Consolidated Workgroups Final Draft

All Canada Church Summit, Nov. 5-9, 2025

Executive Summary

Introduction

This document consolidates all of the final draft reports from the 2025 All Canada Church Summit. It *does not* edit anything other than to correct minor grammatical and spelling mistakes, and to systematize the formatting. Hopefully this concise, consolidated document, along with the archived full body of work, will be helpful for any who are going to build on the fantastic work done by many people inspired by the Spirit on this momentous occasion.

The Summit was an absolutely Spirit-led event. Tremendous work was done in a very short period of time, relatively speaking. More than that, our time together was full of joy, hope, peace, patience, kindness, self-control, etc. – the fruit of the Spirit. Our worship times, led by Jeremy Zeyl and friends, were always deeply meaningful and bound us together in love.

We are sure that all of those who attended would join us in hoping and praying that the community of Christ-followers in Canada would be blessed by what is here and what will come out of this event. As we pray and work with the Spirit and wait on the Lord we pray God's blessings on you, dear reader.

With deep gratitude to all of the volunteers who have contributed so much to compiling this material.

The Board of TCRCC.

November 2025

Next Steps

There is much still to be done! With churches stepping up to become Catalysts to this new movement, and Board responsibility being passed on to the next group of servant-leaders over the upcoming months, there is great hope for what has begun here!

Next steps will involve ongoing discernment, the building of supportive systems, and nurturing a culture marked by humility, hospitality, and justice. And our hope is that that work will be carried out by churches who are prepared to take up the torch.

The workgroups did not develop a completely fulsome exploration and development of all the things asked of them; they were never intended to! A great work has begun well and will continue as the new board is established.

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Workgroup 1: Shared Foundation

Workgroup 1A: Scripture, Creeds & Confessions: Final DRAFT Report

Reporter: Roy Berkenbosch

Convener: Jim Payton

The Question:

What is the role of divine revelation in shaping and guiding the life of the church?

Our Response:

- *We are gratefully attentive to the gift of God's unfolding self disclosure in the creation.*
- *We are also gratefully attentive to the scriptures of the Old and New Testaments which we whole heartedly receive as the Holy Spirit inspired, trustworthy witness to God's eternal and ongoing work of creation and redemption in the world God loves.*

The Question:

What role will the three Creeds (Apostles', Nicene, Athanasian) historic Reformed confessions (Belgic Confession, Heidelberg Catechism, Canons of Dort) and other confessional documents (such as the Belhar Confession and Our World Belongs to God) play? Will they serve as guiding testimonies, binding standards, or something in between?

Our Response:

The confessional heart of our Spirit-led community exceeds what can be expressed in words: The triune God, is revealed in Jesus the Word become flesh and we, as followers, seek to confess our devotion through joyful worship and imitation. Nevertheless, we value the testimony of the Christian church throughout the ages and across cultures. We receive the historic creeds, Apostles', Nicene and Athanasian; three confessions: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort, as well as the Contemporary Testimony, "Our World Belongs to God," and the Belhar Confession as gifts of the Spirit which continue to describe and shape the church today.

- *The creeds bind us to the holy catholic church;*
- *The confessions (Belgic, Heidelberg, Dordt), faithful expressions of faith in their time and place, locate us in the historic reformed tradition in which we have been nurtured;*
- *The Belhar Confession is received as both gift and obligation as it summons us to unity, justice and reconciliation;*
- *The Contemporary Testimony extrapolates from the creeds what it means to be God's people in our current context.*

We do not consider these confessions as boundary markers which include some and exclude others, but rather as means of giving expression to the vital core of our confessions, the attractive, invitational hope found in the gospel of Jesus the Christ; elaborating, educating, but never obscuring the beating heart of God's redeeming love for God's creation.

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The Question/Task:

Define confessional subscription or alignment for pastors and office bearers.

Our Response:

We wish to avoid the requirement to for ministers and office bearers to reduce their commitments to a signature on a page; we recognize that confessional 'alignment' is both the outcome of a journey of faith, will continue to be refined and clarified, deepened and re-imagined; and such alignment must find expression in a life of faithful service to Jesus and the His bride, the Church.

Having said that, we expect that churches will want to know that their leaders agree with the church's statements about scripture and the confessions and are whole heartedly committed to being directed by these in their ministries. A simple question can be asked, such as "do you agree… and do you commit…" followed by opportunities to give testimony to the Spirit's leading to that affirmation.

The Question

What are the characteristics of the theological posture we take regarding biblical interpretation?

Our Response

Rather than trying to be prescriptive about a particular method of interpretation, we prefer to be descriptive about a posture with this partial list of characteristics:

- *Humility – as opposed to seeking knowledge to be wielded as power*
- *Vulnerable to scripture: open to being transformed, as opposed to using scripture to assert oneself*
- *In wonderment and awe as opposed to mere intellectual curiosity*
- *Expecting to be encountered by God, being mastered rather than becoming master*
- *Communal, trusting that wisdom and insight can be gained from others, rather than self-reliance*
- *Reading for formation rather than reading for information*
- *Dialogical – open to learning from 'theologies from below'; liberationist; feminist; other faiths; rather than being restricted to traditional theologies and interpretations*
- *Redemptive-historical vs moralistic, exemplarist and literalist approaches*
- *Imaginative rather than reductionist*
- *Contextual rather than proof-texting*
- *Read for the living STORY in which we discover ourselves*
- *Through the lens of Jesus the Christ in whom all of God's promises are yes!*

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Workgroup 1B: Ministry Leadership Formation, Training & Support - Final DRAFT Report

Reporter: Steve Dykstra

Convener: Norm Visser

We need to ensure that the doc in front of us… reflects the unique importance of pastor's health and flourishing in leadership, while preserving flexibility to emphasise that (i) the "priesthood of all believers" exists and is realized differently in various congregations, and (ii) that future leadership models may not depend on a full-time pastor, or even a traditional pastor at all.

As a new community of churches is created, there's a unique opportunity to explore what the offices of the church mean in today's context.

The Question:

How will the new community of churches train and equip ministers of the Word? What seminaries or graduate schools can we work with?

Our Response:

This is not our most important priority… not our desire to create all these structures.

- ***Content – Educational Options:***
    a. *Would we have a 'preferred' seminary? What would we expect from an educational background? Institute of Christian Studies – preliminary conversations between Leadership Development Network Model, King's pre-sem., Regent, Knox, Western Seminary, Calvin Seminary (some concerns).*
    b. *There is a mix of educational requirements, or robust set of expectations for individuals coming out of seminary.*
    c. ***No-one expressing interest in creating a new educational institution.***
- ***Character –***
    a. ***Mentorships:*** *we need a robust series of mentoring relationships as well.*
    b. ***Psychological health for pastors:*** *How do we protect ourselves from narcissistic leadership and abuse of leadership? (consider CRC's Calvin's resources of Thrive, psych eval's, mentorship groups, there's a lot of good there that would be very difficult to reproduce)*
- ***Competence –***
    a. *It is important to have diverse perspectives: Indigenous ministry, urban ministry, etc.*
- ***Training – For lay leadership and bi-vocational pastors.***
    a. *Leaders are tired; it's harder to get leaders together.*
    b. *This training is important because churches need to get used to models without full-time pastors.*

For discussion: What is most crucial for you to see from the pastors serving this network?

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The Question:

What are ways that the new community of churches can create structures and processes that foster a close collegiality among ministers and pastors?

Our Response:

Urgent needs are: credentials, community, then training.

From 'When Helping Hurts': we consider the stages of Relief, Recovery, and Development: We are clearly in the midst of relief, but will eventually need structures for accountability.

A. **RELIEF: (Immediate Needs)**
    a. Immediate needs for congregations and pastors who are leaving include: A disaffiliation playbook, pastoral care, sharing best practices in the moment.
    b. Pastors are continuing to lead, but resign their credentials/ordination: Administrative structures that support pastors to keep their credentials, and housing allowance. **(can we do this together?)**
B. **RECOVERY: (Community)**
    a. Health and Well-being; more important than collegiality.
    b. We need spaces to get together in physically, and invest into pastors: this may require some financial support.
    c. Healthy congregations require healthy pastors, and we need space and financial resources to get together. (e.g., ten years of pastors' trips to Israel).
    d. Metaphor of 'firepit' – a mix of structure and informality, with an invitation to vulnerability. Organic, relationally-focused context is preferred

       'Matchmaking' – vacant churches and pastors searching for a call.
C. **DEVELOPMENT (Healthier Structures to Move Forward)**
    a. How to pass on what we've inherited

Related notes:

- Full-time pastors may not be the norm in the decades ahead: training lay leaders are important.
- Helping churches engaging in mourning, and some grief that needs to happen as congregations move forward.

For Discussion:

- What do your pastors need in the next 1-3 years? What do your churches need?

The Question/Task:

How will a new community of churches ordain, equip and support its officebearers– commissioned pastors, elders, and deacons? (lay leaders?)

Related to the question above: what does development of this network look like?

Our Response:

1. *We need to be careful about restructuring; to build a 'lattice' instead of a building, 'stock the fridge' instead of cook the meal.*
2. *New systems need to be supportive, without the 'lording over' that we see in unhealthy contexts.*

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3. *We need to be conscious that anything we bring forward with us right now might be perceived as 'baggage', or conversely, lost as 'bath babies. The work of defining the community needs to be the work of the people involved as they begin to heal.*
4. *As a reaction to what we've experienced in CRCNA, we are emphasising self-governance and autonomy. Is this a reaction to the pain we've experienced?*
5. *Many of us want to "just get on with the work," but we need to be willing to listen, share, and walk alongside each other.*

- *Relationship with existing organizations; goodness, and opp's to relate to orgs like World Renew, Campus Ministries, Resonate, Thrive, etc.*
- *Talked about the need to continue to empower deacons as mission leaders. Spoke positively about the role that DMC has played in the denomination.*
- *There is an opportunity here to rethink the structure of the offices (elder, deacon)?*
- *Discussed the importance of credentialing. Credentialing is a recognition of the skills and gifts of each individual, and has a community.*

The Question

What doctrinal standards should be embraced by our officebearers? What grace can be extended to conscientious objectors?

Our Response

How do we hold trust in this conversation? Can we have a system of low control and high accountability?

- *Group 2A's approach to the confessions is descriptive instead of prescriptive, which is a positive.*
- *You can't believe in a way that affects the safety of the others in the room.*
- *How are office-bearers defined? Is there flexibility for different models that exist in different churches?*
- *What's considered confessional, or important?*
- *Baptism? Women in office? Inclusion? To what degree is that the same overreach?*
- *How do we honour pastoral conscience, and hold them to their commitments as they say 'yes' to serving a congregation?*
- *What does a covenant for officebearers look like?*
- *Even Rabbis who believe the same thing debate the specifics hotly; this is an important part of discernment.*
- *How do we delineate between "doctrinal standards" and a "statement of practice"?*
- *Mutual submission to Christ is our desire for doing theology.*
- *Our 'inherited tradition' is still with us.*

The Question

What kind of mentoring and continuing education should be expected for officebearers and other ministry leaders?

Our Response

Roll this into two… equipping training, wellbeing, and health of pastors.

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- *These questions should apply similarly (if not equally) to pastors and other lay leaders.*
- *Spiritual formation should include ensuring psychological and holistic health/wellbeing for leaders.*
- *Continuing education and mentoring can be worked out locally; we expect that local context will handle this.*
- *Councils are encouraged to guide the pastor's continuing education to ensure the flourishing of the pastors… Sabbaticals?*
- *A series of resources to pass along resources.*
- *We're talking about creating a culture.*

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Workgroup 2: Shared Identity

Workgroup 2A. Values, Characteristics, Mission, and Vision - Final DRAFT Report

Reporter: Jennifer Lucking

Convener: Ken Tigchelaar

Guiding Values/Postures:

1. **Rooted in the Bible and Reformed Faith**
   God is revealed to us through Christ, scripture, and creation. We follow the leading of the Holy Spirit and draw from the wisdom of the Reformed tradition.

2. **Listening and Leading Together**
   We believe in working together and listening to God and to one another as we face the future.

3. **Creatively Engaging in Our Culture**
   Confident in the lordship of Christ over every square centimeter of creation, we courageously engage in our culture. We look for new ways to share Jesus' love, celebrate the rich gift of diversity, and encourage imagination as God's spirit working through us.

4. **Honouring Local Church Leadership**
   In covenant together with shared values, we look to each other for mutual support and accountability while respecting the leadership and decisions of local churches as they serve their communities.

5. **Life-long Growth and Learning**
   Recognizing that our knowledge is limited and God is bigger, we embrace curiosity about God and our ongoing redemptive story. We are open to questions and doubts, and we deeply desire to continue learning and reforming together.

6. **Creating Communities of Belonging**
   As people reconciled by the gospel, we are called to seek justice, show compassion, practise hospitality, and embody an inclusive welcome.

7. **Engaging in Stewardship**
   We are called by God to keep and care for this earthly home for the sake of future generations, and we struggle in hope for creation's redemption. This includes the faithful stewardship of all that God has entrusted us.

Mission/Vision Statement

Captivated by Christ's transforming mission in Canada and by His clear call to know, serve, love, and reach our neighbours, we are a fellowship of reforming churches.

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Naming Considerations

- Given the process of distancing from CRCNA - many were not sure how healthy it is to keep the word “reformed” in a name.
- We thought perhaps the name does not need to include “Reformed” or “Reforming” - not that these values are abandoned because they are foundational in our mission and values.
- We reflected on the process of naming - long names that become acronyms vs. “punchier” less “descriptive” names.
- We talked about the current reality we are facing - this is emerging out of a need for a safe place for disaffiliating CRCNA churches to land while also looking towards the future of welcoming potentially other churches.
- Given the picture that Shiao Chong painted for us this morning, we are wondering if this new, exciting place we are going will be a landing place not just for those leaving the CRCNA but also include other churches and Christians that are feeling alienated.
- We wondered about somehow keeping the name Toward in some element - we like what it represents and also honours the foundational work that has been done.

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Workgroup 2B: Missional Engagement, Partnerships & Public Witness – Final DRAFT Report

Reporter: Marja Fledderus

Convener: Aaron Helleman

"Every Square Centimetre Belongs to Christ" — Living Our Witness in the Canadian Context

We confess that Jesus Christ is present in every square centimetre of creation. No part of life — social, political, intellectual, artistic, or ecological — lies outside God's care or call. This conviction compels us to bring every human endeavour under God's renewing grace.

1. Expressing Our Scriptural Witness in the Canadian Context

Our witness begins not in theory, but in *presence*.
We affirm that God's Word is not only to be proclaimed but embodied — incarnated — in the daily life of the church scattered across Canada. The gospel is not an escape from the secular and plural world but a calling to live *within* it, unafraid, as Christ's reconciling presence.

We are not here to "save" our neighbours as if they were objects of our charity; we are called to *be with* them — walking together, as many Indigenous leaders wisely say, "in a good way." This posture reflects both humility and confidence: humility that recognizes God's image in every person and culture, and confidence that Christ's kingdom quietly yet powerfully renews creation through his people's faithful presence.

In this sense, North America itself is our mission field — a land of deep spiritual hunger, vibrant pluralism, and complex histories. Our Scriptural witness, therefore, must be **embodied, communal, and local**: rooted in real relationships, expressed through worship that forms disciples who act justly, love mercy, and walk humbly with God.

This incarnational vision means our public witness will not be confined to pulpits or policy statements. It will appear in chaplaincy and campus ministries, in reconciliation with Indigenous peoples, in environmental stewardship, in public dialogue, and in the quiet, faithful service of ordinary believers in workplaces, neighbourhoods, and civic life.

We affirm that *every square centimetre of creation* — physical, emotional, social, and spiritual — belongs to Christ.

2. Our Approach to Partnerships and Ministries

We are forming not an empire of programs but a **community of partnerships**.
Our calling is not ownership, but companionship. We will reject paternalism — doing things *for* people — and instead walk *with* people, recognizing that all communities, including our own, have God-given assets and wisdom.

This conviction shapes how we connect with existing ministries of other parachurch organizations or even other denominations where our values mesh and match with those organization's goals. Our

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expectation is that the local churches keep us informed as to their partnership experiments with new expressions of Christian engagement in Canada.

We seek to honour what is already flourishing, discerning where our participation might strengthen and/or support local capacity, not replicate or control it.

Partnerships will be **values-based, relational, transparent and flexible**:

- We will maintain a **"vetted network"** of trusted organizations — local, national, and when necessary, global, — that congregations can connect with directly.
- Rather than sustaining heavy denominational overhead, we will develop **feedback loops** where local experiences inform and reshape our shared discernment about those partnerships.
- The goal is not static "lists" of approved partners but dynamic relationships that reflect our theological commitments and evolving context.

We envision partnerships with:

- **Some Existing CRC Canada agencies** where mutual trust remains, particularly in areas of justice, Indigenous reconciliation, and diaconal development (when possible and appropriate).
- **Educational institutions** such as The Institute for Christian Studies (ICS) and Christian universities committed to integrating faith and public life — affirming the long Reformed tradition of learning as a form of worship.
- **Other Reformed and ecumenical bodies** such as the Presbyterian Church in Canada, the Reformed Church in America, and the Canadian Council of Churches — seeking unity in confession and diversity in practice.
- **Organizations engaged in public dialogue and justice work**, including the Christian Labour Association of Canada (CLAC), the Citizens for Public Justice (CPJ), and the North American Institute for Indigenous Theological Studies (NAIITS).

In all of these, we seek to "show up" with integrity — offering a Reformed voice marked by grace, curiosity, and courage.

3. A Missional Posture

We seek a posture of *faithful presence* and praxis— neither withdrawn nor domineering, but deeply engaged.

Presence:

- Recognizing Christ's presence in all of life
- Discerning where the Spirit is at work and joining that work.
- Equipping churches to know and love the community they are in and to serve it well, entering into relationships that transform both giver and receiver.

Praxis:

- Practices that embody hope in a pluralistic, post-Christian world.

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    - Artistic, creative, imaginative
    - Accessible, all-embracing, all-belonging (everybody belongs everybody serves)
- a church that is fully Canadian, recognizing that we have a set of unique and varied and distinct mission fields (See Appendix A below)

We will measure success by the fruit of the Spirit made visible in people and places.

4. Extending our Community

There are people hurting in the world who don't have access to safe and loving community in their local contexts and churches that have left or are leaving denominations who may be seeking a spiritual community and a body of collaboration and accountability. This body is committed to creating space for their belonging.

We believe that a code of conduct in conjunction with restorative practices should exist for this new community that embodies our shared values and commitment to safe belonging for all. (see appendix B for suggested codes of conduct and restorative)

The guiding principle for all relationships is not about ownership but about partnership – point individuals or communities toward organizations that will give them a space to thrive in life and faith.

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Workgroup 3: Shared Structure

Workgroup 3A: Governance, Polity & Organizational Design – Final DRAFT Report

Reporter: Peter Bulthuis

Convener: Gayle Monsma

Membership

- **A centered-set approach:** The organization/denomination articulates its centre (aka "Key Characteristics" ...see Group 2A) and invites faith communities to join, providing the "Key Characteristics" are what they are looking for[1].
- **All are welcome[2]**: Though member churches will have the latitude regarding decisions about inclusivity at the local level (e.g. eligibility of women and LGBTQ members for all offices), all representatives from member churches and faith communities will be fully included at all denominational functions and events.
- **Membership:** Available to Christian churches and other Faith Communities[3].
- **Board responsible** for setting policies around membership in the denomination, while each faith community would decide its own membership criteria.
    - Local autonomy, with mutual accountability[4].
- (late addition: need to address the issue of "observer status," as opposed to "associate membership," for both churches and individuals who are able/willing to become "members")

Responsibilities of Members

- **Agree to support** the key characteristics[5].
- **Commitment to participate** in mutual covenantal accountability.
- **Commitment to participate** in the organization (governance, support/encouragement of other members).
- **Financial contributions[6].**

Benefits of Membership

- **Support:** (sharing best practices, curating resources, connecting organisations with each other, building organizational relationships, staff benefits and pension plans, government regulation requirement information, paths to ordination, etc.).
- **Encouragement:** Encouraging inter-church/faith community collegiality[7].

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[1] counting on group 1 and 2 to determine what's in the "key characteristics."

[2] This will very much need to be fleshed out by subsequent meetings and people.

[3] United Church of Canada has some wording around "faith communities" as a starting point.

[4] The details of what "local autonomy" and "mutual accountability" will also need to be fleshed out more fully in the future.

[5] In process by other groups.

[6] This will be important but should not be burdensome or inefficient. At the same time, it should provide adequate resources for ministries, *including* the administration that they will need to do, those being equally part of ministry.

[7] "Consociation" might be a word for the type of community that we are establishing–one without some of the baggage of "Synod," "Classis," etc., etc. Meaning: The word "consociation" has the following meanings: An

- **Covenantal, Mutual Accountability:**[8]

Board

- **A 5-7 member board** will be selected from among the member churches and faith communities, that represent the diversity of the membership[9]. It will be made scalable.
- **Decision making by consensus[10].**
- **Create and adopt bylaws** by which the "business" of the denomination is governed.
    - CRA, provincial compliant.
- **Create and adopt a "church order"** that governs the way the denomination conducts its work, with less emphasis on requirements at the "faith community" level.
    - Keep this as simple as possible but ensuring clear, good and fair flourishing of both the member faith communities and the organization.
    - As "flat" as possible, as detailed as necessary.
- **Regional gatherings** will be considered when determined helpful and necessary for the purposes of *Support, Accountability* and/or *Encouragement*.[11]

Annual General Membership Meeting

- **Business/Operational:** Board Member selection. Financial reports received and other financial matters decided based on requirements outlined in organisational bylaws. Budget approval.
- **Ecclesiastical** decisions.
- **Gather** for *Support, Accountability* and *Encouragement.*
- **Preferred practice** for decision making is by consensus.

Ongoing Questions

- *What will be the relationship between local autonomy and organizational expectations?* For example: if local faith communities determine their own membership criteria, faith statements (e.g. women in leadership, LGBTQ affirming, views of baptism, virgin birth and any other potential issues that arise now or in the future) what happens at the denominational level when members come with different perspectives? Or should the "non-negotiables" be clearly articulated for the organization and as long as faith communities can agree to live within those parameters, they are welcome?
    - What are those "non-negotiables"?
- *Will our emphasis on local autonomy allow us to grow into our goals or is it a reaction against the context we are coming out of?*

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association in fellowship or alliance, often implying a friendly or cooperative relationship between groups or organizations.
Specifically, an association or confederation of churches or religious societies, often referring to a voluntary, permanent council of representatives of neighboring churches for mutual advice and cooperation in ecclesiastical matters.

[8] Another thing that will need to be fleshed out by future efforts.

[9] e.g. geographic, urban/rural, types of faith communities

[10] Consensus not being defined as simple unanimity. It is encouraged that we lean into Indigenous understandings and practices of governance.

[11] "Regional" and "National" gatherings may not be separate things early on in the organizational life, when the organization is smaller, but could be separated and distinguished as the organization grows.

Workgroup 3B: Finance, Administration & Practical Systems – Final DRAFT Report

Reporter: Larry Lutgendorff

Convener: Peter Buisman

Finance, Administration and Practical Systems:

1. ***Administration - Membership matters*** - we recommend keeping "membership" in the new association separate from ecclesiastical alignment. This can be accomplished by intentionally using the Not For Profit Corporations (NFPC) Act to our advantage. The NFPC act governs corporate matters and allows us to set up a structure that limits the use of "ecclesiastical alignment" as a criteria of membership in the association. *Caveat*: Membership has a specific legal meaning under the NFPC act which means we need to be careful how we use that term - "membership." Corporate "membership" needs to be clearly delineated from ecclesiastical affiliation or alignment.

   Comment: we recognize that ecclesiastical alignment needs to have some play in the formation of this new association. We are most concerned about ensuring that ecclesiastical alignment does not become a hammer that decides membership. We are encouraged that other groups are suggesting a code of conduct and that decisions are done by consensus.
   a. Recognize that our muscle memory is with an old way of doing things and we are trying to do something different.
   b. How can we include individual participation in the new association?
   c. Bylaws will need careful vetting as they are moved over from TCCRC to the new association.

2. ***Finance - A funding model*** to be based on percentage of a church's budget.
   a. This will likely be in the range of 1-2% of church budgets.
   b. Estimating a budget of around $100,000. Based on an initial complement of part-time staff and reliance of a volunteer board.
   c. Hire somebody to represent the new organization.
   d. Hire somebody to do admin/bookkeeping.
   e. Scalability should be kept in mind - (how to grow without restructuring each time)

3. ***Practical systems - Salary and benefits*** These are suggestions for the Association and for individual churches joining the association. *Core value: Care for all staff is critical.*
   a. Pension and benefits can be accessed through CCCC.
   b. Recommend matching RSP scheme for pastor/staff pensions.
   c. Salary packages should be understood as negotiable (Use publicly available H.R. best practices)
   d. Financial planning is critical for both churches and for church staff - become a member of Christian Stewardship Services (CSS) and Canadian Council of Christian Charities (CCCC)

END - for now -

"Oh the places we'll go following the way of love…"

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