

**APPENDIX H****PERMANENT COMMITTEE ON PROGRAMS FOR MISSION IN MINISTRY (PMM 4 – 6)**  
**Inviting Spirit Campaign**

Table Groups were asked to reflect on two questions

- About what have heard and seen of these two projects, what excites you?
- What is the hope from this?

Responses from table groups included –

- Need to build on a strong foundation of who we are, integrity to be what advertise we are.
- Needs to be the total church and not just the General Council Office or the Conferences.
- Listen to the message and make it work within congregations – equip congregations.
- Couple with education of congregations
- Affirm importance of congregations and that they need to be part of the process
- Core United Church identity – “fake it until make it”
- Partners within our churches – “open door, open hand, open heart”
- Explain clearly who we are now and what we believe, have something worth telling
- Use a variety of media to tell our story
- Support our children to talk about our faith
- Good resources for congregational transformation
- French language campaign and resources
- Tailor to small, isolated congregations as well as larger urban congregations
- Focus on what God is about in our society and not directly on United Church
- If we really believe who we really are, maybe we can become what we believe.
- Advertising has to be who we really are

**APPENDIX I**

Table group responses to following questions:

1. What are the connections between the presbytery crisis and the disappearance of the name of Jesus from our articulation of ministry?
  2. If the crisis in our presbyteries is the symptom, rather than the disease, what is it trying to tell us about what is going on in our denominational life together as the body of Christ?
- Does the letter of the law challenge the Spirit of the law?
  - Institutional adversary
  - core crisis centres around reason to be and the articulation of Jesus' ministry as one reason to be
  - Presbytery overwhelmed with what called upon to do to meet expectations
  - Do we speak more easily of the Spirit and God or are all 3 names missing – desire to appear sophisticated, don't want to sound like televangelist
  - Want to be sophisticated and stopped talking about souls
  - lay members to Presbyteries – some congregations don't understand what needed in representatives – so much time taken up in legal questions
  - Distance between congregations and presbytery
  - Abuse name of Jesus when fighting over one thing or another
  - Growth of congregationalism and lack appreciation for conciliar system
  - No way to constructively supervise ministry personnel
  - Pastoral relations can consume all time
  - Don't expect to tell truth to one another, people know how to frame to say what want to say
  - Forms and paper and no substitute
  - Did Jesus walk out of the room until we are ready to listen?
  - Despair and grief that can't make body healthy
  - Afraid to venture into new mission
  - Spiritual crisis or losing the name of Jesus and decided it was Spiritual crisis – so tied up with business that forget about vision and worship – when was the last time prayed for minister called to a pastoral charge.
  - Assume if working then are worshipping which is not always the case
  - Crisis began when separated work of the stewards from work of the session – work of stewards continues but sense of sacred forgotten
  - In attempt to move away from using Jesus in materialistic way have forgotten to use all together
  - Alone and neglected – resources not there so Jesus forgotten
  - Secular removal of Christ in world, do not have language to articulate our faith – not recognize or name spiritual relationships
  - Don't want to use language of evangelists so don't know what languages to use
  - Church moved to margins from mainstream – don't know what language to use
  - Not good at living or telling story
  - Comparison to medical field – pain or no pain – depending on situation
  - Crisis could be judgment of God – as read Bible read about people alone and afraid and this is where we are – difficult to think about judgment of God because caught up in love of God
  - Truth telling of residential schools and the benefit that hearing that truth given to us as people of faith
  - Preparation in theological schools – expectation that leaders already know God and Jesus and may not be able to make assumption
  - Many of people in leadership in spiritual crisis and don't know Jesus because talking about Jesus was heard as oppressive and exclusive – didn't want to preach bad news do preached no news – act justly because follow Jesus unfamiliar and afraid of it
  - judged when talk about Jesus and afraid of this
  - crisis in Presbytery – tired of putting out fires and reactive work – instead want to nurture sparks of life
  - Regulatory responsibility – quick fix of more people doesn't address underlying of system with leaders continuing to prop up because don't know what else to do
  - disease – deep sense of fear in the churches and theology of scarcity
  - fear and anxiety in paid accountable ministry – vulnerability and danger in looking to colleagues at presbytery to share fear – afraid to enter into appropriate relationships – create organisms where people in accountable relationships that safe

- lost and need good shepherd to find us
- surprise with observation – that can't be us acting this way
- memory around time when presbytery place with significant faith focus –replaced with task focus  
"business needs to be done" only time to deal with crisis
- irony of how often time of struggle and challenge are times when faith strengthen – if crisis happening why is this not happening (need to turn to our story)
- crisis is one of bureaucracy in some form – when have real issues – residential schools, sanctuary – people have full sense of guidance of Jesus
- presbytery stressed because congregations stressed
- disappointment of what presbytery might be – desire for support and collegiality – constantly being disappointed by not being about what believe should be
- Why can't see have control?
- Wonder about whether or not better off if engage in conversation about faith as journey – lost this as story – reclaim sense of journey may find Jesus
- Model for preparation for ministry in so much of formation in presbytery – scary place for those seeking to join ministry
- What like if holy conversation could break out in presbytery?
- Presbytery used to be intentional time to focus on the Body with a lot of talk of Spirit – now highly administrative and people in presbytery worn out – change way run presbytery meetings with more worship and music.
- Notion that Christians follow Jesus. Too little people doing too many jobs – lack of energy
- when ministers retire stay away from presbytery
- when talk about Jesus being judged
- need to find new initiatives and take more ownership of Jesus – ministry personnel do not conduct selves that build up body – focus on way function like legal court and worry too much about business
- Jesus as source of vitality – how do we meet Jesus again and get others to do this?
- language and come back with a message of love, hope, compassion to build up relationships and realize a vulnerable God
- In theological education analyzed Jesus to death and forgot theory was a resurrection
- terms and analysis of psychology – only use Jesus when can find no solution
- only time hospital called minister is when person dead
- Ashamed of name of Jesus, as entered into interfaith dialogue – ashamed to use name of Jesus because didn't know how to do.
- Bought into culture of success – if we carry the Crucifixion presbytery is the last place to reveal – more concerned on people in church, how fine choir was, how high stats are in Year Book – how tell hurting or that no one comes to study groups
- Some taught presbytery was community of faith but if no longer use name of Jesus it couldn't be body for us
- Signs of hope – the presbytery is a community of faith – when mother died 85% of people in presbytery came to memorial service
- Presbytery making effort to put time into prayer and theological reflection – feels has added to burden but glimmer of hope that if could begin to talk about Jesus – learn what means to talk about Jesus
- if failed to name Jesus becoming no brand group – secular analogy that have no sense of what hooking everything to
- governance and admin issues downloaded to presbytery and has made police force to church and meetings deals with these matters – when downloading responsibilities haven't downloaded training and human resources to enable to carry responsibilities, result is overload and negativism at meetings or discussions about things not connected to individuals – focus has little to do with faith community
- presbytery getting blame – scape goat –sign of another problem
- disconnect among parts of the body – the body still there but many of the nerves severed with very little help coming from either side
- structural charts – hierarchical boxes – maybe need to put minister and congregation in centre with everything around feeding into it instead of other way around
- If don't have minister and congregation don't have anything else – meeting hear very little about minister and congregation, if don't change focus the nerve endings will suffer

- disagree who Jesus was, is – don't talk to avoid discord
- hope and identity and sacrificial call to be sisters and brothers
- body of Christ and how that image implies accountability for behaviour don't want to be responsible for
- denominations cyclical relationship – might be in part of cycle and haven't left behind
- losing sense of roots when no longer use the language of childhood
- judicatory bodies in untenable position – follow one who brought down institutions when we're trying to keep institutions going – caught in cognitive theological dissidence – being faithful to both calls.

## APPENDIX J

**Anti Racism Group Discussion****Group 1 Discussion**Fears of anti-racism – what is at the root?

- Fear- defensiveness sign of denial signifies like who we are
- Losing power, privilege and being forced to share
- Clear definition of racism-
- We will see ourselves for what we are-
- Helpful when we realize prejudice & power = racism

Root of fears

- Anti-racism- “bringing people up to where I am,” and be afraid to lose, or fear that we would have to lower ourselves
- Well being based upon or the external things of how wonderful we are.
- The difficulty of knowing how to differ respectfully.

**Detours**

- Soft racism “I don’t dare disagree with you”
- White knight- we know best, but we don’t know what to do and apply band-aids
- Don’t have a sense of honestly being able to claim our cultures
- Meeting structures are in conflict
- Accommodate different norms - how do you make room for this?
- Don’t want to make waves - not being in support or not showing support
- Identifying racism- Innocent by Association
- Fear of losing “personality of life” i.e.- education, jobs
- Children have more opportunities to learn
- Schools acknowledge cultures their festivals, etc.

What can we address to racism

- Theological language i.e. black grazing awareness; teach images in the scripture including the whole scripture story:
- Care is critical using language in scripture:

**Group Discussion**

- Interplay between racism & class-ism
- The challenge of naming racism e.g. in racist jokes when we value being part of an in-group
- Subtlety of racism makes it challenging
- Internalised racism & needing conversion to understand our own racism
- Racism /sexism /homophobia/anti-youth/xenophobia  
Locking our church doors during worship so strangers don’t come in.

**Group Discussion****#1 Root of these fears**

- “Our “ culture will be changed and /or lost
- for some reason we want to define/recognize distinctiveness of races rather than our commonalities (99.9%)
- That Christianity is under attack by all those “Others”
- That British /French privilege will be lost
- That we will need to accept, that we need to hear others protestation rather than being protestors ourselves

**#2 the racist**

- Language around races and “colour” are problematic  
What does “white” really mean; “Black’....

- Territoriality re Ethnic Congregation in our building

**#3. What do we need to do?**

- Change our attitudes to  
“They are us”  
We are the same family and then adjust our behaviours accordingly

**Group 3 Discussion**

# 1 To Business Table

Re: Detour –spotting for anti-racism work

**FEARS**

- Of losing control of the agenda
- Our imagination is limited by our experience and we’re afraid of  
Expanding our horizon;
- Of losing our privilege;
- Of suddenly not being important because, may be held accountable  
for what I do if someone does it better than I;
- Shame of being white and having that privilege  
(of we live in a white cultural environment);
- Of being dismissed and being forced to face myself.

**#2 Detours**

- Wondering whether a doctor or color is as well educated  
(As a white doctor)- perhaps not admitting that we are racist;
- I am colour blind

#3 Not addressed for lack of time

**Group 4 Discussion**

- # 1 We could review our racism as sin and work toward  
allowing God to liberate us from it; and thus gain salutation.
- We need to face the fact that our efforts (white Knight) are  
Often “feel good” efforts and we look at systemic reason  
for the need to do/give assistance.

**#2 White Knight Colour blind**

- Talked about –fine line between values of ourselves/re  
gender justice issues/overseas partner-ships
- How do we be supportive of our partners of other races and  
Yet support and uphold our gender values

**Group Discussion**

**#1 Fears of anti-racism efforts**

- Loss of an identity we have developed
- Sense of “ when will this all be past”, no end to it, e.g. dealing  
for years with residential school, now more anti-racism
- Just makes me feel guilty. Enough.
- (Personal) fear of investing so much effort and in the end it  
it won’t be fruitful
- Fear that this is going to cost us a lot of money
- What is the end result if we spend all this money
- If our apology is not excepted, fear that we will never be able

to do enough

- Fear that we individually are not equipped to eventually handle the anger, etc. that arises from e.g. transfer of economic/resources /risk of livelihood;
- In order to accommodate these other groups, we as Christians have given away so much about what we value e.g. no Lord's Prayer, Not allowed to hold Christian services at public funeral ceremonies, Etc – fear of more loss.

#2 Detour

- We have given a lot e.g. our kids went away to school, so what's the Difference
- Stated denial that racism exists or affects the church (or part that the group is in.

# 3 Ran out of time for this.

**APPENDIX K****Nominations Committee Report to the Executive of the General Council – October 29<sup>th</sup>, 2004**

The Nominations Committee met on October 27 & 28, 2004 to select spiritual leaders for the church using the practices of spiritual discernment. The office of Elected and Appointed Member Services coordinated the recruitment process and the preparation of information for the Nominations Committee. We offer the following for the consideration of the General Council Executive:

1. Discernment of Members for General Council Committees, Task Groups and as Representatives
2. Other Appointments: Executive of the General Council, General Secretary's Supervision Committee, Nominations Committee, Voices United Supplement, Compensation Models Task Group
3. Board of Directors of The United Church of Canada Foundation
4. Recognition of Members of Committees, Task Groups and Representatives (for information)

**Elected and Appointed Member Services – Fall 2004 Recruitment Summary**

- 19 Committees, Task Groups or Representatives
- 51 Vacant Positions
- 44 People making 50 Expressions of Interest

**GCE Nominations Committee – Fall 2004 Discernment Summary****Committee Members:**

Marion Pardy, Chairperson  
 Lorna Pawis (ANCC)  
 Marion Carr BC  
 Don Koots (ANW)  
 Dwaine Dornan (Sask)  
 Jim Jackson (MNWO)  
 Dorothy Hemingway (Mtu)  
 David Woodall (Lon)  
 Heather Leffler (Ham)  
 Paul Stott (Tor)  
 Norma Soble (BQ)  
 Martha ter Kuile (M&O)  
 Mary-Beth Moriarity (Mar)  
 Bernie Granka (staff)  
 Janet McDonald (staff)

- 27 people are recommended for 13 committees or task groups or as representative
  - For 17 people - there was no match between vacancies and expressions of interest at this time
  - There were expressions of interest for the JGER Global Partnership Advisory Committee and no appointments pending clarification of membership requirements.
  - There was an expression of interest for a Representative to the Reformed Lutheran Dialogue and no appointment.
  - There were 4 committees/task groups/representatives for which no expressions of interest were received (Ministry Vocations, Pension Plan Advisory, Duty of Care, Global Mission Personnel Receiving)
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**1. Proposal from the Discernment of the GCE Nominations Committee – October 28, 2004:**

The GCE Nominations Committee proposes that ...

the Executive of the General Council appoint the following people to the committees and task groups or as representatives (with the stated terms):

**MEPS Isolation in Ministry Steering Task Group (to GC39, 2006)**

(1 person expressing interest for one vacancy - diaconal)

- John McGonigle (DM, N&L)

**SLM – Stewardship Development Editorial Committee (2007, December)**

(2 people expressing interest for two vacancies)

- Laura Sundberg (O, Sask)
- William Unger (O, ANW)

**FFE – Canadian Forces Chaplaincy Committee (2007, December)**

(3 people expressing interest for two vacancies)

- Bruce McLeish (O, Lon)
- Marlyne Myles (DM, Mar)

**FFE – Support, Accreditation and Funding Committee (2007, December)**

(2 people expressing interest for one vacancy of three possible)

- Kim Antosh (Lay, Sask)

**FFE – Education for Church Leadership Coordinating Committee (2007, December)**

(8 people expressing interest for five vacancies)

- Bob Fillier (O, BQ)
- Shelley Finson (O, Mar)
- Neil Gilbert (LPM, Sask)

**GCE – Pension Board (2007, December)**

(2 people expressing interest for three vacancies)

- Gordon How (O, BC)
- Reta Robertson (Lay, BC)

**GCE – Justice, Global and Ecumenical Relations Unit Wide Committee (2007, December)**

(9 people expressing interest for six vacancies)

- Susan Eagle (O, Lon)
- Nanette McKay (O, MNWO)
- Ray Purdie (O, Sask)
- Pat Robertson (Lay, ANW)
- Cornelia Van Bentum (O, Mar)

**JGER – Representative to Kairos Global Economic Justice Program Committee (2007, December)**

(1 person expressing interest for one vacancy)

- David Wurfel (Lay, Tor)

**JGER – Gender Justice and Partnership Monitoring Committee (2007, December)**

(4 people expressing interest for four vacancies)

- Colleen Dibden (Lay, ANW)
- Elizabeth Dollaga (Lay, BC)
- Nelson Rosales (Lay, Tor)
- Bill Thomas (O, Mar)

**JGER – Justice Peace and Creation Advisory Committee (2007, December)**

(3 people expressing interest for two vacancies)

- Doug MacKay (O, Mtu)
- Bonnie Morton (Lay, Sask)

**JGER – Representative to the Canadian Council of Churches (2007, December)**

(4 people expressing interest for one vacancy)

- Marion Pardy (O, N&L)

**JGER – Representative to the Canadian Centre for Ecumenism (2007, December)**

(2 people expressing interest for one vacancy)

- Neil Parker (O, BC)

**JGER – Representatives to the Roman Catholic – UCC Dialogue (2007, December)**

(3 people expressing interest for three vacancies)

- Richard Bott (O, Lon)
- Philip Ziegler (Lay, Mar)

**2. Other Appointments - The GCE Nominations Committee proposes that ...**

the Executive of the General Council appoint the following people to the committees and task groups (with the stated terms):

**Executive of the General Council**

Linsell Hurd (OM, Sask) (2006, GC39)

Scott Parsons (OM, N&amp;L) (2006, GC39)

Reta Manuel (President, United Church National Women's Organization) Corresponding Member

**GCE General Secretary's Supervision Committee (2006, GC39)**

Jim Jackson (Lay, MNWO)

**GCE Nominations Committee (2006, GC39)**

Scott Parsons (O, N&amp;L)

**MEPS Compensation Models Steering Task Group (2006, GC39)**

Eric Bacon (O, Ham) Replacing Neill McRae

**SLM Voices United Supplement Development Task Group (2006, GC39)**

Todd McDonald (O, Tor) representative from the Voices United Advisory Committee

**3. The Board of Directors of The United Church of Canada Foundation proposes that ...**

the Executive of the General Council appoint the following people (\*denotes new appointments):

**BOARD OF DIRECTORS****United Church of Canada Foundation/Fondation de l'Église Unie du Canada**

**Lloyd Axworthy's** political career spanned twenty-seven years, including many as a Member of Parliament and minister of portfolios including immigration, transport, human resources development and

foreign affairs. A former professor at the University of Winnipeg, he is a member of the Order of Manitoba. Among other awards, he has won the CARE International Humanitarian Award, and was nominated for the Nobel Peace Prize. He is a board member of both the MacArthur Foundation and Human Rights Watch, and was recently appointed President of the University of Winnipeg.

**Rich Bailey (Chair)** began his career as a social worker with the YMCA, moving rapidly into program planning and then into management. He has served as President and CEO of the Metro Toronto YMCA (Canada's largest) and of the national YMCA. He serves on the board of the Canadian Centre for Philanthropy.

**Kay de la Ronde (Secretary Treasurer)** served as Executive Director of the Shastri Indo-Canadian Institute, an organization dedicated to building understanding and creating government, business and cultural relationships between Canada and India. She has chaired the National Campus Ministry Committee of The United Church of Canada, and now chairs its Advisory Committee on campus ministry. She also serves on the Board of the Calgary Region Arts Foundation.

**Doug Flanders** served on the national staff of The United Church of Canada, and then the United Church Observer. He then worked in the Toronto development office of the Stratford Festival, where he was responsible for major gifts from donors throughout Canada and the USA. Now the Director of Development for Foster Parents Plan of Canada, Doug also teaches fund raising in the nonprofit management course at Ryerson University, Toronto and has just completed a term as Chair of the Official Board in his congregation.

**\*Fannie Hudson** represented Newfoundland and Labrador Conference at General Council 38, and is a member of the General Council Executive. Within her Conference, she serves the East District as Secretary of its Ministry, Personnel and Education Committee and a member of its Christian Education Committee. She is also active within the United Church Women at the regional and national levels, as well as offering leadership in her own congregation.

**\*Jon Jessiman**, a university professor, a lawyer and a churchman, is a founder of the first suicide intervention centre in Greater Vancouver and a founding board member of Vancouver School of Theology. Dr. Jessiman has served within the United Church of Canada as Sunday School teacher, Conference President, elder and several times Presbytery chair. While a member of the General Council Executive, he strongly supported the formation of the United Church of Canada Foundation and will continue to take a role in its building.

**\*Inez Penney** has twice served as a delegate to General Council, and has just completed a term as National President of the United Church Women, a role that led her into participation in the General Council Executive, and on the "Beads of Hope" trip to Zambia. A lifelong member of the United Church, she grew up in Newfoundland, and after spending her early adult years in Ontario, returned to Newfoundland to live in Grand Falls/Windsor. She is active in the congregation in Moreton's Harbour, where she now lives.

**\*Barbara Rafuse** has volunteered in the mission of the United Church throughout her lifetime in various ways. She is an enthusiastic member of the United Church Women and served as their National President from 1998-2000. Currently she is an elected member of the United Church General Council Executive and its Sub-executive. In her local congregation she is the Clerk of Session, Mission & Service Fund Enthusiast, choir member and Christian Education teacher .

**The Rev. Dr. Jim Sinclair** has served congregations in North Bay, Ontario; Cowansville, Quebec; and Schefferville, Quebec before being appointed Executive Secretary of Manitou Conference. After serving as Acting General Secretary of the General Council, he was unanimously appointed to the post of General Secretary in 2003. He brings a broad range of experience throughout the church, in all courts and many General Council committees, including the General Council Executive Governance Project Team, the General Council Executive Priorities and Planning Group, the Alternative Dispute Resolution Committee, and the Judicial Committee of General Council.

**Roger Snelling** As Executive Director of the Montreal City Mission, Roger focused on its Community Economic Development Fund, which invests in small and even micro-businesses among the disadvantaged populations of the city. He has served on the board of the Canadian Alternative Investment Cooperative, which backs similar enterprises across Canada, and as treasurer of Raise the Roof, a national charity raising money to build low-cost housing.

After serving six different pastoral charges in northern Ontario, southwestern Ontario, and Toronto, **The \*Rev. Dr. William E. (Bill) Steadman** is now Minister of St. Andrew's United Church in Sudbury. He has been a Commissioner to General Council seven times, a member of the Executive of General Council (1986-1990), President of London Conference (1989-1990), Chairperson of the Department of Stewardship Services (1997-2001), and a candidate for Moderator (1992). Currently he Chairs the Interview Board of Manitou Conference, as well as the Academic Sub-Committee of the General Council Education for Church Leadership Committee.

**4. Recognition of Members of Committees, Task Groups or Representatives (For information)**  
(People who have completed their term or resigned) Since April 2004

- Jim Balfour (O, Sask) Executive of the General Council and Sub-executive and Permanent Committee on Finance
- Jeff Crittenden (O, ANW) SLM Stewardship Development Editorial Committee
- Sue Jackson (O, Ham) Justice Global and Ecumenical Relations Unit Wide Committee
- Yan Jin - Justice, Global Ecumenical Relations Unit Wide Committee and Global Partnerships Advisory Committee
- Cheryl Jourdain (Lay, ANCC) MEPS Financial Assistance Committee
- Neill McRae, (O, BC) MEPS Compensation Models Steering Task Group
- Maggie McLeod (O, Ham) Executive of the General Council (Member at Large) and General Secretary's Supervision Committee
- Tony Newell (O, N&L) Executive of the General Council and Nominations Committee
- Earl Reaburn (O, ANW) Permanent Committee on MEPS
- Kathy Suteau (Lay, ANW) Executive of the General Council and Permanent Committee on MEPS
- Mardi Tindal (Lay, Ham) General Secretary's Supervision Committee

Faithfully submitted by,  
Marion Pardy, Chairperson  
Nominations Committee

## APPENDIX L

**Title of Report:** Report of the Remandating Process of the Healing Fund Council  
Report to the General Council Executive, October 2004

**Origin:** Healing Fund Council

**BACKGROUND**

1. The Healing Fund of The United Church of Canada began as a \$40,000-a-year fund within the former Division of Mission in Canada allocated to assist First Nations communities to respond to some of the painful dimensions of the residential school experience. In August 1994, the 34<sup>th</sup> General Council established a broader goal and direction for the fund by setting a three-year goal of \$1 million to be raised by voluntary contributions. This amount was not realized within the three-year period, but support of the fund continued to build. Applications to the fund also increased and consistently far exceeded available resources. Following its first three-year period, the mandate of the fund and of the Healing Fund Council (HFC) was extended. At its tenth anniversary, the fund has generated approximately \$1.8 million in donations. Further transfers of another \$1.1 million have been made from the Morrison Bequest for a total income of the fund of \$2.9 million.
2. Over 360 projects have been funded in areas ranging from community healing initiatives to the effects of residential schools, recovery projects of language and culture, to addiction and abuse counselling. For a more detailed description of projects funded and amounts received see Appendix A.
3. On the approach of the tenth anniversary of the fund, it was recognized that a review needed to be undertaken. In part, this was seen to be necessary because of declining donations (approximately \$19,000 received in 2003) and the need to determine funding options for subsequent years. The decision to remandate the fund, however, coincided with a petition to GC38 asking that the General Council extend the Healing Fund. In addition the petition requested that a major fund raising campaign for the Healing Fund be undertaken, and that provision be made for additional staffing to manage the campaign. The petition was approved. With GC 38 clearly indicating its decision that the Healing Fund continue and that staffing be provided for its operation, the remandating process moved to questions of focus, structure, and operations. This report provides recommendations developed by a special gathering of the Healing Fund Council held in March 2004. A number of observers were invited to be present throughout an extended regular meeting of the Healing Fund Council to observe the Council in action and then to jointly reflect on the direction, structure, and processes of the Council's work. (See Appendix B for a listing of the members of the HFC and the special observers.)
4. The observers provided significant affirmation of the Council's work. They strongly affirmed the commitment of the Council to support healing and transformation and emphasized the importance of church and communities working together in nurturing healing. They noted the good ways in which staff and committee work together. There was recognition that many people in Canada do not yet understand the impacts of residential schools and therefore strong encouragement to see the work of the Council as an important educational process. Overall there was strong affirmation for the work that is continuing to be done by the Healing Fund Council in all aspects of its program but particularly in the relationship to language and culture. It is here especially, it was noted, that the HFC can claim a spiritual presence and depth to its work.
5. The observers, together with HFC members, also identified a number of concerns. There was affirmation of the efforts to coordinate review of applications with the Anglican Healing Fund. But there were questions about why the two churches didn't operate a common fund. It was noted that attempts were now being made to ensure that the two funds coordinate their meetings to ensure greater cooperation and increased opportunities for joint meetings. There was also concern about how the various aspects of work with the United Church related to Aboriginal ministries fit together. Some aspects of the work of the Residential Schools Committee and the

“Right Relations,” Human Rights, and “Circle and Cross” programs of JGER all relate to issues of healing.

There are also significant initiatives undertaken throughout the whole church and the desire for different levels of the church to be aware of what each is doing. An integrated approach to these and other aspects of Aboriginal ministries work is a challenge for the church at this time. The HFC was also challenged to reflect on the part they are playing in respect to other institutions and programs. How can the Council keep informed, not just about church-based healing fund programs, but also what is happening through government and other institutions? For example the HF has supported a significant number of language programs. How can this emphasis link to the language programs funded (or not funded) by the government? It was noted that the HFC was in many cases identifying and filling gaps in needed programs. Is there a role, it was asked, for the HFC to be advocating for those gaps, and to do so jointly with other denominations?

A final concern has to do with recognizing that healing and education must flow both ways between the native and non-native parts of the church. There was a strong emphasis on seeing the work of the Healing Fund Council as more than just providing funding to healing initiatives within the Aboriginal community. The healing work that is needed must encompass the whole church. As the people of Canada need to understand that all of us, native and non-native alike, are “treaty” people, so the church must understand that the history of residential schools requires healing for the whole church.

6. The HFC also reviewed its need for additional staffing. Amy Rebeiz provides administrative support to the fund (50% FTE), receiving and administering grant applications, and coordinating the meeting life of the Healing Fund Council. Laverne Jacobs has carried responsibility for oversight of the fund but within a very busy portfolio. The HFC identified the need for increased contact, a field presence, with the organizations and communities who both apply for and receive grants from the Healing Fund. There is a desire to provide more consistent review of applications and of monitoring of projects, not in a “policing” role but rather as a helper and encourager. Smaller, isolated villages and inner-city communities among others who do not have the capacity for making fund applications could be better supported and encouraged to apply for funds. Building contact and coordination with other healing initiatives is also a key priority. In that context it is also possible that additional staffing could be directed towards finding additional resources (matching grants) for approved projects. In addition to the desire to have this “field presence” there are two additional foci for increased staffing capacity, first in supporting initiatives and projects that support a healing agenda for the whole church and second as a fundraiser, interpreter of the fund.
7. A variety of helpful recommendations on the functioning of the committee were also considered during the special meeting and are included in Appendix C for the record. It was recognized that a periodic review of committee processes would be helpful including further reflection on conflict of interest guidelines. It was also recognized that the current membership term of the Council will be completed at the November 2004 meeting. The remandating recommendation will be presented to the October 2004 meeting of the General Council Executive with a request for the General Council nominations committee to name the new Council. In establishing the membership of the new Council the nominations committee will want to ensure broad representation from the diversity of First Nations communities within the church. It is further understood that members will be appointed not as representatives of their home communities but because of expertise, capacity for overview and commitment to the healing fund work of the church. The new council will also have clearly established membership terms, consistent with General Council policy.
8. Prior to the special meeting of the Healing Fund Council, the Senior Leadership Team reviewed the implications of the GC 38 decision and considered a number of options for continuing the fund. The SLT noted the following:
  - Donations had been dropping for several years and that it was not realistic to expect that a new campaign could raise significant resources in 2005 and possibly even in 2006.

- A new campaign would likely have a different character and identity and would be several years in development.
- The Healing fund has been sustained significantly through the past several years by transfers from the Morrison Bequest.
- The need for Healing Fund resources is clear and it would be unacceptable to significantly reduce available funding while waiting for a new campaign to develop.
- GC 38 mandated the hiring of additional staff for the fund.

The SLT has therefore recommended that ongoing funding for the Healing Fund and for related staff be secured from the Morrison bequest interest now allocated into the Bequests and Trusts process. The Working Group on Bequests and Trusts accepted this recommendation.

Allocations from the Morrison Bequest interest are understood to be for “new” work not related to operating budgets or deficit coverage. It is understood that the Healing Fund initiative is entering a new stage, with a new direction and focus, placing it within acceptable bounds for Morrison funding. The understanding is further that Morrison funding will be in place for a maximum of five years during which time, it is believed that the successor to the Healing Fund can establish itself.

Therefore it was reported to the Healing Fund Council special meeting that funding of up to \$400,000 per year for a maximum of five years has been committed to the Healing Fund initiative from Morrison interest with an understanding that \$300,000 will be committed to the Healing Fund itself and up to \$100,000 be allocated for staffing support.

It is understood that the Morrison allocation will need to be reviewed annually and as the fund raising component of the new campaign strengthens, might be adjusted. The commitment is, barring unforeseen situations, that for the next five year period, funds available for grants will not fall below \$300,000 per year.

### **Future Directions for the Healing Fund**

The HFC offers the following recommendations to guide its future work.

1. That the primary purpose of the Healing Fund be to support healing initiatives within First Nations communities.
2. That the United Church Healing Fund also be linked to the work of building right relations and racial justice between and within the diverse communities of the church. The HFC will work to assist the growing recognition that healing must be seen as a necessity for the whole church.
3. That the Healing Fund explore opportunities to link Aboriginal and Non-Aboriginal peoples within the church as part of the healing journey.
4. That there be a special focus on enabling isolated villages, inner-city communities and contexts where there has been previous limited contacts to be involved.
5. That there be a commitment to cooperate and coordinate actions within ecumenical networks and regular discussion with the Residential Schools Steering Committee and other healing-based initiatives within the church.
6. That the Healing Fund be renamed to separate its identity from the national Healing Fund Foundation, and to enable it to begin a new chapter in its life.
7. In collaboration with appropriate units and networks within the church, and consistent with established policies for financial campaigns, a financial campaign be developed to support the work of the new fund.

8. That the new HFC be named through the General Council Nominations process, that broad representation from the diversity of First Nations communities within the church be ensured, and that the new Council have clearly established membership terms, consistent with General Council policy.
9. A full-time program level position be established to support the work of the new healing fund and that the job description include components of fieldwork in support of Healing Fund applications, interpretation of the fund and initiatives in education, and transformation towards healing for the whole church. Additional administrative staff support also be allocated.

**APPENDIX M**

**Title:** **Covenanting for Justice in the Economy and the Earth**  
**Origin:** **World Alliance of Reformed Churches, 24th General Council, Accra, Ghana**  
**July 30 – August 13, 2004**

**INTRODUCTION**

1. In response to the urgent call of the Southern African constituency which met in Kitwe in 1995 and in recognition of the increasing urgency of global economic injustice and ecological destruction, the 23rd General Council (Debrecen, Hungary, 1997) invited the member churches of the World Alliance of Reformed Churches to enter into a process of “recognition, education, and confession (*processus confessionis*).” The churches reflected on the text of Isaiah 58:6 “...break the chains of oppression and the yoke of injustice, and let the oppressed go free,” as they heard the cries of brothers and sisters around the world and witnessed God’s gift of creation under threat.
2. Since then, nine member churches have committed themselves to a faith stance; some are in the process of covenanting and others have studied the issues and come to a recognition of the depth of the crisis. Further, in partnership with the World Council of Churches, the Lutheran World Federation and regional ecumenical organizations, the World Alliance of Reformed Churches has engaged in consultations in all regions of the world, from Seoul/Bangkok (1999) to Stoney Point (2004). Additional consultations took place with churches from the South in Buenos Aires (2003) and with churches from South and North in London Colney (2004).
3. Gathered in Accra, Ghana, for the General Council of the World Alliance of Reformed Churches, we visited the slave dungeons of Elmina and Cape Coast where millions of Africans were commodified, sold, and subjected to the horrors of repression and death. The cries of “never again” are put to the lie by the ongoing realities of human trafficking and the oppression of the global economic system.
4. Today we come to take a decision of faith commitment.

**Reading the Signs of the Times**

5. We have heard that creation continues to groan, in bondage, waiting for its liberation (Romans 8:22). We are challenged by the cries of the people who suffer and by the woundedness of creation itself. We see a dramatic convergence between the suffering of the people and the damage done to the rest of creation.
6. The signs of the times have become more alarming and must be interpreted. The root causes of massive threats to life are above all the product of an unjust economic system defended and protected by political and military might. Economic systems are a matter of life or death.
7. We live in a scandalous world that denies God's call to life for all. The annual income of the richest 1% is equal to that of the poorest 57%, and 24,000 people die each day from poverty and malnutrition. The debt of poor countries continues to increase despite paying back their original borrowing many times over. Resource-driven wars claim the lives of millions, while millions more die of preventable diseases. The global HIV and AIDS pandemic afflicts life in all parts of the world, affecting the poorest where generic drugs are not available. The majority of those in poverty are women and children and the number of people living in absolute poverty on less than one US dollar per day continues to increase.
8. The policy of unlimited growth among industrialized countries and the drive for profit of transnational corporations have plundered the earth and severely damaged the environment. In 1989, one species disappeared each day, and by 2000 it was one every hour. Climate change,

the depletion of fish stocks, deforestation, soil erosion, and threats to fresh water are among the devastating consequences. Communities are disrupted, livelihoods are lost, coastal regions and Pacific islands are threatened with inundation, and storms increase. High levels of radioactivity threaten health and ecology. Life forms and cultural knowledge are being patented for financial gain.

9. This crisis is directly related to the development of neoliberal economic globalization, which is based on the following beliefs:
  - Unrestrained competition, consumerism, and the unlimited economic growth and accumulation of wealth is the best for the whole world;
  - The ownership of private property has no social obligation;
  - Capital speculation, liberalization and deregulation of the market, privatization of public utilities and national resources, unrestricted access for foreign investments and imports, lower taxes, and the unrestricted movement of capital will achieve wealth for all;
  - Social obligations, protection of the poor and the weak, trade unions, and relationships between people are subordinate to the processes of economic growth and capital accumulation.
10. This is an ideology that claims to be without alternative, demanding an endless flow of sacrifices from the poor and creation. It makes the false promise that it can save the world through the creation of wealth and prosperity, claiming sovereignty over life and demanding total allegiance, which amounts to idolatry.
11. We recognize the enormity and complexity of the situation. We do not seek simple answers. As seekers of truth and justice and looking through the eyes of powerless and suffering people, we see that the current world (dis)order is rooted in an extremely complex and immoral economic system defended by empire. In using the term “empire” we mean the coming together of economic, cultural, political, and military power that constitutes a system of domination led by powerful nations to protect and defend their own interests.
12. In classical liberal economics, the state exists to protect private property and contracts in the competitive market. Through the struggles of the labour movement, states began to regulate markets and provide for the welfare of people. Since the 1980s, through the transnationalization of capital, neoliberalism has set out to dismantle the welfare functions of the state. Under neoliberalism the purpose of the economy is to increase profits and return for the owners of production and financial capital, while excluding the majority of the people and treating nature as a commodity.
13. As markets have become global, so have the political and legal institutions which protect them. The government of the United States of America and its allies, together with international finance and trade institutions (International Monetary Fund, World Bank, World Trade Organization) use political, economic, or military alliances to protect and advance the interest of capital owners.
14. We see the dramatic convergence of the economic crisis with the integration of economic globalization and geopolitics backed by neoliberal ideology. This is a global system that defends and protects the interests of the powerful. It affects and captivates us all. Further, in biblical terms such a system of wealth accumulation at the expense of the poor is seen as unfaithful to God and responsible for preventable human suffering and is called Mammon. Jesus has told us that we cannot serve both God and Mammon (Lk 16:13).

#### **Confession of Faith in the Face of Economic Injustice and Ecological Destruction**

15. Faith commitment may be expressed in various ways according to regional and theological traditions: as confession, as confessing together, as faith stance, as being faithful to the covenant of God. We choose confession, not meaning a classical doctrinal confession, because the World Alliance of Reformed Churches cannot make such a confession, but to show the necessity and

urgency of an active response to the challenges of our time and the call of Debrecen. We invite member churches to receive and respond to our common witness.

16. Speaking from our Reformed tradition and having read the signs of the times, the General Council of the World Alliance of Reformed Churches affirms that global economic justice is essential to the integrity of our faith in God and our discipleship as Christians. We believe that the integrity of our faith is at stake if we remain silent or refuse to act in the face of the current system of neoliberal economic globalization and therefore **we confess** before God and one another.
17. **We believe** in God, Creator and Sustainer of all life, who calls us as partners in the creation and redemption of the world. We live under the promise that Jesus Christ came so that all might have life in fullness (Jn 10:10). Guided and upheld by the Holy Spirit we open ourselves to the reality of our world.
18. **We believe** that God is sovereign over all creation. "The earth is the Lord's and the fullness thereof" (Psalm 24:1).
19. **Therefore, we reject** the current world economic order imposed by global neoliberal capitalism and any other economic system, including absolute planned economies, which defy God's covenant by excluding the poor, the vulnerable and the whole of creation from the fullness of life. We reject any claim of economic, political, and military empire which subverts God's sovereignty over life and acts contrary to God's just rule.
20. **We believe** that God has made a covenant with all of creation (Gen 9:8-12). God has brought into being an earth community based on the vision of justice and peace. The covenant is a gift of grace that is not for sale in the market place (Is 55:1). It is an economy of grace for the household of all of creation. Jesus shows that this is an inclusive covenant in which the poor and marginalized are preferential partners, and calls us to put justice for the "least of these" (Mt 25:40) at the centre of the community of life. All creation is blessed and included in this covenant (Hos2:18ff).
21. **Therefore we reject** the culture of rampant consumerism and the competitive greed and selfishness of the neoliberal global market system, or any other system, which claims there is no alternative.
22. **We believe** that any economy of the household of life, given to us by God's covenant to sustain life, is accountable to God. We believe the economy exists to serve the dignity and well being of people in community, within the bounds of the sustainability of creation. We believe that human beings are called to choose God over Mammon and that confessing our faith is an act of obedience.
23. **Therefore we reject** the unregulated accumulation of wealth and limitless growth that has already cost the lives of millions and destroyed much of God's creation.
24. **We believe** that God is a God of justice. In a world of corruption, exploitation, and greed, God is in a special way the God of the destitute, the poor, the exploited, the wronged, and the abused (Psalm 146:7-9). God calls for just relationships with all creation.
25. **Therefore we reject** any ideology or economic regime that puts profits before people, does not care for all creation, and privatizes those gifts of God meant for all. We reject any teaching which justifies those who support, or fail to resist, such an ideology in the name of the gospel.
26. **We believe** that God calls us to stand with those who are victims of injustice. We know what the Lord requires of us: to do justice, love kindness, and walk in God's way (Micah 6:8). We are called to stand against any form of injustice in the economy and the destruction of the

environment, “so that justice may roll down like waters, and righteousness like an ever-flowing stream” (Amos 5:24).

27. **Therefore we reject** any theology that claims that God is only with the rich and that poverty is the fault of the poor. We reject any form of injustice which destroys right relations – gender, race, class, disability, or caste. We reject any theology which affirms that human interests dominate nature.
28. **We believe** that God calls us to hear the cries of the poor and the groaning of creation and to follow the public mission of Jesus Christ who came so that all may have life and have it in fullness (Jn 10:10). Jesus brings justice to the oppressed and gives bread to the hungry; he frees the prisoner and restores sight to the blind (Lk 4:18); he supports and protects the downtrodden, the stranger, the orphans and the widows.
29. **Therefore we reject** any church practice or teaching which excludes the poor and care for creation, in its mission; giving comfort to those who come to “steal, kill and destroy” (Jn 10:10) rather than following the “Good Shepherd” who has come for life for all (Jn 10:11).
30. **We believe** that God calls men, women and children from every place together, rich and poor, to uphold the unity of the church and its mission, so that the reconciliation to which Christ calls can become visible.
31. **Therefore we reject** any attempt in the life of the church to separate justice and unity.
32. **We believe** that we are called in the Spirit to account for the hope that is within us though Jesus Christ, and believe that justice shall prevail and peace shall reign.
33. **We commit ourselves** to seek a global covenant for justice in the economy and the earth in the household of God.
34. **We humbly confess** this hope, knowing that we, too, stand under the judgement of God’s justice.
  - We acknowledge the complicity and guilt of those who consciously or unconsciously benefit from the current neoliberal economic global system; we recognize that this includes both churches and members of our own Reformed family and therefore we call for confession of sin.
  - We acknowledge that we have become captivated by the culture of consumerism, and the competitive greed and selfishness of the current economic system. This has all too often permeated our very spirituality.
  - We confess our sin in misusing creation and failing to play our role as stewards and companions of nature.
  - We confess our sin that our disunity within the Reformed family has impaired our ability to serve God’s mission in fullness.
35. **We believe**, in obedience to Jesus Christ, that the church is called to confess, witness and act, even though the authorities and human law might forbid them, and punishment and suffering be the consequence (Acts 4:18ff). Jesus is Lord.
36. **We join in praise** to God, Creator, Redeemer, Spirit, who has “brought down the mighty from their thrones, lifted up the lowly, filled the hungry with good things and sent the rich away with empty hands” (Lk 1:52f).

### **Covenanting for Justice**

37. By confessing our faith together, we covenant in obedience to God’s will as an act of faithfulness in mutual solidarity and in accountable relationships. This binds us together to work for justice in

the economy and the earth both in our common global context as well as our various regional and local settings.

38. On this common journey, some churches have already expressed their commitment in a confession of faith. We urge them to continue to translate this confession into concrete actions both regionally and locally. Other churches have already begun to engage in this process, including taking actions and we urge them to engage further, through education, confession and action. To those other churches, which are still in the process of recognition, we urge them on the basis of our mutual covenanting accountability, to deepen their education and move forward towards confession.
39. The General Council calls upon member churches, on the basis of this covenanting relationship, to undertake the difficult and prophetic task of interpreting this confession to their local congregations.
40. The General Council urges member churches to implement this confession by following up the Public Issues Committee's recommendations on economic justice and ecological issues
41. The General Council commits the World Alliance of Reformed Churches to work together with other communions, the ecumenical community, the community of other faiths, civil movements and people's movements for a just economy and the integrity of creation and calls upon our member churches to do the same.
42. Now we proclaim with passion that we will commit ourselves, our time and our energy to changing, renewing, and restoring the economy and the earth, choosing life, so that we and our descendants might live (Deuteronomy 30:19).