

COUNCIL FOR GLOBAL MISSION

Convener: Rev DR S E HUGHES

Secretary: Rev W S MARRS

EXECUTIVE SUMMARY

1. The Council for Global Mission (CGM) is tasked with enabling the co-ordination and delivery of global mission as determined by the General Assembly, and especially where it is beyond the ability of the local congregation and not being handled by other mission councils, partners or agencies. The Council provides a threshold or bridge between denominational life and its global context, not least the mission of PCI's partners around the world.

2. The Council's Assembly Committees, Panels and Task Groups take forward their work creatively, with the faithful and able support of the Mission Department staff team.

3. PCI Fit for Purpose theme 2016/2017 was "A Community of Global Concern." The Council worked closely with the Council for Congregational Life and Witness as they addressed this theme for 2016/17, seeking to encourage congregations to recapture new vision for God's mission globally. A number of events highlighted in this report have taken place throughout the past year and global mission resources been made available with the aim of the wider church being more fully envisioned, equipped and engaged for global mission, not least through the much valued support of the United Appeal which makes so much of this work possible.

4. Looking back on the past year the Council's attention has been focused on a number of areas:

- (a) Outreach Ministries have been considering more fully the challenge of building teams to sustain church-planting initiatives whilst endeavouring to keep the local church well informed about the Council's outreach work in its different forms.
- (b) Initiatives in Leadership Development meant that Leaders in Training from Kenya, Pakistan and Hungary have been practically and prayerfully supported in their studies in the UK, together with many other Leaders in Training engaged in studies in their home or a neighbouring country. A day conference posed the question of those who come from overseas to live and study in Ireland, "How do others see us?"
- (c) A wide range of global concerns are being addressed, not least the situation in the Middle East where PCI's attention was drawn through a conference, run in conjunction with the Bible Society entitled "Hope Unexpected!". Tackling issues of persecution, migration, climate change and how PCI relates to other world faiths are very much in focus.
- (d) Generous support for world development through the 2016 Appeal 'Reclaiming: Hope' that focussed attention on issues of global poverty

and the impact of climate change. PCI members showed their concern and support in the way they responded to the Moderator's Appeal for emergency relief for drought stricken countries in East Africa.

- (e) Underlying issues in relation to the sending of **mission personnel**, reviewing and developing **partnerships**, setting **priorities** and resourcing the work through **staffing** and **finance** are never far from the Council's agenda.

5. The Council for Global Mission met on 11 October 2016 and 15 March 2017 and reports to the General Assembly on the work of its Committees, Panels and Task Groups as follows:

Outreach Ministries Committee

Par 6 to 11

Main Issues: Resourcing church-planting and evangelism; informing the church at home.

Leadership Development Committee

Par 12 to 23

Main Issues: Exploring partnership opportunities; Supporting Leaders in Training; encouraging vision for global mission amongst local church leaders.

Global Concerns Committee

Par 24 to 51

Main Issues: Islam; Syrian conflict; Refugee crisis; Environment.

World Development Committee

Par 52 to 64

Main Issues: World Development Appeal; Moderator's Special Appeal (Nepal).

Business and Finance Panel

Par 65 to 70

Main Issues: Finance; Staffing; Overseas Visits.

Personnel Panel

Par 71 to 83

Main Issues: Memorial Minutes; Appreciations; Call to missionary service; Member Care Development.

Grants and Projects Panel

Par 84 to 86

Main Issues: Distribution of grants to partner churches and organisations.

Persecuted Church Task Group

Par 87 to 102

Main Issues: Standing with and learning from persecuted Christians

Principles of Partnership Task Group

Par 103

Main Issues: The principles by which PCI engages in global mission partnerships

Vision Building Task Group

Par 104

Main Issues: Establishing Council for Global Mission priorities

OUTREACH MINISTRIES COMMITTEE

6. A prayer for mission opportunity and advance: “Jabez cried out to the God of Israel, ‘Oh, that you would bless me indeed and enlarge my territory! Let your hand be with me, and keep me from harm so that I may be free from pain.’ And God granted his request.” 1 Chronicles 4:10. Jabez’ prayer is a template to pray for global mission; for opportunities and growth and for God’s presence and protection for PCI’s mission personnel.

7. **Church Planting and Evangelism Initiatives:** In sharing some reflections from his time on sabbatical in Porto, Portugal, Rev. Robert Bell expressed that what he found there was mission on the front-lines. Portugal is an incredibly difficult place for evangelism and there is virtually no support network in the area for PCI’s mission personnel. Church plants in this context are small and often perceived to be a cult, making even those who might be interested wary of joining. Working alone, mission personnel can feel isolated and lonely; while there can also be greater effectiveness working together as a team preferably made up of both expatriates and nationals.

8. The Council noted that James and Heather Cochrane began church-planting in Porto as part of a team ministry, in collaboration with the Christian Presbyterian Church of Portugal and European Christian Mission. Now that the mission family from European Christian Mission have returned to their home in Australia, it is absolutely crucial that the team be strengthened. In order to continue to develop the church planting initiative in Porto, the Council agreed to commit whatever resources are required to sustain an adequate team in that context, trusting that God would provide the funding required to continue this work.

9. Many of the comments made about the challenge of church planting in Portugal apply to much of Southern Europe. There will also be implications for Steve Anderson and the outreach work in Torre del Mar. This outreach among local Spanish people and expatriates continues to progress slowly but steadily, and would benefit greatly from a team approach.

10. Turning to church planting conversations in general: Representatives of the Council for Global Mission’s Outreach Ministries Committee, of the Council for Mission in Ireland, and church planting practitioners, both local and global, shared together in church planting conversations with Martin Robinson of ForMission College on 13 February 2017. Some key themes have now been identified as being relevant to the Council for Global Mission’s current and future involvement in church planting:

- (a) **The need to contextualise the church planting strategy for each location.** This involves listening for what God is doing in the location and becoming aware of what he is doing in the culture. It often involves building trust and gaining the tacit permission to evangelise from the local community. It can also involve finding a key local person who becomes part of the planting team.
- (b) **The challenge of identifying and preparing church planters.** The gifting of church planters is not the same as that of pastoral ministers. Planters are often more entrepreneurial and ‘apostolic’, and as a result sometimes marginal to normal church structures. Currently PCI does not have a ready means of identifying and training such people and

sometimes may default to putting those gifted and trained for pastoral ministry into a church planting role. Creative models may need to be utilised to deploy church planters, such as bi-vocational ministry and by conferring 'missionary elder' status.

- (c) **Resourcing church plants.** Church planting requires significant organisational determination and the commitment of significant resources. Resources need to be invested in order to achieve the breakthrough to reaching a critical mass of people and becoming socially accepted. The issue of social acceptance for the new church is particularly relevant in contexts where the new church may be viewed with suspicion by the majority population.
- (d) **Partnering.** The assumed understanding of a partnership approach, in which PCI global mission personnel work within the structures and under the authority of the local partner, may have to be reviewed in certain situations. This would not deny the existence of local churches, nor the implications of planting churches in their area, but would take into consideration factors such as the relative strength and capacity of the partner church and their experience in church planting. In certain cases partnership may imply helping the local partner develop their capacity and enthusiasm for outreach and church planting.
- (e) **Planning.** Whilst church planting is always God's work and PCI must be responsive to his leading, some amount of planning is necessary. In order to allocate limited resources, consideration must be given as to the amount of resource that should be allocated in each location. Thus a specific, locally contextualised plan should be developed for each church planting project. Currently PCI does not have much expertise in this and ought to make use of it from external sources.

11. **Informing the church at home:** There was a good deal of positive feedback on the 'People in Focus' event held in Assembly Buildings in September 2016 which was presented by Paul Clarke. The key to such events is having personnel at home and available at the right time. It was noted, as is common in many church events, younger people were not well represented in the audience. Some creative approaches need to be explored so as to better inform and engage the church and in particular children, teens and young adults with global mission. Best practice would involve cooperation with other Councils to reach the target audience. The answer may not always be the organising of another event, but perhaps seeking a global mission presence at existing events for these age groups.

DAVID STEELE, Convener

LEADERSHIP DEVELOPMENT COMMITTEE

12. **Partnership Explorations:** A request for partnership was received from the Southern Theological Seminaries (STS), a mission agency based in N. Ireland that supports the evangelical church in Argentina. The Committee concluded that it could not recommend a partnership arrangement at this time but that it was open to further discussion. The Committee is exploring the possibility

of a partnership with the Theological Education by Extension College, based in Johannesburg, South Africa, with a view to mission personnel being sent by PCI to serve in that context.

13. **Leaders in Training Panel:** The panel has continued to make recommendations for scholarships to support Leaders in Training:

- (a) Rev Maqsood Kamil (Presbyterian Church of Pakistan) had to return to Pakistan after he was refused a visa extension to remain in the UK to complete his theological studies. He is, however, able to continue researching and writing his PhD in Pakistan. It is anticipated that he will be permitted to return for short periods of study to the Oxford Centre for Mission Studies and for his oral examination.
- (b) Rev Eric Njuru (Presbyterian Church of East Africa) has successfully completed his PhD studies in Globalisation at Union Theological College and successfully defended his thesis with the examiners asking for only minor changes. He will submit his amended thesis from Kenya.
- (c) Paul Kawale (Church of Central Africa Presbyterian Nkhoma Synod) hopes to complete his PhD in Global Health at Edinburgh University in July or November 2017.
- (d) Rev Jorum Mugari has now returned to Zimbabwe. He was awarded an MPhil for his studies in Old Testament at Union Theological College and is now teaching at the Theological College of Zimbabwe.
- (e) Rev Eniku Kovács from the Hungarian Reformed Church had a worthwhile sabbatical, spending two months with the Presbyterian Church in Ireland. She spent time with congregations and projects engaged with urban and migrants' mission, seeking to learn lessons for her context in Hungary.
- (f) Amon Chanika, National Director of Scripture Union Malawi has attended summer schools at Redcliffe College, Bristol and is presently writing up the thesis for his Master's degree in Global Leadership.

14. The Committee identified a need to broaden the spread of Leaders in Training from partner churches around the world. Study in the UK and Ireland is relatively expensive and the Committee continues to review the issue of pastoral care for those who come to study in this context.

15. The fluctuations in the value of Sterling as a result of the vote for Brexit has impacted the level of funding received by Leaders in Training. The reality is that once a scholarship has been set it is not normally possible to amend the amount awarded owing to constraints of budget.

16. The Panel is in the process of introducing an evaluation for Leaders in Training.

17. The Lindsay Memorial Fund continues to consider funding applications in regard to Christian students from Africa recommended to PCI by partner churches.

18. A conference on the theme of "A Community of Global Concern: As Others See Us" was held on 30 March 2017. Rather than, as in past conferences, asking overseas speakers to tell us about the mission of their churches, Jacob Thomas (Belfast Bible College) and others were asked to share about their experience in Ireland and to encourage conference participants to relate more effectively in a cross-cultural way.

19. **Global Envisioning Panel:** The Panel keeps under review the Council's contribution to the Missiology Short Course and the Licentiate Training Day.

20. A visit by a group of seven ministers to Jordan Evangelical Theological Seminary in April 2017 was facilitated by Rev Dr Mark Welsh. Looking ahead, a strategy is to be formulated for future trips in a way that will encourage PCI leaders to think globally. The Panel hopes to liaise with the Dean of Ministerial and Development Studies at Union Theological College to highlight opportunities for ministry students and ministers to include a global element in their ministerial training or sabbaticals.

21. Links with the Hungarian Reformed Church continue through an Erasmus student expected to attend Union Theological College and a doctoral student who would like to spend some time at the College in order to complete his research and writing up on homiletics.

22. It is hoped to enable some overseas visitors to attend the Special Assembly in August 2017.

23. In addition to a number of overseas visits, as highlighted in the Business and Finance Panel Report, having a leadership development dimension, it was noted that in the past year Rev Dr Patton Taylor visited Nigeria under the auspices of Mission Africa. Rev Dr Ian Hart, at the invitation of the Presbyterian Church of Australia, planned to return to Vanuatu in the South Pacific to teach at Talua Ministry Training Centre, the theological college of the Presbyterian Church of Vanuatu from August to November 2017.

JOHN FARIS, Convener

GLOBAL CONCERNS COMMITTEE

24. When God called Abraham and told him to leave all that was familiar and go to another land, He promised to bless Him: "I will make you into a great nation, and I will bless you." (Genesis 12:2a) Not only that, in being blessed, Abraham will be a blessing to others. God tells him: "I will make your name great, and you will be a blessing." (v2b) That blessing will resonate to the ends of the earth and Christians today are included among the beneficiaries: "all peoples on earth will be blessed through you." (v3b)

25. As people of God's covenant blessing, PCI members are called to be a blessing to others and, in turn, are blessed by others from other parts of the earth. Much of the work of the Committee over the past year has been a reminder that PCI does not exist in isolation but is both the recipient and purveyor of blessing in the global community.

26. The four constituent Panels of the Committee have actively embraced this challenge; each taking on significant pieces of work. Respective conveners and all the members of the Panels are to be appreciated for their commitment to supporting PCI's global vision.

27. There have been significant and shifting dynamics in the world stage during the past year. The vote by the United Kingdom to leave the European Union and the election of Donald Trump as US President being two of the most notable. They certainly have grabbed media attention.

28. The danger is that other less glamorous but equally important issues get overlooked. Potentially devastating famine situations in Yemen, Somalia and South Sudan have almost crept up unawares. On-going conflicts in Syria and culture-shaping global challenges such as migration, climate change and Islam can readily be ignored. Not by the Panels of the Global Concerns Committee!

29. The **World Faiths Panel**, under the Convenership of Rev Robin Quinn, has been exploring how to respond to Islam; in particular on this island. There are growing numbers of Muslims living in Ireland – both North and South – with significant communities in a number of urban centres in both jurisdictions. The Panel is working towards a greater understanding of the location and composition of these communities so that PCI in turn can bless them with the blessing God has given to PCI.

30. The Panel's primary focus at this time, working in collaboration with the Global Mission Involvement Committee, is to support congregations and church members so that they are better equipped to understand, relate to, engage with and evangelize people of other faiths who are living here in Ireland. To this end the Panel has been gathering and assessing resources on Islam as they seek to draw together suitable materials which they can confidently recommend and promote.

31. Last year's General Assembly coincided with the beginning of Ramadan, the Muslim month of fasting, so "30 Days of Prayer for the Muslim World", a resource enabling informed prayer, was distributed to all Assembly members. This year Ramadan is from 27 May and the same resource has been offered to all congregations.

32. The Panel is planning to raise awareness and review resources through PCI Church publications. Members of the Panel and the Global Mission Involvement Committee have recently undertaken a 6-week course entitled "Friendship First" produced by Interserve, and consideration is being given to piloting this course to a number of congregations in one Presbytery in the autumn.

33. The **International Relations Panel**, convened by Rev Dr Donald Watts, has continued its focus on the Syrian situation and its effect on surrounding countries, especially Lebanon. PCI's main partner in the region is the National Evangelical Synod of Syria and Lebanon (NESSL).

34. Aware that partners can sometimes be swamped by interested people from outside the region, the Panel has been seeking to work in co-operation with the United Reformed Church and the Church of Scotland. One meeting of representatives of the three churches was held last November in Edinburgh and it is hoped to jointly support and encourage the work of NESSL. This includes the setting up of schools in Lebanon for Syrian refugees. The Panel is pleased to note the support being given to this work by the Youth and Children's Project.

35. The Panel also noted that on 3rd July 2016 the Presbyterian Church in Damascus celebrated the 150th anniversary of its founding, largely through the work of missionaries of the Presbyterian Church in Ireland. The Congregation continues to meet, although the building has suffered bomb damage. Good wishes of support were sent to the congregation through its minister, Rev Boutros Zaour. The Panel appreciates that Presbyterian Women were able to send a tangible gift of support. It is hoped to develop this contact in the future.

36. An inspiring and well-supported Conference, “Hope Unexpected”, was held in Assembly Buildings on 26th January, 2017, in co-operation with the Bible Society in Northern Ireland. The main speaker was Mike Bassous, General Secretary of the Lebanese Bible Society. His message of hope in difficult circumstances was a blessing to all those who attended. The participants’ responses to that conference will help to shape the Panel’s work in the future.

37. The Panel also continues to keep under review developments in Israel/Palestine. The complexities of the situation, the sensitivities involved and PCI’s own history is a reminder of the need to listen carefully in order to better understand the situation before arriving at any conclusions.

38. The **Intercultural Relations Panel**, convened by Rev Helen Freeburn, continues to engage with the interface between local culture and the challenges and opportunities of those coming from other nations. Global migration, in its many guises, and influenced by a range of push and pull factors, continues unabated.

39. An estimated 244 million people live outside of their country of birth, a 200% increase in the past half century. Approximately 34,000 people are forced to leave their homes every day because of conflict and persecution. This has led to over 65 million displaced people worldwide with over 21 million of these refugees.

40. Although the vast majority of displaced people live either in their own country or neighbouring countries, significant numbers seek a better life in Europe. They are joined by hundreds of thousands of others seeking to escape poverty and corrupt governments. Sadly, and despite the attempts of the international community, including naval vessels from the UK and ROI, over 5,000 lost their lives trying to cross the Mediterranean into Europe in 2016. Everyone a person, related to someone and precious to God.

41. A relatively small number make it to this island. An even smaller number make a connection with PCI congregations. Those who do often make a significant contribution to church life, as evidenced in a number of congregations in both jurisdictions.

42. The Panel, conscious of considerable negative coverage of migration, has embarked on developing a resource for use by congregations, and this is being progressed in consultation with the Global Mission Involvement Committee. This resource, based on the Book of Ruth, will invite participants to engage with this Old Testament book through the eyes of immigrants, and consider what it teaches God’s people about how best to respond to other nationals today.

43. It is envisaged that it will include Bible study material for use in small groups and DVD clips relating stories of immigrants contributing to and blessing Presbyterian congregations. Initially the materials will be web-based with hard copies of the materials potentially being produced at a later date.

44. Aside from the Panel, but under the auspices of the Global Concerns Committee, and in conjunction with the Council for Global Mission and the Council for Congregational Life and Witness, a meeting was held to discuss PCI’s response to refugees. Denise Wright from Embrace and Geoff Philips from Barnardo’s provided a brief overview of the Syrian Vulnerable Persons Resettlement Scheme. As of March 2017 seven groups, making a total of 441 refugees, have come under the terms of this scheme and have been dispersed

across the Province. (Over 600 refugees have been received in the ROI in the same period).

45. Given that English language and befriending are two crucial areas where churches can be involved, it was agreed to start pilot projects in two areas where Syrian refugees have been placed. Churches will be invited to provide premises and suitable volunteers will be sought from amongst church members. Other voluntary bodies will provide necessary training and support.

46. In addition, and given that many Presbyterians are already involved at a local level, it was agreed to map what is happening as a denomination across the Island.

47. The Panel also acknowledged the work being done by Embrace, a Christian charity which seeks to inform and resource Churches in Northern Ireland about engagement with immigrants.

48. The **Stewardship of Creation Panel**, under the convenership of Rev John Hanson, has begun its work of responding to last year's General Assembly resolution "*That the Stewardship of Creation Panel be encouraged to develop a Biblical position on the causes and effects of climate change and report to the 2017 General Assembly.*"

49. Significant progress has been made, but rather than provide an incomplete report to this year's Assembly, it was agreed to provide an interim response outlining *The Biblical Basis for the Stewardship of Creation*. This report is attached as Global Mission Appendix 1 and forms the context in which the Panel will address all other issues relating to creation care, including climate change.

50. Further, the Panel was tasked with drawing up a checklist of environmental considerations for the Congregational Consultation Process. This has been done.

51. Finally, the Panel reviewed PCI's relationship with Eco-Congregations Ireland. The contribution of Joe Furphy over the years was noted with gratitude. The importance of ensuring that resources produced by ECI are biblically based was also highlighted.

RICHARD KERR, Convener

WORLD DEVELOPMENT COMMITTEE

52. The 2016 World Development Appeal was launched on Tuesday, 11 October 2016 under the strapline, Reclaiming Hope! As part of the Committee's ongoing attempt to acknowledge the complexities inherent in ongoing sustainable development work, as well as the strong foundation of hope such development creates, the 2016 Appeal centred on the particular challenges faced by communities in post-conflict situations.

53. At the same time, the Committee sought to continue to highlight the ways in which the effects of climate change are making themselves felt in almost every aspect of sustainable community development, and in almost every context.

54. The partner highlighted in this year's Appeal materials was **PROCARES** (Programme for Capacity-Building and Reconstruction in El

Salvador). El Salvador is continuing to address the long-term after effects of a lengthy civil war, and PROCARES works with resettled refugees in the Jiquilisco Bay region. The second project about which information was provided was ACEV (Evangelical Action) in Brazil, which works with some of the country's poorest and most isolated populations in the semi-arid northeast, and who are addressing a range of climate justice issues.

55. The Committee is pleased to report that at the meeting held on Thursday, 9 February 2017, it was able to disburse £400,000 from the 2016 Appeal (£200,000 to Tearfund and £200,000 to Christian Aid).

56. The small amount remaining in the account for the Moderator's Special Appeal for Nepal (just under £10,000) was divided three ways between Tearfund, Christian Aid, and the local partner, the United Mission to Nepal (UMN), as previously agreed. The account for the Special Appeal for South Sudan has been fully paid out, and is now closed.

57. The Committee expresses its warm gratitude to the congregations and individuals whose generosity and interest have once again given a public account of the hope that is in Irish Presbyterians, and continue to bear a powerful witness to PCI members' trust in God's grace and sustaining care for all people and all creation.

58. Three Council for Global Mission partner projects were also supported with Appeal funding this year. The UMN received £10,000 for an inter-faith peacebuilding project (this was the second year of a two-year commitment agreed last year); the Christian Church of Sumba was allocated £9,100 for provision of appropriate farming technology (hand tractors) to enable farmers to respond more effectively to altered environmental conditions due to climate change (The Christian Church of Sumba is very active in the area of climate justice and environmental protection); and £9,100 was allocated to development work in early childhood education in Zambia Synod of the Church of Central Africa Presbyterian.

59. The Committee notes that a Special Appeal for East Africa was launched by the Moderator on 16 March, 2017, in response to the worst drought in East Africa in over half a century. It is expected that funds received will be channelled through PCI's partners Christian Aid, Tearfund and the Presbyterian Church of South Sudan's Relief and Development Agency. All are already engaged in longer-term sustainable development work in the affected regions, and are thus well-placed to direct additional efforts to the unfolding crisis.

60. The 2017 Appeal will continue to engage with the complexities of long-term sustainable development in fragile states, with a focus on partners in the Democratic Republic of Congo.

61. The Committee recognises that members and congregations of the Presbyterian Church in Ireland, through the annual World Development Appeal, are supporting and sustaining some of the best development work being done anywhere. It is taking place within communities which have often suffered the most destructive and systemic forms of injustice, and yet who are showing themselves to be resilient and determined in building a different future together.

62. It is therefore the Committee's intention, over the coming years, more intentionally to highlight not just the work being supported by the Appeal in any given year, but the progression and development of the work in which PCI's partners are engaged, over a number of years. In the case of the Democratic

Republic of Congo this might involve, for example, a progression from work designed to address gender-based violence on the ground, to the development of further educational opportunities for women, leading to the creation of more sustainable livelihoods; and in the longer term, to the eventual re-construction of elements of civil society which recent conflicts have all but destroyed.

63. This “jubilee” work of re-balancing and “making right” all economic and other structures that tend over time to injustice, is a discipline which God has commanded, and in which both Christian and civil partners are engaged together in the World Development Appeal. The Committee looks forward to a deepening journey with these partners, a growing understanding of what can be learnt from them, and ongoing support for them.

64. In the meantime, as it continues to do the work with which it has been entrusted by the General Assembly, the Committee is grateful for the prayers and welcomes the interest of the wider church.

KATHERINE MEYER, Convener

BUSINESS AND FINANCE PANEL

65. **Mission Partnership Panel:** Reflecting on the work of its Grants and Projects Panel, the Council agreed that the Panel should be thanked and discharged and a new Mission Partnership Panel established. In addition to ongoing grants and projects work, this new Panel should develop the strategic overview of PCI’s global mission partnerships and the drawing up of the annual programme of overseas visits and visitors.

66. **Finance:** The Council records its deep appreciation for the United Appeal funding received each year that makes possible so much of its work, together with the whole-hearted support and generous grant received annually from Presbyterian Women. Council for Global Mission accounts for the year 2016 indicate a net deficit on the Income and Expenditure Account of £36,819. The adverse impact on the value of Sterling as a result of the vote for Brexit highlights the importance of identifying potential new sources of income and of taking further steps towards cost-cutting in the coming year. The Council agreed that application should be made for membership of Misesan Cara, an organisation that now provides the recognised channel by which faith-based development work can access Irish government funding.

67. **Mission Department Staffing:** The Council is very grateful for the dedicated service of all Mission Department Staff, not least during the past year in which a number of staff have been experiencing very significant challenges and changes at home, on top of a heavy workload. Special thanks are expressed to Mrs Evelyn Craig, Administrative Assistant (part-time), who retired on 31 December 2016 after 19 years of service in Assembly Buildings. Evelyn’s role was taken up by Mrs Emma Love who commenced work on 9 January 2017. Mrs Kathryn Anderson, Administrative Assistant (part-time) commenced maternity leave on 12 October 2016 and Miss Marjorie Coulter has been serving in this role on a temporary capacity since 25 January 2017. Departmental Staff Meetings were held periodically throughout the year.

68. **Visits to overseas partners:** The following overseas visits have been made since the General Assembly 2016:
- Helen Johnston to Spain, to facilitate a retreat in Bilbao for mission personnel based in Western Europe, 29 August to 1 September 2016
 - Rev Uel Marrs to Kenya and Zambia, to meet with PCI partners and mission personnel, 20 to 27 August 2016
 - Mrs Jean Farlow and a PW team to Spain, to visit the French family in Bilbao, 13 to 18 October 2016
 - The Moderator, Rt Rev Dr Frank Sellar, together with his wife, Claire, and daughter, Ruth, to Nepal to meet with the United Mission to Nepal and PCI mission personnel, 14 to 28 November 2016
 - The Moderator, Rt Rev Dr Frank Sellar, accompanied by Very Rev Dr Ivan Patterson, visited the Hungarian Reformed Church from 30 January to 1 February 2017 for 500th Anniversary celebrations of the Reformation.
 - Rev Uel Marrs to Kenya for PCEA's Partners' Mission Conference from 20 to 24 February 2017.
 - Helen Johnston to England, to meet with the Benjamin family in London, 9 March 2017
69. The following visits are being planned for later in the year:
- Rev Dr Peter McDowell to visit Myanmar in July 2017, to meet with the Presbyterian Church of Myanmar
 - The Moderator to visit Zambia, to meet with the Zambia Synod of the Church of Central Africa Presbyterian in July/August 2017
 - Rev Uel Marrs to visit Malawi, to meet with the Synods of the Church of Central Africa Presbyterian, in August 2017
70. The following overseas visitors were hosted:
- Joel Hafvenstein, Executive Director of the United Mission to Nepal, 26 September 2016.
 - Dr Imad Shehadeh, Principal, Jordan Evangelical Theological Seminary, 4 May 2017.

PERSONNEL PANEL

71. The Personnel Panel have met twice since the last General Assembly.

72. **Mission Personnel:** As children of God and part of the family of PCI, the Panel gives thanks to God for Mission Personnel currently serving overseas, for those who have joined, for those whose role has changed, and for those who have passed on from this world's service.

73. Details of Mission Personnel who are currently serving with the Council are found in Global Mission Appendix 2, which also highlights their varied roles, locations, and the partner churches, agencies and institutions with whom they share their lives and service.

74. Under the Inspire category (less than one year) of service the following people joined the PCI global mission family. Chris and Rachel Humphries, members of Tartaraghan Presbyterian Church, were interviewed, commissioned

and served in outreach roles during July and August 2016 in Porto with Comunidade de Pedras Vivas of the Christian Presbyterian Church of Portugal. Laura Mulligan from Ballinderry Presbyterian Church was interviewed, commissioned and is due to complete her service in supporting student work based in Bilbao with GBU during the summer of 2017. Prior to joining the team in Spain, Laura served for 4 months with Comunidade de Pedras Vivas in Porto, Portugal. Steve and Rosie Kennedy, together with their two daughters served for over one month in Cluj with the Transylvanian Church District of the Hungarian Reformed Church during the summer of 2016: the Kennedy family are members of Orangefield Presbyterian Church. Rev Robert and Christine Bell from Ballyclare Presbyterian Church were interviewed and jointly supported by the Council for Training in Ministry for Robert's two month sabbatical in Porto. Building on the academic focus of this period, they were involved in both mission study and practical application during their time with the Comunidade de Pedras Vivas.

75. Under the Integrate programme (more than two years) of service, Peter and Jayne Fleming from First Coleraine Presbyterian Church were interviewed and accepted as candidates for service in Nepal. Peter for the role of Integral Mission Advisor with the United Mission to Nepal, and Jayne for a teaching role with the Kathmandu International Study Centre. During the latter part of 2017 they will be involved in preparation before their planned departure to Kathmandu in early 2018. At the time of writing, Presbytery confirmation and dates of commissioning have not been finalised.

76. Appreciation was recorded for Neil and Sara Kennedy who served in Malawi from June 2008 until September 2016, following their resignation from the Council. Appreciation was also recorded for Ron and Hilary McCartney who served in Pakistan from January 2008 until December 2016, following their retirement from service. On behalf of PCI the Panel thanked both Neil and Sara, and Ron and Hilary for their hard-working, self-sacrificing and joy-filled service in these two very different countries.

77. A Memorial Minute noting sympathies expressed in respect of former Mission Personnel, Miss Wilma Birnie, who served in Malawi 1982-1987 and died on 24 September 2016, was recorded by the Panel.

78. **Human Resources/Personnel and Member Care Development:** The work of the Panel has been progressed by a number of task groups during the past year with three significant pieces of work presented to the Council for final decisions during its meeting in March 2017.

79. **Review of Terminology to describe Mission Personnel serving overseas:** After receiving guidance and direction from the Council in October 2015, the Panel embarked on reviewing the terminology used to describe Mission Personnel. A report detailing the need and rational underlining this task, together with the methodology and steps involved in completing the task, was received by the 2016 General Assembly (Reports, pp.325-6) Dividing the task into two phases, the Panel completed their work and presented the findings to the Council meeting in March 2017. They are as follows:

Process: The Panel identified key people for consultation on this issue as members of the Global Mission Council, Presbyteries, PCI Mission Personnel and Mission Partners.

Phase 1 – Consultation with Presbyteries and PW Representatives narrowed the list of possible names to two: Global Mission Worker or Overseas Mission Worker.

Phase 2 – Consultation with PCI Mission Personnel and Mission Partners resulted in the preferred name of Global Mission Worker.

80. Through the consultation process the Panel has demonstrated a willingness to listen to the Church via its representatives on the CGM and those in overseas locations. The Panel has heard theological arguments both to support and to oppose a move to any change in terminology. Anecdotal evidence has suggested that any proposed change in this area is a difficult consideration for many Presbyterians as it appears to challenge the ‘biblical’ use of the word missionary, however, the Panel also noted that the word missionary is not mentioned in the Bible. The Panel has also reflected on the debate by the then Overseas Board some 30 years ago which, while recognising the changing world and the need to move from the word ‘missionary’ when relating to church partners, agencies and institutions, did not recommend any change to the Code. Consequently Global Mission Council and PCI policies, guidelines and procedures since then have used different terminology without any major concerns being expressed. Nevertheless, the Panel have noted that since the debate some 30 years ago things both within PCI and externally have changed significantly. The main influences of change that affect the use of the word ‘missionary’ can be summarised as follows:

- (a) Before the most recent structural changes, the then Board of Mission Overseas had ‘hands-on’ control of the publication of much of the documentation in relation to PCI mission personnel. There was consistency among documents and communications under the management of that team and this was important to ensure mission personnel received a consistent message from their sending denomination. This was particularly important when information was published on the Web, in magazines and on Prayerline.
- (b) The countries to which PCI sent mission personnel in the 1970s, 80s and early 90s were significantly different from today. The majority of mission personnel served in countries in Africa which were considered ‘Christian’ and ‘safer’ than some of the countries receiving mission personnel today.
- (c) Political unrest was not as prevalent and subversive organisations were not as active in their infiltration in opposition to the gospel. Even today parts of Kenya are experiencing this change.
- (d) There was no internet in those days and most expressing interest in how personnel operated on the mission field did so out of wholesome motivation whereas it is not so easy to make that claim today. Mission personnel, PCI congregations and PCI as a denomination all have a ‘cyber’ profile which is readily assessable to anyone anywhere in the world.
- (e) Many congregations within PCI have people working overseas for other mission agencies and the terminology used by those agencies for these people varies, for example: mission partner, mission co-worker, fraternal worker. Despite these changes within other sending organisations, it

has been the custom and practice in many PCI congregations to refer to these people using the generic term “missionaries”. Where this happens the mission agency or the person sent by the congregation has a personal relationship with that congregation. Therefore explaining the reasons why they need to be referred to as a ‘mission partner’ rather than as a ‘missionary’ seems more effective than for those sent by PCI. This may be due to the number of terms used by PCI (in the Code: missionary, on the website: people, in magazines: mission personnel to name just a few), or because the relationship with the congregation is not so personal. Because PCI as a denomination sends members of PCI overseas, not every congregation has a personal knowledge of each person sent. If those sent are not personally known to the congregation, the congregation may have to rely on information given by the Council for Global Mission Council or the denomination as a whole (e.g. reports from the General Assembly). The use of a number of terms to describe them is unhelpful and maybe unsafe.

- (f) The Panel accepts that a consistent approach throughout PCI will not guarantee the safety/security of mission personnel serving overseas but it will make it more difficult for organisations seeking to disrupt the work of the gospel.

81. The Council for Global Mission approved the term Global Mission Worker and recommends this be agreed by the General Assembly for official use in the Presbyterian Church in Ireland.

82. **Pastoral Companion Guidelines for Mission Personnel** were finalised and approved by the Council. Building on the previous model of Pastoral Advisors, the Pastoral Companion model is designed to provide Mission Personnel with appropriate support for the duration of their journey from candidacy, through service, to resignation or retirement. A Pastoral Companion’s relationship with Mission Personnel is based on a personal covenant and is one of networking support with the Personnel Panel. To supplement this model of constant support, the Council is committed to organising a retreat for Mission Personnel. Based on available resources these will be held each year in a different region of the world on a three-year rotating basis, meaning Mission Personnel will be able to attend a Council-led retreat every three years in a region close to their overseas location.

83. **Retirement Guidelines for Mission Personnel** were finalised and approved by the Council.

VALERIE CLARKE, Convener

GRANTS AND PROJECTS PANEL

84. The Grants and Projects Panel reports directly to the Council. It distributes individual grants of up to £5,000 per year to partner churches and organisations for projects of strategic importance. It should be noted that all applications for study scholarships are now dealt with by the Leaders in Training Panel.

85. In 2017 the Grants and Projects Panel will be allocating grants totalling £53,289 to a range of partners across the regions of Africa, Asia, Europe and the Middle East.

86. The Panel is reviewing the grant application process, including the funding criteria to ensure that they are in line with the Council's priorities and that they provide a robust framework within which the Panel can assess applications.

HEATHER CLEMENTS, Convener

PERSECUTED CHURCH TASK GROUP

87. **Introduction:** The remit of the Persecuted Church Task Group is to consider "how PCI best responds to the persecuted church." Identifying with the persecuted churches in the spirit of Hebrews 13:3 is a Christian duty which will not only encourage those suffering, but also has great potential to strengthen the members of PCI spiritually.

88. Standing with the persecuted church will...

- (a) Help to dispel the myth that Christians have a right to health and healing.
- (b) Teach Christians who have not experienced persecution how to deal with suffering and yet remain faithful; how to love, forgive, and pray for their enemies; and to experience grace, mercy, and love within suffering.
- (c) Reveal what true discipleship should look like.
- (d) Inform prayer, not simply praying for suffering to stop but for strength in the midst of suffering.
- (e) Highlight the great value of sending emails and letters to persecuted Christians.
- (f) Mean more than words can express to persecuted Christians who receive encouragement.

89. This report follows on from the one which appeared in the 2016 Annual Reports, page 321, in which it was stated that the Task Group's approach requires 1) a greater awareness of and a definition of "the Persecuted Church," 2) working alongside agencies and partner churches and 3) a two-pronged strategy for the way forward that involves individual congregations and the denomination as a whole.

90. **Persecution and the "Persecuted Church":** Persecution involves restrictions imposed upon worship, witness and Christian living. It operates on a sliding scale, often beginning with discrimination, harassment, then loss of freedom to express the faith, loss of job or no access to jobs, detention, imprisonment, torture and finally martyrdom.

91. While it is notoriously difficult to define persecution it is possible to categorise persecution in terms of physical affliction, loss of freedom and economic disadvantage.

- Physical affliction: causing physical pain, injury or mutilation, the kidnap of family members, forced marriage, torture and martyrdom.

- Loss of freedom: the use of arrests, interrogations, imprisonment, and other means of detention as well as surveillance and searches.
- Economic disadvantage: confiscation of finances, property or possessions and also the exclusion from government services or benefits and loss of employment.

92. It is recognised that it is better to speak of ‘that part of the Church that is persecuted’ or perhaps ‘churches under persecution’ rather than ‘the Persecuted Church’. It is also recognised that the Council for Global Mission’s new Mission Partnership Panel may wish to carry forward the discussion on persecution on behalf of the Council.

93. **Agencies and Partner Churches:** While there are various agencies at work with churches and Christians facing persecution, PCI must maintain its contacts with and support of its historic partner churches, a number of which are enduring persecution. At present these include PCI’s partner churches in India, Pakistan, the Middle East and parts of Africa.

94. Three agencies that the Task Group has consulted in the previous year, based on their collaboration together and membership of Global Connections, are:

- Open Doors
- Release International
- Christian Solidarity Worldwide

95. A fourth agency that was strategically placed in the Republic of Ireland was also consulted:

- Church in Chains

96. The Task Group understands from these agencies that their particular emphasis is as follows: **Church in Chains** operates only in the Republic of Ireland. Believing that the churches have their first responsibility to the household of faith they define their role as:

- Advocacy, focusing on those countries with their embassies in Dublin.
- Encouraging local prayer groups to pray for persecuted Christians.
- Writing letters to prisoners and supporting their families.
- Getting the Scriptures into countries.
- Occasional appeals for overseas projects.

www.churchinchains.ie

97. **Open Doors** invite a congregations to journey with the Persecuted Church through service, prayer, engaging with their emergency appeals, overseas visits, inviting representatives of the persecuted church to Ireland, and advocacy. It provides additional information and confidential briefings for partners who wish to connect at a deeper level. This includes church leader retreats, opportunities to travel, advance copies of literature and new resources, and direct pastor- to-pastor links. *www.opendoorsuk.org*

98. **Release International** is committed to the pastoral care and practical needs of persecuted Christians so that they can be helped to sustain themselves. There is an emphasis on letting folk know they are prayed for. What they do is summed up in the 5 S’s:

- Showing God’s Compassion – providing for the needs of the families of Christians who are being persecuted.
- Serving God’s Church – enabling believers to survive persecution and its effects.

- Sharing God's Love – helping persecuted Christians bring to Christ their oppressors.
- Spreading God's Word – supplying Bibles and literature to meet the need for growth and evangelism.
- Speaking as God's Advocates – being the voice of the oppressed and persecuted.

www.releaseinternational.org

99. **Christian Solidarity Worldwide** (CSW) takes its remit from Proverbs 31:8-9: "To speak up for those who cannot speak for themselves." Their focus is on:

- (a) Advocacy at national government and international levels.
- (b) Freedom of Religion or Belief (FORB) - the right to choice of religion or none. This is currently a major issue for both the European Union and the United Nations. Joel Edwards is working with CSW looking into FORB. CSW have 40 staff in 30 countries, with offices on Capitol Hill and in Brussels.
- (c) They will speak for all who are persecuted, whatever their religious background, even atheists. CSW believe that freedom of religion contributes to democratic government, to a good economy, justice, and free and fair elections.
- (d) Encouraging prayer. CSW's weekly prayer email goes out to over 10,000 Christians.

100. CSW also offers opportunities for advocacy internships through their UK office. *www.csw.org.uk*

101. **Strategy going forward:** The proposed strategy going forward is fairly broad and potentially involves other Councils within PCI, such as Congregational Life and Witness, Christian Training and Church and Society, in relation to each of the following:

- (a) **Ministers:** The Task Group would propose that the Council's Global Envisioning Panel encourage congregational leaders to visit persecuted Christians through the various agencies and denominational partners.
- (b) **Congregational Links:** The Task Group would encourage all PCI congregations to support PCI's existing links with the denomination's partner churches. Furthermore, congregations should seriously consider developing links with one of the above agencies and where necessary to appoint someone within the congregation to maintain the relationship.
- (c) **Seminars and Special Events:** The Task Group would encourage the wider church to highlight regularly the needs of persecuted churches through means such as seminars and special events. It is important that church leaders from the persecuted churches are invited to speak at these events and share their stories directly.
- (d) **Advocacy:** While in PCI the Council for Public Affairs takes the lead in advocacy in the political sphere, the capacity for advocacy is very strong in the agencies, both in Ireland and at Westminster. Therefore it is recognized that working together would strengthen the impact considerably.

- (d) **Prayer:** The Task Group suggests that any call to prayer should be led by the Council for Global Mission. PCI publications should carry regular contributions on the needs of the persecuted churches. It is envisaged that Prayerline should include appropriate input in each bulletin.

102. In summary, the Task Group urges all within PCI to support in all practical ways persecuted churches – and not simply because this is a Christian duty, but because it brings enormous encouragement to those who may feel forgotten and great spiritual benefit where freedom has led too often to complacency.

LIAM RUTHERFORD, Convener

PRINCIPLES OF PARTNERSHIP TASK GROUP

103. The Task Group set up to review the principles by which PCI engages in global mission partnerships completed its work during the course of the year and submitted a report to the Relationships with Other Denominations Task Group which, in turn, will report through the General Council to the General Assembly. Subsequent to the General Assembly all global mission partnerships will be reviewed in light of the principles agreed.

IVAN PATTERSON, Convener

VISION BUILDING TASK GROUP

104. Over the past year, the work of the Council was taken forward through the lens of the Fit For Purpose theme, “A Community of Global Concern”. In the coming year, the challenge of clarifying and testing priorities for the Council’s work will be taken up afresh by the Vision Building Task Group in the light of the General Council’s Priorities Committee Report to the General Assembly 2017.

LIZ HUGHES, Convener

GLOBAL MISSION

APPENDIX 1

The Biblical Basis for the Stewardship of Creation.

1. The Christian Church in general and the Presbyterian Church in Ireland in particular derives its authority from the Bible, the Word of God. The Bible, from beginning to end, witnesses to God’s glorious purposes in creation and redemption.

THE BIBLE

2. The Old Testament, in all its diversity, bears witness to the sovereignty of God over all aspects of His good creation, and in particular in the history of Israel, His covenant people. In the New Testament, the sovereignty of God finds definitive expression in the Lordship of Jesus Christ, thus giving His new community, the Church, the missionary mandate to proclaim this good news to all people in the power of the Holy Spirit. Jesus Christ is both the incarnation and the inaugurator of God's new creation in which redemption, reconciliation, restoration and eternal life is established in triumph over evil's manifold forms.

THE OLD TESTAMENT

3. **CREATION:** The most comprehensive context for God's loving purposes is the entire creation in all its wonder, beauty, intricacy and diversity. This is reflected in the first verse of the Bible, one of the most majestic statements ever made: In the beginning God created the heavens and the earth. Genesis 1v1.

4. **HUMANITY:** To be sure, humanity is the special recipient of God's blessing (Genesis 1:26; Psalm 8:5) but the first human being is given the name 'Adam' which means 'of the dust' (Genesis 2:7), indicating his kinship with God's good earth as well as God.

5. **STEWARDS:** While human beings are given the subordinate role of dominion of the earth (Genesis 1:26, 28) this is not to be construed as domination or exploitation but stewardship demonstrated in tending and cultivating what is essentially a divine gift. The Lord God took the man and put him in the Garden of Eden to work it and take care of it. (Genesis 2:15). The Hebrew word for care is 'shamar' and can be translated as keep, tend, guard, take care of, look after – essentially, the stewardship of creation.

6. **THE FALL:** The fall of humanity which ensues (Genesis 3) is contrary to God's will yet its evil consequences affect every dimension of creation, human and extra-human (Isaiah 24; Hosea 4:1-3)).

7. **LANDLORD AND TENANT:** The unfolding of the biblical narrative involves the mutual involvement of two great realities: divine sovereignty and human responsibility expressed in Psalm 115:16 "The highest heavens belong to the Lord; but the earth He has given to humanity." In effect, God remains the landlord of the earth while human beings are the tenants not the owners and therefore ought not to defy God's commands by doing as they please without regard to the consequences (Leviticus 25:23).

8. **RENEWAL OF ALL CREATION:** The promises, visions and actions of God to save and renew are therefore articulated in terms of creation as a whole and not just humanity in isolation.

9. Leviticus 25 is a command for Israel to renew its corporate life by letting the land rest every seventh year (the Sabbath Year) and then having a celebratory year of restoration every fiftieth year (the Year of Jubilee).

10. Psalms 8, 19, 65, 67, 104 and 148 express the glory of how God ordains and sustains the intricate interactions of humans and the rest of creation to their mutual benefit and blessing.

11. Job witnesses to the awesomeness of God's handiwork in the often overwhelming powers of nature's intriguing features and strange creatures, above and beyond human comprehension or utility.

12. Hosea 14 and Amos 9 articulate God's promise to restore human happiness in conjunction with earth's replenishment.

13. Isaiah writes with prophetic insight and poetic sensibility in the artistry with which he conveys God's stupendous visions of comprehensive blessing for humanity as part of a new creation in all its fruitful splendour (Isaiah 35, 55, 65).

THE NEW TESTAMENT

14. **INCARNATION:** The New Testament reveals how God's plan of renewal, restoration and salvation reached its climax in the incarnation. God's words and works of re-creation were now embodied in divine/human form on the earth. As John put it, The Word became flesh and made his dwelling among us. (John1v14)

15. **JESUS:** Before Jesus began His ministry, He spent 40 days and nights in the primal purity of the wilderness, in the company of wild animals but unaccompanied by humans.

16. In His summary of the Old Testament Law, He indicated that "loving God with all our heart, soul, mind and strength", and "loving our neighbour as ourselves" are both necessary for entry into the Kingdom of God (Luke10v25-28). Jesus taught that the responsibilities of God's people to both God and fellow human beings are continued from the Old Testament era to the New.

17. His parables and other teachings about the kingdom of God make use of analogies from nature at large as well as human actions in natural settings. He even refers to Himself as the true or real vine (John 15) and the bright morning star (Revelation 22) a chapter in which He is also called the Lamb.

18. **PAUL:** Paul speaks about 'the whole creation groaning' as it awaits its sure redemption in Christ Jesus: human salvation to be sure, but not without the rest of creation (Romans 8). The Apostle opens his letters to the Ephesian and Colossian churches with doxologies to Jesus Christ through whom and for whom creation has been made, kept together and brought to final completion.

19. **JOHN:** And John's great vision brings the Biblical witness to a fitting climax in his vision of a new heaven and a new earth in which God dwells with His servants in a setting where human beings, city streets and nature's garden all conjoin (Revelation 21-22).

20. The Biblical narrative is therefore concerned, first, last and indeed, throughout, with God's will to bless, renew and perfect creation as a whole.

STEWARDSHIP OF CREATION

21. Given the above Biblical meta-narrative it is therefore incumbent upon the Presbyterian Church in Ireland to respond appropriately and positively to ensure the well-being of God's good creation.

22. Human behaviour affects the state of the earth for good or bad so that greedy humanity leads to a suffering earth which in turn leads to a suffering humanity.

23. In following the example and command of Jesus to love your neighbour as yourself (Luke10v27) His followers are to be a voice for the voiceless; human yes, animal too, creation..... all of it. After all, The earth is the Lord's and everything in it. (Ps24v1)

24. God is actively redeeming creation and His followers are to erect signposts towards the ultimate destiny of a completely restored creation by protecting God's world, by recycling, re-using, reducing, by living sustainably, by being responsible and loving towards neighbours both near and far. Now is the time to prepare for Jesus' return to earth to complete the work of re-creation.

25. The Good News is that ultimately creation is reconciled to God in and through the saving power of the Cross.

26. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (Colossians 1v19,20)

GLOBAL MISSION

APPENDIX 2

Council for Global Mission Missionaries: the names, spheres and category of service of the Council's Mission Personnel are listed below and are to be taken together with this report.

INTEGRATE PROGRAMME – service of two or more years

BRAZIL

Naomi Keefe	2004	Outreach programme, The Presbyterian Church of Brazil (IPB), Recife
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GREAT BRITAIN

Christopher and Nivedita Benjamin	1989	Ministry among Asians in Wembley, London
Edwin and Anne Kibathi	2009	Ministry among East Africans in East London

ITALY

Alan and Tracey Johnston	2014	Associate Pastor, Sola Grazia Church, Coram Deo Ministry Church Plant, Mantova
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KENYA

Stephen and Angelina Cowan	1985 1989	Outreach and Development Work, Church of East Africa (PCEA), Tuum
Naomi Leremore	1991	Development of Theological Education by Extension materials, (PCEA), Nairobi

Gary and Mary Reid 2000 Outreach and Development Work,
(PCEA), Olkinyiei

MALAWI

Volker and JinHyeog 2010 Executive Director, Theologica Education
Glissman by Extension in Malawi
(TEEM), Zomba

Lyn and Johnny Dowds 2011 Doctor, David Gordon Memorial
Hospital, Church of Central Africa
Presbyterian, Livingstonia Synod,
Livingstonia

David and Pamela 2013 Ministry Co-ordinator
McCullagh Scripture Union of Malawi, Lilongwe

MIDDLE EAST

Colin and 2016 Academic Co-ordinator and Lecturer in
Marjorie Dickson Practical Theology Academic
Department Assistant: Librarian – JETS

NEPAL

Stephen and 2014 Mental Health Peace Building Adviser –
Laura Coulter Mediation. United Mission to Nepal
(UMN), Kathmandu

Peter and 2012 Programme Advisor
Valerie Lockwood United Mission to Nepal (UMN),
Kathmandu

PORTUGAL

James and Heather 2008 Church Planting – Comunidade de Pedras
Cochrane Vivas, Christian Presbyterian Church
of Portugal (ICPP) in Senhora de Hora,
Porto (since 2013)

ROMANIA

Csaba and 2001 Co-ordinator – SERVANT Mission of
Ilona Veres 1993 Diakonia, Cluj Mera Children's Project,
Aksza Mission and Caleb House, Cluj

SPAIN

Steve Anderson	2014	Community Development and Outreach, Torre del Mar, Spanish Evangelical Church, Torre del Mar
Derek and Jane French	2000	Student outreach with Grupos Biblicos Unidos (GBU), Bilbao

ZAMBIA

Diane Cusick	1995	Early Childhood Development Officer, Church of Central Africa Presbyterian (CCAP), Zambia Synod (since 2016), Lusaka
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CANDIDATES**NEPAL**

Peter and Jayne Fleming	2017	Integral Mission Advisor, United Mission to Nepal Teacher, Kathmandu International Study Centre
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COUNCIL FOR GLOBAL MISSION**RESOLUTIONS**

1. That the General Assembly encourage the Council for Global Mission to continue to develop its church-planting strategy, especially in the Western European context, wherever possible working in partnership with like-minded churches and in ongoing collaboration with the Council for Mission in Ireland.

2. That the General Assembly, in the spirit of Hebrews 13:3, urge all ministers and congregations to stand with and learn from persecuted churches through, listening, biblical reflection, prayer, advocacy, visits, finance and special events.

3. That the General Assembly, recognising the divisive and devastating nature of conflict, including the resulting displacement of people, encourage the Council for Global Mission to facilitate prayerful support of PCI's partners dealing with the consequences and collaborate with other Councils to ensure PCI's meaningful engagement with the key issues locally and globally.

4. That the General Assembly receive the Biblical Basis for the Stewardship of Creation Report and commend it to the consideration of the wider church.

5. That the General Assembly give thanks for the remarkable and sustained generosity of the congregations and members of the PCI in supporting both the annual World Development Appeal, and the more short-term but acute needs reflected in each Special Appeal, and commend the World Development Appeal 2017 to all congregations.

6. That the General Assembly acknowledge the dedicated endeavours of PCI's global mission personnel and agree that the official term to be used when referring to such personnel is 'Global Mission Worker', authorising its use until the appropriate changes to the Code are implemented.

7. That the Report of the Council for Global Mission be received.