Rev. Emily McGinley
Mr. Joshua Narcisse
Rev. Robina Winbush

Presbyterian Church of Guyana
Rev. Colleen Anderson
Mr. Osric Best
Rev. Maureen Massiah
Rev. Jeanette Adams

Presbyterian Church of Trinidad & Tobago
Rev. Annabell Lalla-Ramkelawan
Mrs. Simone-Asha Singh-Sagar

Reformed Church in America
Rev. Dr. Lisa Vander Wal

United Church in Jamaica & the Cayman Islands
Rev. Dwight Kelly
Ms. Lorna Angela Martins

United Church of Canada
Dr. Gail Allan
Ms. Katelyn Cody

United Church of Christ
Rev. Michael Caine
Rev. David Gaewski
Rev. Dr. Karen Georgia Thompson

Resource Persons

Presbyterian Church (U.S.A.)
Ms. Sherri Hunter, Administrative Staff

World Communion of Reformed Churches
Rev. Philip Peacock, WCRC
Mr. Phil Tanis, WCRC

Evangelical Lutheran Church in America
Rev. Dr. Beverly Wallace, Presenter

OBSERVERS

Guyana Presbyterian Church
Dr. Thomas Singh
Rev. Diana Thomas Jones
Rev. Christopher Williams (Moderator)

NOTES