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## April 30-May 1, 2016

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**Meeting Minutes of The Executive and Sub-Executive**
- minutes for the triennium are available online

November 2, 2015 Sub-Executive
November 21-23, 2015 Executive (draft)
February 1, 2016 Sub-Executive
February 17, 2016 Sub-Executive
March 8, 2016 Sub-Executive
March 23, 2016 Sub-Executive
DRAFT AGENDA

Advance webinars / conversations
- UN Declaration on the Rights of Indigenous Peoples
- GC43 – New Visions (April 20 – Jordan Cantwell, Larry Doyle, Nora Sanders)

Saturday  11:00 – 1:00 PM (2 hours, 1 short break)
10:45 sign-in

1. Welcome & Meeting Room Orientation
2. Worship (including covenanting with new staff)
3. Opening Procedural Motions
4. Consent Motions (minutes, reports, consent proposals)
5. Table Group Time

Break

6. Global Partner
7. G&A 13 – Electronic General Council
8. G&A 14 – A Different Kind of General Council

Saturday  2:30 – 4:30 PM (2 hours, 1 short break)

9. FIN 2 – Guidelines for Finalizing 2017 Operating Budget
10. GS 33 – Approval of 2016 Operating Budget
11. Theological Reflection – John Young

Break

12. General Secretary Supervision (in camera)

Closing motions, if complete

Sunday  2:00 – 4:30 PM (up to 2.5 hours, if needed)

13. Items arising or unfinished business
14. Closing Motions
**TABLE GROUPS FOR THE FIRST HALF OF THE TRIENNIUM**

**Head Table:** Jordan Cantwell, Nora Sanders

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The asterisk (*) beside one name in each table group designates the table group facilitator. The facilitator ensures that everyone in the group has the opportunity to speak, and that no one dominates the conversation.
GENERAL SECRETARY’S ACCOUNTABILITY REPORT

“Be on your guard; stand firm in the faith; be courageous; be strong. Do everything in love.”
—1 Corinthians 16:13-14

Dear Sisters and Brothers in Christ,

These words from 1 Corinthians are especially important in a time when the councils of our church are abuzz with the eight remits that could dramatically change key aspects of our structure. Our structures and processes are important, but only to equip us to stand firm in our faith, to be courageous and strong, and most importantly, to do everything in love. I believe it is not by accident that the last words of this verse are the reminder to do everything in love. Surely this is the foundation of our Christian life together.

I’m excited to be offering this report to you as we prepare for our electronic Executive meeting. It’s good to be trying out new ways of gathering and working together. If there are things that you are wondering about, whether or not they are mentioned in this report, please don’t hesitate to ask. You don’t have to wait for an Executive meeting as you are welcome to email or call any time. I’ll work with my staff to provide you with an answer.

A Warm Welcome for Refugees

Over the past few months, in responding to the urgent needs of refugees from Syria and elsewhere, United Church congregations and church partnerships have demonstrated Christian service at its finest.

Approximately 220 groups (congregations working alone, presbyteries, several congregations working together as a group, and Canadian partners) sponsored 746 Syrian refugees between January 1 and February 29. Of the 220 groups, 55 are Lifeline Syria groups (a few Toronto congregations in the GTA partnered with Lifeline Syria). Of the 746 Syrians sponsored, 278 are Blended Visa Office Referred Program and 468 are Private Sponsored Refugees. Approximately $6.8 million will be used in the resettlement of the 746 Syrians. We also submitted applications to sponsor nine Iraqi refugees. Several applications for the sponsorship of lesbian, gay, bisexual, and transgender refugees from Gambia were also submitted in February, as part of the Blended Visa Office Referred Program.

We have about 112 United Church groups waiting to sponsor refugees. Most of these groups are first time sponsors or they sponsored a refugee more than 15 years ago.

Our partners in this important work are: Rainbow Refugee Society (a constituent group); Lifeline Syria (a constituent group); the Canadian Centre for Diversity and Inclusion (offering funding to congregations who are privately sponsoring refugees); Canadian Council for Refugees (advocacy); Canadian Sponsorship Agreement Holder’s Association (membership, advocacy, training, information sharing); and AURA (a Canadian charitable organization, which offers information sharing workshops upon request).

Congregations and groups of United Church members in Quebec are also involved in refugee sponsorship. Unfortunately our Sponsorship Agreement does not cover that province, as Quebec
operates under Ministre de l’Immigration, de la Diversité et de l’Inclusion (Ministry of Immigration, Diversity and Inclusion).

Remits Could Set the Stage for Renewal
Based on the directions you gave when you met in November, we were able to get the background materials to the remits completed and out to pastoral charges and presbyteries on target in mid-February. This involved a lot of wonderful work on the part of many colleagues—my thanks to them all! Webinars are planned on some of the topics (in May, watch for webinars on the Three Council Model and another on the new Financial Assessment Model; in the fall, a webinar is to focus on One Order of Ministry). Some “whiteboard” resources are in the works as well. We have fielded many questions, often related to process issues, and we continue to maintain a mailbox specifically for remit-related queries. The next stage of decision-making rests with the broader church: by all appearances there is active engagement.

Much of the real work in creating implementation plans can’t be done until we know the results of the remits. However, to ensure that we are ready for the next stages in the life of our church no matter what the outcome of the remits, a lot of advance work can and must be done sooner. The Staff Leaders group are working closely with me in this initial work. I am also in discussions with Jane Rounthwaite, the consultant who supported the work of the Comprehensive Review Task Group, to have her help us organize and coordinate this work. My intention is that a small steering committee of senior General Council Office and Conference colleagues will work with her in identifying what needs to get done, such as developing timelines and project outlines, etc.

You will remember that the Comprehensive Review did not make a recommendation about whether there should be an Association of Ministers, or if there is one, what form it should take. Instead, it recommended that this idea be considered further by a working group of ministers during this triennium. This was also the direction given by General Council. Based on discussions with Staff Leader colleagues, it is my advice that this work could be focused more effectively after the results of the remits (particularly the Three Council Model, the Office of Vocations, and the One Order of Ministry) are known. That would mean waiting until at least summer of 2017 to appoint the Working Group and have them start work.

Chasing the Spirit (and Chasing a Different Name)
Not all of the Comprehensive Renewal decisions from last year’s General Council have to wait for remit decisions, for example, the implementation of Chasing the Spirit is well underway. In response to GC42’s request to change the name, a crowdsourcing strategy has been widely engaged and has resulted in more than 100 proposals to date (including “Leap of Faith,” “My God, Can We Do it?” and “Titanic 2.0”). Anyone is welcome to go to chasingthespirit.ca to make a name suggestion until April 8. You can also review the submissions that have been received. Shortlisted candidates will be voted on and a name announced in July at the official launch, which will be part of the Skylight Festival on July 29-31 in Paris, Ontario. Plans are underway for an online broadcast of key portions of the launch and to showcase exciting, emerging ministry initiatives as demonstration projects. A series of online engagement conversations with hundreds of Conference and presbytery stakeholders has been well received and will be completed by the end of March.
Online and in-person conversations will continue throughout the year on this initiative, whatever its name, some of which will be open to all interested parties. Other specific groups such as aboriginal leaders, rural ministry leaders, immigrant ministry stakeholders, community leaders, and ecumenical partners outside the United Church will continue to be engaged in both online and in-person conversation. Assessment tools and criteria will be developed and available online by the launch. Workshops on “What is Innovation?” will be available through the fall. The first round of applications will be received near the end of October for a decision in November, with the release of the first round of funding by January or early 2017.

Sometimes I wonder if people in our church, while hopeful, are also somewhat skeptical about the possibility of positive changes actually happening. I found encouragement and inspiration in a recent note from one of our ministers, Bill Millar of Knox United in Winnipeg, and I have his permission to share it with you. Of course circumstances are different in different places, and behind this brief report lie huge efforts and risk taking, but it is a wonderful reminder of what is possible when we work hard and put our faith in God. Here is what Bill wrote:

...I took the opportunity to do a demographic look-back over the last 11 years. Here's a bit of what I found:

- 60% of the people were over 65 (almost half were over 75!) and only 14% were under 40. Today the situation is completely reversed: 57% are under 40 and only 21% are over 65! This is a huge transition in a relatively short time. And, healthy as this change is, it requires a different kind of leadership, a different approach to ministry. Trying to get leaders up and operative to meet the program/other needs of a younger congregation is a major challenge.

- When I came 78% of the congregation were Anglo-Canadian. Today only 20% are. Nepali/Bhutanese and Filipino folk now make up half of the congregation (about 25% each). We have about 120-150 active participants at Knox— and over 25 countries of birth. No idea how many languages we speak (since some of us speak 4 or 5 or more!), but there are at least 16 different first languages.

- When I started at Knox fully 90% of our people had a United Church background. Raised in the UC, they instinctively understood all the weird subtleties of our faith community. Today only 13% of our congregation have a UC background. One in eight. One in five of us (20%) don’t have a Christian background. We are, in essence, reinventing the United Church in a new time, with a whole new group of people.

I've been wondering if really the third of these is the most significant—with such a small portion of the congregation able to pick up on the nuances of the UC, the implicit values and behavioural norms of our church culture, as well as our often bizarre regulations ... Am wondering if this shouldn't become a more major focus in our intercultural faith conversations.

Our New Home in Cyberspace and Other Communications Updates

The Communications Unit’s web team launched the first phase of the long awaited united-church.ca in mid-February. With its eye-catching graphics and photos, the new site is designed to be inviting and easy to navigate. The content from the old website is being updated and added to the new site, with the most popular material (worship and administration) being moved first. Governance and policy documents have been moved to a separate site, commons.united-church.ca. The commons website links seamlessly from the main site, so visitors even won’t
realize they have been redirected. When the eight remits and their study guides were released in mid-February, in both official languages, pastoral charges and presbyteries were directed to go to GC42.ca/remits to view these documents, with paper versions mailed to the 180 congregations lacking Internet access. Communications Unit staff have also been helping to facilitate the current Executive of the General Council meeting, saving money and travel time by bringing people together electronically.

Priorities and Strategic Focus
I am attaching to my report a document titled “Strategic Focus for the Work of the General Council Office,” which is based on the priorities work that you did as an Executive when you met in November. This document has been developed through several sessions with the General Council Office management group, with consultation with Executive Secretary and Speaker colleagues. As this document evolved, I provided updates to the Sub-Executive a couple of times, but we have not yet asked for approval of a final version. The version you are receiving with this report is, I believe, the final version and of course I welcome your comments or advice. This document does not specifically name the work that will or will not be done—the decision isn’t quite that simple, because framing the work around these areas of strategic focus also shapes how the work will be done. What has become clear is that we will need an accountability framework to enable us (staff and you as governors) to assess whether our actions as staff have been faithful to the priority directions you have given us. This framework is still under development and I am committing to report to you on it in November.

Finance and Compliance Update
As forecast last fall, the 2015 operating deficit will be smaller than our conservative budget estimate, but still a significant $1.6 million. The 2015 actual results and a 2016 budget are included in the report of the Permanent Committee on Finance. The 2016 budget offered for approval continues our journey to ensure we meet the General Council Executive directive to achieve a balanced budget by 2018, irrespective of remits and restructuring activity. The 2016 budget assumes that any severance costs related to staff reduction will be offset by resultant salary reductions as well as eliminating vacant positions and retirements. Further detail will be provided in camera.

Investment returns for 2015 were positive but still less than in recent years. At this point, 2016 is looking less promising than the previous year. The church has just filed its first accountability report as required by the United Nations Principles for Responsible Investment Initiative. The Treasury Fund also completed the divestment of our investment holdings in the 200 largest fossil fuel companies, as directed by the 42nd General Council.

As you will recall, the church has been going through a Canadian Revenue Agency Charities Directorate audit over the last few years. In February, we signed a compliance letter agreeing to implement suggested technical improvements in our documentation and processes relating to demonstrating the direction and control the agency expects of all charities. This will entail revamping our global partnership agreements, plus the operating agreement with KAIROS, a group that operates under The United Church of Canada charitable number. While the federal government has signalled a desire to amend charitable and political activity reporting, the existing rules are still in place.
Mission & Service Donations Continue to Inspire

The generosity of UCW, congregations and individuals to Mission & Service in 2015 allowed the “unified” fund to have the second-lowest decline in five years, with $24.99 million given. Donations to an emergency fund supporting Syrian refugees totalled $900,000, with congregations raising more than $8 million to help pay for resettlement costs in their communities. Bequests from wills and other planned gifts of $2.1 million allowed total M&S giving to reach $27.09 million in 2015, an increase of $490,000 over 2014. A new congregational giving program, Called to be the Church, was rolled out in 2015 to positive reviews. An improved version will be provided in May of 2016, offering a fully integrated five-week program including planning, training, and worship resources. With gratitude, we thank you for the part you have played as General Council Executive members.

General Council Office Relocation Update

Representatives of Bloor Street United Church and their partners recently briefed us on the redevelopment project that involves having the General Council Offices share space with that church in downtown Toronto. As we were having that conversation, I realized that almost no one on the current Executive was part of the decision-making process that led to this plan, so I will recap a little of the history here.

The General Council Office has been in its current location at 3250 Bloor Street West in Etobicoke since the former office building on St. Clair Avenue was sold in the early 1990s. Our current premises are leased, and the initial lease came up for renewal in 2015. Anticipating that, in May of 2011 the Executive directed me to initiate a request for proposals process to canvass Canada-wide alternatives for the location of the office. There was considerable study over many months, as we worked with elected members and real estate professionals. Proposals were considered from Winnipeg, North Bay, Guelph, Waterloo, and Toronto. Finally a working group chaired by Brian Cornelius reported to the Executive in November of 2011. Its members gave a number of reasons (including cost of relocation or termination of staff, loss of institutional memory due to loss of staff, concern about a major disruption of the office at a time of significant organizational change, and value in being located with an active ministry of the United Church) for recommending that the office remain in Toronto and be located on the property of one of city’s churches that had come forward with development plans.

Following extensive discussion at that meeting, a motion was passed unanimously directing me, as General Secretary, to arrange for an interim extension of the current lease. That would allow the time needed for development, and to work out a memorandum of understanding with either Bloor Street United or Metropolitan United. As a result of this process, a memorandum of understanding was entered into with Bloor Street United Church in July of 2012. At that time it was expected that all necessary approvals would be completed and the redevelopment project done in order to allow our office to move in by about 2018. The United Church was also given the right to terminate the agreement if development approvals had not been given by April of 2016.

This memorandum of understanding is still in place with Bloor Street United Church, and it remains a high priority for that congregation to complete this project. In the recent briefing, we
were told that the project has gone more slowly than originally hoped and that the current conservative estimate for the completion date is 2022. Although much good planning has been done, approvals from the city are not yet in place, and therefore it cannot be assumed that they will be granted. Given the timing, we now have a decision to make about whether to continue along this path or come up with a new plan. I propose to review the options in coming weeks, in concert with senior staff colleagues, the Finance Committee, and professional advisors (as necessary), and come to you with a recommendation in November.

I should mention that the lease at our current location has been extended to January 2019 and our office space has been reduced by one-third since we moved in. A further reduction is likely.

**Update on Corporations Accountability Review**

Last November, the Executive of the General Council approved changes to the church’s policy on incorporated ministries. It was decided that the church will move towards ending its oversight of incorporated ministries that are seniors’ homes, housing corporations, camps and outreach ministries, with implementation to be phased in over the current triennium. Staff are now completing an inventory of the corporations involved, looking at such factors as: “Is the property a stand-alone facility or is there a physical connection with a congregational property?” and “Who holds title to the property?” Conference Executive Secretaries were asked to confirm that the corporation list we were working with was accurate. From the feedback received, a second draft has been circulated again and appears to be ready for mailing. The process has been streamlined, limiting disclosure to property-ownership related items. Our legal department is now reviewing the process and developing wording for severance agreements. The proposed process will be piloted in three conferences—Saskatchewan, Manitou, and Toronto—hopefully by mid-April.

**Living Apology to Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex**

As we work on priorities for the triennium, we continue to struggle with our capacity to do all the various pieces of work. We have been working on the partnership with Affirm United/S’affirmer Ensemble to animate this project.

**Full Communion Agreement with United Church of Christ (USA)**

A committee is working on the implementation process for the Full Communion Agreement, signed last year between The United Church of Christ (USA) and The United Church of Canada. The agreement declares both denominations’ openness to co-operation in terms of witness, mission, worship, and the proclamation of a common faith. The committee is made up of Karen Georgia Thompson and Campbell Lovett (from the United Church of Christ) and our representatives are Cheryl-Ann Stadelbauer-Sampa, Michael Blair and Bruce Gregersen (now replaced by John Young). The draft framework will be part of the discussion when we host a meeting of the leadership of both churches meet in Toronto in late April. (You have a copy of the draft framework in your package for information). Work has begun on the Mutual Recognition portion of the agreement with Alan Hall as the lead staff for the United Church.

**People in Partnership Program**

In November, you gave enthusiastic approval for a new way of engaging in our global partnerships, called The People in Partnership program. Implementation of this decision is well
underway, with two staff members assigned to the program and two new positions in the hiring process. We hope to welcome new colleagues—and the energy they are sure to bring to this exciting work—by the end of June. Managing the program in its transition stages will be critical in the next few months, along with laying the groundwork for recruitment of communities of faith, individuals, and global partners for the newly imagined streams of accompaniment. A vibrant slate of opportunities for engagement in short-term opportunities is underway for 2016 and will continue building over the course of the triennium. A key focus for the first year will be developing tools and resources that encourage and strengthen the engagement of communities of faith in mission in diverse ways.

2017 Travel Reimbursement Rate
The travel rate is the minimum rate at which pastoral charges reimburse ministry personnel for automobile use, and it is also the rate used for General Council staff and elected members. As General Secretary I approve the rate annually, with reference to a formula (75% of the average January 1st government rate from the year prior). For each of the last two years this average has been 39.5 cents per kilometre and 39.4 cents per km, but I chose to maintain the status quo of 41 cents per km given the volatility of gasoline prices. The 2017 average rate has, however, fallen further to 38.1 cents per km. Given this further decline and the relative stability of gasoline prices, I am reducing the reimbursement rate to 39 cents per km.

Third Party Pension and Benefits Administrator Transition
The Pension Board decided in September to move pension and benefit administration services from Aon Hewitt to McAteer, a smaller, family-owned and Canadian-based administrator with an established track record with multi-employer plans. Work on the transition project began in late October 2015 with an effective date of July 1, 2016. Plan members and other stakeholders will receive information about the move to McAteer in a variety of ways, including in Connex and Foresight. Conference Personnel Ministers received a notification at the end of January that employees planning to retire over the summer should contact the Benefits Centre as soon as possible. Members and employers will receive a direct mailing around June 1 that will include contact information and dates of the blackout period (approximately three weeks prior to July 1).

The ability to invoice employees and employers who are not utilizing the pastoral charge payroll service remains problematic, resulting in the irregular submission of contributions and premiums and the accumulation of substantial arrears by some employers. To address this, McAteer will require that all submissions be made by preauthorized bank transfers. For pastoral charges not on the payroll service and for members who are between calls or appointments and paying their own benefits, this will be new.

The Sub-Executive, with support of the Pension Board, has authorized the practice of suspending health and dental benefits when contributions are outstanding more than 30 days. The practice includes notice to both the employee and the Conference in addition to the employer. When the account is paid, benefits will be restored retroactively.

Comprehensive Salary Implementation
The implementation of the new compensation model for ministry personnel not in a manse is well underway. For existing calls and appointment renewals, compensation must move to the
new model no later than July 1, 2018. As of February 1, 2016, roughly 400 (25%) have transitioned to the new model, with approximately 1,200 remaining. Although the gross salary of ministers is not supposed to decrease when they move to the new model, many have noticed a drop to their take-home pay. This difference has been substantial where the Clergy Residence Deduction had been handled differently before by the treasurer. Others have seen a reduction in net pay as a result of the resumption of Canadian Pension Plan deductions at the beginning of the year. Again, this is not new to the model.

ADP (Automated Data Processing) and treasurers have been challenged with the complexity of moving ministry personnel to the new model, with the error rate high. A new process has now been implemented, which will see General Council Office staff: provide direct support to pastoral charges, including discussion regarding the Clergy Residence Deduction and Canadian Revenue Agency guidelines; review transition payroll data for accuracy before sending data to ADP on behalf of the pastoral charge; monitor the payroll processed by ADP to ensure accuracy; and notify the pastoral charge to confirm successful completion.

**Restorative Care Plan Expansion**
The General Council directed that ministers outside of pastoral relations appointments be provided with disability coverage. Our short-term disability plan, the Restorative Care Plan, is being expanded to include ministers of mission units, outreach ministries, and other ministries that are not pastoral charges. This plan reimburses a participating employer for salary paid for up to six months when a minister or staff person becomes medically disabled. Staff are working on the implementation and communication plans for a July 1, 2016 effective date while also taking the opportunity to update all participation agreements with employers to ensure the basis of participation (e.g., classes or names of employees) is current.

**Mutual Recognition of Ministry Personnel**
Staff have been developing interim processes to facilitate recognition of ministry personnel until such time as the result of the remit on ministry partnership status is known. Arrangements are nearing completion on the appointment of a minister from the United Church of Christ in the Philippines to Broadway Disciples United Church in the Conference of Manitoba and Northwestern Ontario. A process for the reception of applicants from the Presbyterian Church in the Republic of Korea is near completion and it is anticipated that the program supporting this agreement will be in place by September, 2016.

A draft process is being developed with the United Church of Christ (USA). It includes a joint history and polity online course highlighting our different and common contexts of ministry. It has been proposed that senior staff of our two churches participate in a prototype of this course. These interim processes are all being developed in close collaboration with staff in our partner churches.

**UN Declaration on the Rights of Indigenous Peoples**
After the Executive of General Council’s approval of the proposal to adopt the UN Declaration as the framework for reconciliation (November 2015), the process to convene a task group began. The group developed a draft statement that was released on March 31 at the Aboriginal Ministries Consultation, held at the Nottawasaga Inn in Alliston, Ontario. That event was live
streamed so that all church members could be part of it. A two-day meeting of the task group to plan for ongoing implementation of the Declaration was planned for early April.

The Aboriginal Ministries Consultation mentioned above brought together approximately 55 representatives from the various Indigenous constituencies, plus members of Executive, Permanent Committees, and the General Council Office. The goal of the three-day consultation was to nurture relationships of respect, mutuality, and equity, and to encourage a dialogue to move us toward a common vision for Indigenous church and ministry. This is following the process you approved in November (GS 14, Process For Aboriginal Ministries Consultation) as a means to following through on the direction given by GC 42 in response to the recommendations of the Comprehensive Review Task Group.

**Other Aboriginal Ministries Circle Work**

The Conference of Manitoba and Northwestern Ontario and the Aboriginal Ministries Circle are designing a unique camping experience, called Neechi, for Indigenous and non-Indigenous youth at the Sandy-Saulteaux Spiritual Centre, with Moderator Jordan Cantwell taking part. Five Oaks Education and Retreat Centre (Ontario) and the Circle are to offer Camp Wampum—a camping experience for Indigenous and non-Indigenous youth—for the fourth consecutive year. Building capacity to fund these and other programs will be a priority going forward.

The Circle has been asked to help plan the 30th Anniversary of the Native Peoples’ Retreat. A team of youth, along with the Youth Leadership Coordinator and members from the Ontario and Quebec Indigenous communities of faith, will design the program.

As the Circle becomes more hands-on in matters related to Real Property in Indigenous communities of faith, there is growing awareness of the issue’s complexity. Circle staff are processing maintenance requests as they arrive and are encouraging “big picture” conversations with communities of faith, looking at what is their vision and what resources are available. The Aboriginal Ministries Council will have to grapple with how to equitably disperse Real Property funds nationally, and the need to build a consensus on principles and priorities.

Staff wrote material to help mark the 30th Anniversary of the 1986 Apology with reading and reflection. They also took part in planning for material for the event, along with information for the web page and a commemorative video, as well as drafting the Moderator’s pastoral letter for the Anniversary.

**Goodbyes, Welcomes and Fresh Energy at the General Council Office**

There have been a number of staffing changes since I last reported to the Executive. Kate Rodd has been appointed to the position of Executive Officer Communications effective April 1. John Young, Executive Minister Theological Leadership, began March 14. Bill Gillard has been named Manager Web Services and Sam Hou Manager IT Services and Operations. Jenny Stephens has been named Team Leader Ministry Personnel Policies and Programs, effective May 16. Robin McGauley, Program Coordinator, Ministry Vocations, joined the Ministry and Employment unit January 1. In December 2015, Paul Russell became Program Coordinator, Communications, in the Office of Moderator and General Secretary. Karen Smart concluded work in that office in January. Pat Gilmore retired from Communications March 31. Catherine
O’Brien resigned, effective May 31, from the Ministry and Employment unit. Barbara Lloyd retires June 30, and Melodie Mui retires at the end of September, both from the Church in Mission Unit. Effective June 20, David Jagger will join Philanthropy as Stewardship and Gift Officer for Hamilton and London. On March 1, Joseph Phillips was appointed Healing Programs Coordinator for the Aboriginal Ministry Circle. Beginning on March 21, The Very Rev. David Giuliano and Joe McGill will co-fill the position of Community Capacity Development Coordinator for the Circle in Manitoba, Ontario, and Quebec.

I am so grateful to all the staff colleagues in the General Council Office and Conferences for all that they are doing, in challenging times of transition, to continue to lift up the current work of the church, and to work to build the strong church of the future.

I also owe great thanks to Sybil Wilson, chair, and all the members of the General Secretary’s Supervisory Committee, for their continuing support and guidance.

Send questions or comments about this report to gce@united-church.ca.
STRATEGIC FOCUS FOR THE WORK OF THE GENERAL COUNCIL OFFICE
Based on the Priorities of the General Council Executive
Draft February 24, 2016

The work of General Council Office must reflect the hard choices made by the General Council Executive in identifying priorities from a long list of important work. In order to be really effective at something, we can’t try to do everything equally.

The strategic focus, and the specific pieces of work, that are named below, honour the role of the General Council Office in relation to the Identity of the United Church of Canada, and to being a place of connection for the different parts of the church.

This is the work that will be the particular strategic focus of the General Council Office during the 2015-2018 triennium. We can’t do everything, and not all work is best done from the General Council Office, but if our central question is, “how does the existence of the United Church of Canada make a difference in the world?” the focus outlined below will offer a positive, active response. If we can make real progress on these things, the world will be a better place.

Strategic Focus:
The work of the General Council Office during this triennium must sustain the long term value of the United Church, while supporting the transitions needed to create a church that is relevant, inviting, and exciting for future generations. The focus will be on three strategic areas: communications, reconciliation, and ministry leadership.

- **Communications**
  *In a way this has to do with “how” rather than “what”, but in another way, the ability to communicate more effectively than we have in the past, making best use of the communications tools available today, is so central to our purpose that it is named as one of the three areas of strategic focus. What is named here is “communications” in the full sense of the word. It has to do with clear, effective, and engaging communications with the church and the broader society. Equally, it listening to voices from across the church, as well as enabling the different parts of the church to communicate with one another, not necessarily through the General Council Office.*

- **Reconciliation**
  *This priority reflects the need for reconciliation within the United Church in relation to Aboriginal Ministries, and to the role of the church in offering leadership to bring about reconciliation for Aboriginal and non-Aboriginal people in Canada as a whole.*

- **Ministry Leadership**
  *This priority recognizes the important role that ministry leaders play in nurturing healthy, vibrant local faith communities, and recognizes that they need support, guidance and nurturing themselves in order to fulfil that role.*
Specific Areas of Work:
The following pieces of work are of particular importance in this triennium, and they will all need to be carried out in ways that keep one or more of the strategic foci at the centre.

- **New and Renewed Ministries ("Chasing the Spirit")**
  This lifts up the importance of continually doing new things in the church to ensure that the timeless messages of faith, justice, and service speak to new generations and are relevant in the world we all live in today.

- **Comprehensive Renewal: Simpler Structures and Governance**
  This responds to the strong directions given by the 42nd General Council to simplify and clarify the structures of the United Church of Canada.

- **Children/Youth/Young Adults**
  This speaks to the importance of sharing a living and active faith with the young people already in our midst, and those beyond our communities who are seeking to find meaning in life, and to contribute to making a better world.

- **Care for Creation (Environment)**
  This reflects strong support for work on the environment, combined with a concern named for “clean water”. There is clear intersection with the priority placed on reconciliation with First Nations.

- **A Theology of Justice – with care**
  This recognizes the need for theological discernment that would help guide how we make decisions about Justice issues and Public Witness activities, and how we act on these issues while still caring for those who may be adversely affected by the changes we advocate.

- **Global Relationships (People in Partnership)**
  This speaks to the continued strong value that we place on our global partnerships, and the need to offer ways for the broader church to experience being part of these relationships.

- **Refugee Engagements**
  This recognizes that these issues, always important, have soared in the general Canadian psyche, and in the lives of our congregations since General Council last August. It is important for our operations to be strong and flexible enough to be able to respond to increased demands for support and leadership in this area.

- **Urgent/ Emergent/Time Sensitive matters**
  The current work on Physician Assisted Death, an issue with big theological implications that is very much under discussion in the Canadian public because of court and Parliamentary deadlines, reminds us that there will always need to be room to make time for urgent, emergent, and time sensitive matters.
Other Important Work of the Church:
There will be work that has been approved by General Council, and that is important to people in the United Church, that does not fall into any of the areas named above. For the staff of the General Council Office, this work will be left “in the basket” for the time being…… work to be gotten to in time, but not just now. At the same time, and this can be a helpful step in the transition towards a vital role for networks and clusters within the United Church, members of the church, and groups within the church, will be encouraged to lift up the policies approved by General Council through their own actions. This is already being done where Conferences have engaged directly in particular areas of work, such as encouraging engagement in certain global partnerships, and where networks have formed around shared passions for particular social justice areas.
THEOLOGY AND INTER-CHURCH INTER-FAITH COMMITTEE ACCOUNTABILITY REPORT

Origin: The Theology and Inter-Church Inter-Faith Committee

Stay awake, stand firm in your faith, be brave, be strong. Everything should be done in love.

- 1 Corinthians 16:13-14, Common English Bible

The Greek word in verse 13 translated as “be courageous” or “be brave” is common in the Septuagint, the Greek version of the Old Testament, and elsewhere in ancient Greek literature. In one instance it was used in a letter to a philosopher in the sense of “act like a good person,” telling him to finish his task and not to get distracted. The Theology and Inter-Church Inter-Faith Committee has been tasked with standing firm in the faith and doing everything in love, while completing the many tasks set before it and not becoming sidetracked.

The Committee met online and by telephone on March 30th, in order to update each other on progress and to coordinate among working groups. This report was submitted before this meeting took place, so it does not include all of the updates for the Committee’s work plan for the triennium, but will update the Executive on several key items.

Adoption: Work on a theology of adoption was referred to the Theology and Inter-Church Inter-Faith Committee by the General Council Executive during the last triennium after receiving a report on United Church maternity homes. Committee members tasked with this work have begun reflecting on Scripture connected with adoption, examining models of adoption (including adoption in different cultures and in the LGBTQ community), and researching the history of the “60s scoop” of Aboriginal children and cross-cultural adoption.

Assisted Dying: In March 2015 the General Council Executive asked the Theology and Inter-Church Inter-Faith Committee to examine the theological implications of physician-assisted death and to offer guidance to the Executive on the development of a church statement on this issue. This work will take much longer than the federal government’s timeframe for legislation in response to the Supreme Court of Canada’s decision allowing assisted dying. The Moderator consulted with the Committee chair and others on her own submission to the Special Joint Parliamentary Committee making recommendations to the government. Her submission acknowledges that the process of developing a statement on physician-assisted dying will require hearing from different voices within the church, that it will be some time before the church has an official position on the issue, and that there may not be a consensus within the church on this issue.

The Committee is looking at a one-day consultation on this issue with resource people, including bioethicists, physicians, chaplains, nurse practitioners, parish nurses, geriatricians, theologians, and people with disabilities. This may precede the Committee’s September 2016 meeting.

Honouring the Divine in Each Other: The study resource Honouring the Divine in Each Other: United Church–Hindu Relations Today is still out for study and response by communities of faith and mission units. The Committee hopes to receive feedback on the statement proposed
in the study, so that action may be taken to move this relationship forward at the 43rd General Council.

**Inter-Church and Inter-Faith Relations:** Teresa Burnett-Cole has agreed to serve on the World Methodist Council, which will meet in Houston, Texas, as part of the 21st World Methodist Conference from August 30 to September 3, 2016.

Theology and Inter-Church Inter-Faith Committee chair Dan Hayward was part of the United Church of Canada delegation which met with the China Christian Council/Three-Self Patriotic Movement in Shanghai, Suzhou, Nanjing and Beijing, China, from November 28th to December 8th, 2015. This was an extremely rich experience, and it is hoped that it will inform the Committee’s work and will lead to future collaboration with Chinese theologians, religion scholars, seminary students and pastors. The consultation at the Nanjing Union Theological Seminary also led to contact being made with the Doctrine Committee of the Uniting Church in Australia.

Committee member Mathias Ross and Executive Minister Michael Blair represented The United Church of Canada at the 9th Consultation of United and Uniting Churches, held in Chennai, India, from November 25th to December 2nd under the auspices of the Faith and Order Commission of the World Council of Churches, on the theme: “Living in Tents: Pilgrimage of the United and Uniting Churches”. The presentations and discussions specifically addressed justice and peace -- the current thrust of the World Council of Churches since the last Assembly - - in the experience of the churches as they explore unity in a variety of concrete ways. The participants heard from one another specific instances of United and Uniting Churches forging new relationships as well as working more fully with other churches within the ecumenical movement in new ways. It was suggested that the United and Uniting Churches function as a network, without seeking any institutionalized form. The need for a variety of communication mechanisms, as well as maintaining levels of relationships across the ecumenical movement, was identified as a priority. The "Way Forward" statement at the end of the Consultation set out a process framework for the Continuation Committee to address and bring theological and mission issues to the United and Uniting Churches in an ongoing manner.

Grace Eun Kyung Lee has been representing the Committee on the Migrant Churches Working Group.

**Membership:** As directed by the 42nd General Council, the committee is preparing a study on a new model of membership for the church. The study document will be available to the church hopefully by May or June 2016, and will invite responses to a number of possible models of membership. The committee will seek response and feedback through to October 2017. It will have a draft of a new model available for the Executive in early 2018 and a final report and proposal for the 43rd General Council in August 2018.

**Towards a Common Vision:** At the October 2015 meeting of the Theology, Inter-Church and Inter-Faith Committee, the World Council of Churches’ Faith and Order paper, “The Church: Towards a Common Vision”, was taken up for study and response. The Working Group of three that was formed has started studying the document, and exploring ways to get input from United
Church people and theologians. The Working Group's initial thought was to contact Conferences and through them the Presbyteries, and invite them to study the document and give responses. It was then recognized that there might be limited interest in this project in view of a number of Remits going out for study and response. However, the Working Group is aware of groups such as the Roman Catholic Diocese of Saskatoon and Riverbend Presbytery Dialogue Group that have undertaken study of the document and have provided a report. The specific United Church viewpoints that can be identified in this report, as well as in others that might be available until April 2016, will be collected, studied and a draft text presented to United Church theologians for comment (There might be an opportunity for dialogue with United Church theologians if a special session could be arranged during the May 2016 meeting of the Canadian Theological Society at the University of Calgary). Meanwhile, the Working Group will be studying relevant United Church documents that have position statements and reflections related to the WCC document.

Stay awake, stand firm in your faith, be brave, be strong. Everything should be done in love.

Respectfully submitted,

(Rev.) Daniel Hayward UE
Chair

Members:
Darlene Brewer
Teresa Burnett-Cole
Alison Etter
Jennifer Janzen-Ball
Carmen Lansdowne
Grace Eun Kyung Lee
Martha Martin
Mathias Ross
Earle Sharam
Bill Steadman
Ryan Slifka
Collin Smith
Brian Thorpe

Staff Support:
Bruce Gregersen (consultant)
Gail Allan
Christian Nguyen

Send questions or comments about this report to gce@united-church.ca.
PERMANENT COMMITTEE ON FINANCE ACCOUNTABILITY REPORT

Origin: Permanent Committee on Finance

Theological Foundation:
1 Corinthians 16:13-14
13 Be on your guard; stand firm in the faith; be courageous; be strong. 14 Do everything in love.

This is a particularly apt reminder as we consider challenging financial trends, painful but necessary cost reduction, and remits before the church that could create a more sustainable funding model for the work of the broader church.

Executive Summary:
The Committee participated in a face to face triennium launch meeting last October and will now strive to do most of its work through electronic meetings to contribute to cost and carbon footprint reduction efforts. 2015 results will be reviewed in detail in early April. A management report is provided here to meet the lead time required for binder preparation.

Two proposals related to our work are before the Executive. FIN 2 lays out the budget assumptions and principles to guide establishing the 2017 Operating Budget. GS 33 requests the formal approval of the 2016 Budget based on the budget principles approved last fall. We intentionally delay formal budget approval to offer the most current picture and projections once Mission and Service results are finalized each February.

Our one proposal (FIN 2) seeks formal approval for the budget assumptions to guide 2017 Operating Budget planning:

- Strive to maintain aboriginal ministry and right relations spending at current levels pending ongoing review process ($4.2 million budgeted for 2016),
- Continue to set aside 50% of one-time legacy gifts as directed by the Executive. This policy is to be reviewed in 2016
- 1.1% increase for cost of living allowance salary increases for 2017
- No change to existing grant programs
- Increase of “Chasing the Spirit” initiative to $750,000
- Staff reduction to be achieved through a combination of existing vacancies and restructuring plans which will be discussed in camera
- Target of 25-50% reduction in travel and meeting costs. Largely to be achieved by a shift to electronic meetings where possible.

As forecast last fall, all things considered, our overall – unaudited – financial result for 2015 was about as good as we could hope for. The 2015 operating deficit will be smaller than our conservatively set budgets, but still a significant $1.72 million. The 2016 budget offered for approval continues our journey to ensure we meet the General Council Executive commitment to achieve a balanced budget by 2018 irrespective of remits and restructuring activity. The 2016 budget assumes that any severance costs related to staff reduction will be offset by resultant salary reductions as well as eliminating vacant positions and retirements. Further detail will be provided in camera.
Investment returns for 2015 were positive but half that of recent years. At this point, 2016 is looking much less promising. The Church has just filed its first accountability report related to UN PRI membership (UN Principles of Responsible Investment). Treasury Fund also completed the divestment of “Carbon 200” holdings late last year as directed at General Council 42.

You will recall that the Church has been going through a Canadian Revenue Agency (CRA) Charities Directorate audit over the last few years. In February 2016, we signed a compliance letter agreeing to implement suggested technical improvements in our documentation and processes relating to demonstrating the direction and control the CRA expects of all charities. This will entail revamping our global partnership agreements and the operating agreement with Kairos which operates under The United Church of Canada charitable number. While the federal government has signaled a desire to amend charitable and political activity reporting, the existing rules are still in place.

The Committee also endorsed a change in insurer for the national general insurance program to avoid a significant rate increase.

Philanthropy Unit: God’s Mission, Our Gifts

Congregational Giving and Stewardship - With the continued decline in congregational attendance and participation across Canada, maximum attention is being given to support congregational stewardship and annual giving. A new and complete congregational giving program "Called to be the Church" was launched, promoted, tested and evaluated in 2015. This program, built on three verbs – Inspiring, Asking, Thanking - offers complete planning, training and worship resources for a fully integrated five week stewardship program for congregational stewardship and M&S giving. Following the evaluation in 2015, the improved program will be launched in May of 2016. It is based upon the theme of Salt and Light (Matthew 5:13-16a The Message version) in 2016 and was written by a team of Ministers from across the country, complete with the theology, sermons, prayers and planning resources. The program will be revised annually with fresh themes and materials and will be improved continuously based upon congregational experience. The program can be used as is or adapted to suit local realities and culture. Key to the success of this program is a well delivered peer to peer request for intentional annual giving to support God’s mission as understood and carried out locally and as a denomination. This is a cultural return to past practices and will need to be intentional. This may well be the most important resource provided for congregational giving in over a decade.

Mission & Service Annual Giving 2015 – As we closed off 2015, we were thankful for God’s work carried out across Canada and around the world through the generosity of the people of the United Church in 2015. Mission & Service annual giving from UCW, congregations and individuals totaled $24.99M, a decline of $0.67M from the prior year, and the second lowest decline in 5 years. This giving was supported by a continuation of the "Each One Ask One" program along with the new "Called to be the Church" program.

Mission & Service Bequest Giving 2015 – Annual bequest giving from wills and other planned giving to Mission & Service varies from year to year based mostly upon the size of the largest
gifts received in any one year. After a relatively low 2014, 2015 reverted to past average levels at $2.1 million.

**M&S Annual and Bequest Giving in Total 2015** - Combined, the annual and bequest giving to M&S had a favorable variance increasing $0.49M over 2014. Please see the attached two page report "M&S Giving in 2015".

**Emergency Giving in 2015** - it is important to note that the above giving occurred in a year of unprecedented generosity to the Syrian refugee crisis. While this giving may have detracted slightly from the gift catalog, other giving tracked at GCO proceeded robustly. This enormous generosity included $0.9M given to the emergency fund to support Syrian Refugees in Camps, plus congregations raised over $8M for refugee resettlement in their communities.

Members of Executive are thanked for their active role as ambassadors for revenue generation activities across the church. The financial vitality of our communities of faith is so important to their capacity to carry out God's work.

**Finance Unit: God’s Mission, Our Gifts**
Finance staff have been doing a lot of work to ensure that our various forms of financial reporting are more easily understood whether expressed in our annual audited financial statement, our narrative budget pie charts for donors, our operating budget for governors and finally our CRA annual filing. We are now at the stage where each of these formats can more easily be reconciled to the other.

The committee has made some changes in budget reporting format that we believe will give all our stakeholders a clearer picture of our overall financial picture and reserve depletion. It also highlights the greater role of the Foundation in funding the work of our church. Historically, our budget approach has differed from our audited financial statements in that we draw investment results and legacies directly into our reserves and using smoothing techniques. This methodology was more labour intensive and – for many – tended to mask our true financial position because it also included draws on reserves as revenue. We now aim to show a more complete, more aligned picture. Removal of smoothing techniques has however meant that our reports reflect more volatility.

Our revenue estimates are intentional conservative – particularly for Mission and Service givings. Bequest income in particular can vary markedly year over. We did underestimate other revenues in 2015 and have adjusted our assumptions for future years. Revenue for 2015 was $1.9 million better than budget.

On the expense side, staff cost savings were the biggest element, largely due to staff vacancies. Not all of the vacancies though are permanent, so as a result our staff cost actual increases in 2016. The other biggest saving arose from beginning to implement a new strategy in place of long term overseas personnel. Overall, expenses were $1.3 million below budget.

**Treasury Fund Investments:**
Our core investment portfolio managed by Fiera Capital returned by 4.6%. US dollar exchange gains were the biggest contributor as most equity markets were weak. Our currency hedging
programs reduce 2015 returns but now bolster 2016. The Investment Committee prepares an annual report which offers details on results, activity and concerns. Considerable effort was devoted to responsible investment activity over the course of the year – including preparing advisory materials for General Council 42 that ultimately were not made available to Commissioners. The Investment Committee has expressed its ongoing concerns in this regard.

**General Insurance Initiative:**
We continue to actively market the benefits of participating in the national insurance program. Effective March 1, we changed insurers in order to maintain premium levels. Our new insurer is Royal Sun Alliance (RSA). Congregations will switch over at their regular renewal date. We continue to self-insure lower amount claims and provide Directors and Officers coverage for all congregations on an umbrella basis.

**General Council Office Relocation:**
A Memorandum of Understanding has been in place with Bloor Street United Church consistent with the terms and conditions approved by the Executive in March 2012. The occupancy target date has been extended again, so we will be reviewing our options. The lease at our location has been extended to January 2019 and our space downsized by 1/3. Further reduction is likely.

**Loan Guarantees:**
- **Facilitative Loan Guarantees** (per policy) – There a total of 4 loans guaranteed under this program. All are on or ahead of schedule with repayment.
- **Symons Valley loan**: Per 2008 Executive of General Council directive, $500,000 of national loan funds have been deployed to reduce the Royal Bank loan to $2.2 million and a local capital campaign is underway to match this contribution. The congregation is growing, but not at the hoped for rate. A further payment of $58,547 was advanced by General Council to support the loan renewal.

**Finance and Philanthropy Staffing:**
Foundation staff and related costs are now fully funded by the Foundation and no longer subsidized. Philanthropy staffing has been reduced to meet 2018 expense target levels. Staff changes and retirements have allowed us to reconfigure our IT team as well. We congratulate Sam Hou and Bill Gillard who will be assuming greater leadership.

**Extending the Three Year Plan to 2017:**
The Permanent Committee on Finance has directed staff to continue to work to extend the current three year plan to 2019. This will be a bit more complicated than usual, with uncertainty related to remits. Despite removing over $5 million in costs in 2014, and the better than expected results in 2014 and 2015, we have only deferred our financial reserve depletion and given ourselves more contingency room as longer term restructuring is implemented.

**Explanations for the Overall Financial Position as outlined in Appendix I:**
The financial summary reflects the Operating Budget. Revenue and expenses from major self-fund work, such as Pension and Group Insurance are included but netted out.
- **Transfers from Reserves** are no longer shown as revenue. Instead the impact of operating surplus or deficit will now draw down the reserves.
Endowment of M&S Bequests and One-time gifts – shows the impact of excluding a portion of these monies from the operating budget. 30% in 2014, 40% in 2015 and 50% in 2016 with a review at that time. (no adjustment in 2017)

Foundation Grants include net new donations but also the funding from trusts and endowments transferred to the Foundation effective January 2013.

Retail Sales continue to trend downwards.

Other Revenues and Recoveries includes salaries and other charges rebilled to government funders and the Pension Fund, property tax rebates, GST rebates, commissions and shipping and handling charges and asset management fees.

Grants include all payments to external entities, including the Conferences, Canadian and international partners and theological schools.

Externally Funded Costs are split out on the basis of any separate, external funding (i.e. pension plan or group insurance) which is generally more secure.

Staff costs are all positions funded by core revenues.

Resources shows development and production costs for print and electronic materials.

Travel unrelated to Committee Meetings is tracked separately. For budget purposes triennial General Council meeting costs are spread over three years.

Office Costs include building rent and related operating costs. For 2015 this includes the full impact of rental rate increases despite downsizing our office space by 1/3.

Professional Fees include legal, consulting and external audit fees.

Property and Insurance Expenses Recurring costs such as insurance are on target. Aboriginal church and manse repairs are funded from the Real Property Fund.

Investment Expenses Bank fees reflect increased use of credit cards for payment. Note, we net investment manager fees against investment income.

Investment income includes realized and unrealized gains (losses) from the pooled investment portfolio excluding the gains allocated, Kairos and other designated funds.

Available Unrestricted Reserves include the General Reserve, the Mission and Service Operating Reserve and the Morrison fund

On behalf of the Executive, the Permanent Committee expresses its appreciation to the efforts of all Finance, Information Technology and Philanthropy staff.

Submitted by: Brian Cornelius, Chairperson, On behalf of the committee

Members for 2015-2018:
Brian Cornelius, Chairperson (GCE)  Henry Ellsworth  Claude Hender (GCE resigned)
John Hurst*  Hugh Johnson*  Randy Manikel
Elsie Manley-Casimir  Ian McPherson  Hugh Creighton
Lawrence Sankey  John Snow  Miriam Bowlby
Dan Markovich (resigned to join Investment Committee)  Erik Mathiesen, Staff Resource
  * also serve on Audit Committee  David Armour, Staff Resource

Send questions or comments about this report to gce@united-church.ca.
### APPENDIX I

#### 2015 YTD Forecasted Actual vs Budget

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<th>2015 Approved Budget</th>
<th>2015 Year End 12/31/15</th>
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<td>M&amp;S One Time Gifts (net)</td>
<td>1,350</td>
<td>1,565</td>
<td>115.9%</td>
<td>215</td>
<td>15.9%</td>
</tr>
<tr>
<td>Total M&amp;S</td>
<td>25,557</td>
<td>25,937</td>
<td>101.5%</td>
<td>380</td>
<td>1.5%</td>
</tr>
<tr>
<td>Non M&amp;S Bequests (net)</td>
<td>-</td>
<td>254</td>
<td>-</td>
<td>-</td>
<td>NA</td>
</tr>
<tr>
<td>Other non M&amp;S Donations</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>NA</td>
</tr>
<tr>
<td>Total Contributions</td>
<td>25,557</td>
<td>26,191</td>
<td>101.5%</td>
<td>634</td>
<td></td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foundation Grants</td>
<td>900</td>
<td>864</td>
<td>96.0%</td>
<td>(36)</td>
<td>(4.0%)</td>
</tr>
<tr>
<td>Retail Sales</td>
<td>1,110</td>
<td>1,106</td>
<td>99.6%</td>
<td>(4)</td>
<td>(0.4%)</td>
</tr>
<tr>
<td>Recover of Costs</td>
<td>2,465</td>
<td>2,758</td>
<td>111.9%</td>
<td>293</td>
<td>11.9%</td>
</tr>
<tr>
<td>Other Revenues</td>
<td>1,283</td>
<td>2,296</td>
<td>179.0%</td>
<td>1,013</td>
<td>79.0%</td>
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<tr>
<td>Other Revenues &amp; Recoveries</td>
<td>3,748</td>
<td>5,054</td>
<td>134.8% A1</td>
<td>1,306</td>
<td>34.8%</td>
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<tr>
<td>Transfers from Reserves</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>NA</td>
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<tr>
<td>Total Other Revenue</td>
<td>5,758</td>
<td>7,024</td>
<td>106.1%</td>
<td>1,266</td>
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<td><strong>Total Revenue</strong></td>
<td>31,315</td>
<td>33,215</td>
<td>106.1%</td>
<td>1,900</td>
<td>6.1%</td>
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<tr>
<td><strong>Expenses</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grants</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Global Grants</td>
<td>3,136</td>
<td>3,255</td>
<td>103.8%</td>
<td>119</td>
<td>3.8%</td>
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<tr>
<td>Global Overseas Personnel</td>
<td>772</td>
<td>63</td>
<td>8.2%</td>
<td>(799)</td>
<td>(91.8%)</td>
</tr>
<tr>
<td>Cdn Mission Support</td>
<td>3,713</td>
<td>3,726</td>
<td>100.4%</td>
<td>13</td>
<td>0.4%</td>
</tr>
<tr>
<td>Conference Operating</td>
<td>3,746</td>
<td>3,746</td>
<td>100.0%</td>
<td>-</td>
<td>0.0%</td>
</tr>
<tr>
<td>Theological Schools &amp; Ed Centres</td>
<td>1,641</td>
<td>1,621</td>
<td>98.8%</td>
<td>(20)</td>
<td>(1.2%)</td>
</tr>
<tr>
<td>Chasing the Spirit</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>NA</td>
</tr>
<tr>
<td>Other Grants</td>
<td>1,189</td>
<td>1,068</td>
<td>89.8%</td>
<td>(121)</td>
<td>(10.2%)</td>
</tr>
<tr>
<td>Total Grants</td>
<td>14,197</td>
<td>13,479</td>
<td>94.9%</td>
<td>(718)</td>
<td>(5.1%)</td>
</tr>
<tr>
<td>Externally Funded Costs</td>
<td>2,652</td>
<td>2,670</td>
<td>100.7%</td>
<td>18</td>
<td>0.7%</td>
</tr>
<tr>
<td>Other Expenses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Staff Costs</td>
<td>11,441</td>
<td>10,861</td>
<td>94.9% A2</td>
<td>(580)</td>
<td>(5.1%)</td>
</tr>
<tr>
<td>Resources</td>
<td>1,954</td>
<td>1,913</td>
<td>97.9%</td>
<td>(41)</td>
<td>(2.1%)</td>
</tr>
<tr>
<td>Travel Expenses</td>
<td>694</td>
<td>630</td>
<td>90.8%</td>
<td>(64)</td>
<td>(9.2%)</td>
</tr>
<tr>
<td>Committee Meeting Expenses</td>
<td>1,992</td>
<td>1,926</td>
<td>96.7%</td>
<td>(66)</td>
<td>(3.3%)</td>
</tr>
<tr>
<td>Office Costs</td>
<td>2,517</td>
<td>2,639</td>
<td>104.8% A3</td>
<td>122</td>
<td>4.8%</td>
</tr>
<tr>
<td>Professional Fees</td>
<td>1,391</td>
<td>1,372</td>
<td>98.6%</td>
<td>(19)</td>
<td>(1.4%)</td>
</tr>
<tr>
<td>Property &amp; Insurance Expenses</td>
<td>234</td>
<td>211</td>
<td>90.2%</td>
<td>(23)</td>
<td>(9.8%)</td>
</tr>
<tr>
<td>Banking fees</td>
<td>230</td>
<td>257</td>
<td>111.7%</td>
<td>27</td>
<td>11.7%</td>
</tr>
<tr>
<td>Total Other Expenses</td>
<td>20,453</td>
<td>19,809</td>
<td>96.4%</td>
<td>(644)</td>
<td>(3.6%)</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>37,302</td>
<td>35,958</td>
<td>96.4%</td>
<td>(1,344)</td>
<td>(3.6%)</td>
</tr>
<tr>
<td><strong>Operating Surplus or (Deficit)</strong></td>
<td>(5,987)</td>
<td>(2,743)</td>
<td>45.8%</td>
<td>3,244</td>
<td>(54.2%)</td>
</tr>
<tr>
<td>Investment Income/Gains</td>
<td>730</td>
<td>1,098</td>
<td></td>
<td>A4</td>
<td>368</td>
</tr>
<tr>
<td><strong>Final Operating Surplus (Deficit)</strong></td>
<td>(5,257)</td>
<td>(1,645)</td>
<td></td>
<td>A5</td>
<td>3,612</td>
</tr>
<tr>
<td><strong>Available Unrestricted Reserves</strong></td>
<td>15,642</td>
<td>18,651</td>
<td>41.9%</td>
<td>51.9%</td>
<td>3,009</td>
</tr>
</tbody>
</table>

A1 Recovery budget was too low ($328K); other revenue - more: asset mgmt fees ($478k); registration fees ($245K);
A2 Also more grants and tax rebates ($71K); EDGE revenue ($55K)
A3 New lease terms and no more free rent
A4 Target returns on a higher investment balance
A5 Primarily due to lower deficit funding
## APPENDIX II

### 2016 Proposed Budget

<table>
<thead>
<tr>
<th></th>
<th>2015 Actuals</th>
<th>2016 Budget</th>
<th>2016 Actual ($)</th>
<th>Over (Under) 2016 Actual (%)</th>
<th>Key Assumptions &amp; Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Revenues:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M&amp;S Contributions</td>
<td>22,939</td>
<td>22,339</td>
<td>(590)</td>
<td>(4.1%)</td>
<td>Budgeted decline in M&amp;S ($1 MM)</td>
</tr>
<tr>
<td>M&amp;S Contributions - LCW</td>
<td>1,303</td>
<td>1,333</td>
<td>(50)</td>
<td>(3.6%)</td>
<td>Budgeted decline in M&amp;S ($1 MM)</td>
</tr>
<tr>
<td>M&amp;S One-Time Gifts (gross)</td>
<td>2,608</td>
<td>2,250</td>
<td>(358)</td>
<td>(13.7%)</td>
<td>Increase unclaimed M&amp;S from ODF Foundation ending</td>
</tr>
<tr>
<td>Social Donations</td>
<td>(1,043)</td>
<td>(1,255)</td>
<td>(212)</td>
<td>(7.8%)</td>
<td>Increase “set aside” to 50%</td>
</tr>
<tr>
<td>M&amp;S One-Time Gifts (net)</td>
<td>1,566</td>
<td>1,125</td>
<td>(440)</td>
<td>(28.1%)</td>
<td></td>
</tr>
<tr>
<td><strong>Total M&amp;S</strong></td>
<td>25,937</td>
<td>24,487</td>
<td>(1,440)</td>
<td>(5.6%)</td>
<td></td>
</tr>
<tr>
<td>Non M&amp;S Requests (net)</td>
<td>264</td>
<td>265</td>
<td>1</td>
<td>0.5%</td>
<td></td>
</tr>
<tr>
<td><strong>Total Contributions</strong></td>
<td>26,191</td>
<td>24,752</td>
<td>(1,439)</td>
<td>(5.5%)</td>
<td></td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foundation Grants</td>
<td>864</td>
<td>1,000</td>
<td>136</td>
<td>15.7%</td>
<td></td>
</tr>
<tr>
<td>Retail Sales</td>
<td>1,106</td>
<td>1,001</td>
<td>(15)</td>
<td>(1.3%)</td>
<td></td>
</tr>
<tr>
<td>Recovery of Costs</td>
<td>2,758</td>
<td>2,770</td>
<td>2</td>
<td>0.1%</td>
<td></td>
</tr>
<tr>
<td>Other Revenues</td>
<td>2,295</td>
<td>2,044</td>
<td>(251)</td>
<td>(10.9%)</td>
<td>Registration fees not budgeted</td>
</tr>
<tr>
<td>Other Revenues &amp; Revenues</td>
<td>5,063</td>
<td>4,814</td>
<td>(240)</td>
<td>(4.9%)</td>
<td></td>
</tr>
<tr>
<td>Total Other Revenues</td>
<td>7,333</td>
<td>6,855</td>
<td>(478)</td>
<td>(1.8%)</td>
<td></td>
</tr>
<tr>
<td><strong>Total Revenue</strong></td>
<td>33,224</td>
<td>31,657</td>
<td>(1,666)</td>
<td>(4.7%)</td>
<td></td>
</tr>
</tbody>
</table>

### Expenses

<table>
<thead>
<tr>
<th></th>
<th>2015 Actuals</th>
<th>2016 Budget</th>
<th>2016 Actual ($)</th>
<th>Key Assumptions &amp; Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Grants</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Global Grants</td>
<td>3,255</td>
<td>2,738</td>
<td>(519)</td>
<td>(15.9%)</td>
</tr>
<tr>
<td>Global Overseas Personnel</td>
<td>83</td>
<td>481</td>
<td>418</td>
<td>663.4%</td>
</tr>
<tr>
<td>Cdn Mission Support</td>
<td>3,726</td>
<td>3,200</td>
<td>(526)</td>
<td>(14.1%)</td>
</tr>
<tr>
<td>Conference Operating</td>
<td>3,746</td>
<td>2,804</td>
<td>(942)</td>
<td>(25.2%)</td>
</tr>
<tr>
<td>Theological Schools &amp; Ed Centres</td>
<td>1,521</td>
<td>1,400</td>
<td>(221)</td>
<td>(13.6%)</td>
</tr>
<tr>
<td>Churching the Spirit</td>
<td>-</td>
<td>250</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td><strong>Total Grants</strong></td>
<td>13,502</td>
<td>11,920</td>
<td>(574)</td>
<td>(14.7%)</td>
</tr>
<tr>
<td><strong>Externally Funded Costs</strong></td>
<td>2,670</td>
<td>2,770</td>
<td>100</td>
<td>3.7%</td>
</tr>
<tr>
<td><strong>Other Expenses</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Staff Costs</td>
<td>10,861</td>
<td>11,441</td>
<td>580</td>
<td>5.3%</td>
</tr>
<tr>
<td>Resources</td>
<td>1,967</td>
<td>1,955</td>
<td>(22)</td>
<td>(13.2%)</td>
</tr>
<tr>
<td>Travel Expenses</td>
<td>629</td>
<td>518</td>
<td>(111)</td>
<td>(17.5%)</td>
</tr>
<tr>
<td>Committee Meeting Expenses</td>
<td>1,926</td>
<td>926</td>
<td>(1,000)</td>
<td>(51.9%)</td>
</tr>
<tr>
<td>Office Costs</td>
<td>2,712</td>
<td>2,852</td>
<td>150</td>
<td>5.5%</td>
</tr>
<tr>
<td>Professional Fees</td>
<td>1,371</td>
<td>1,400</td>
<td>38</td>
<td>2.8%</td>
</tr>
<tr>
<td>Property &amp; Insurance Expenses</td>
<td>211</td>
<td>225</td>
<td>14</td>
<td>6.6%</td>
</tr>
<tr>
<td>Banking fees</td>
<td>257</td>
<td>260</td>
<td>3</td>
<td>1.2%</td>
</tr>
<tr>
<td><strong>Total Other Expenses</strong></td>
<td>19,674</td>
<td>19,269</td>
<td>(405)</td>
<td>(2.1%)</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>36,048</td>
<td>33,954</td>
<td>(2,095)</td>
<td>(5.7%)</td>
</tr>
</tbody>
</table>

### Operating Surplus or (Deficit)

<table>
<thead>
<tr>
<th></th>
<th>2015 Actuals</th>
<th>2016 Budget</th>
<th>2016 Actual ($)</th>
<th>Key Assumptions &amp; Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Operating Surplus or (Deficit)</td>
<td></td>
<td>(2,222)</td>
<td>486</td>
<td>(17.2%)</td>
</tr>
<tr>
<td>Investment Income/Gains</td>
<td>1,058</td>
<td>529</td>
<td>(529)</td>
<td>(23.2%)</td>
</tr>
<tr>
<td>Final Operating Surplus (Deficit)</td>
<td>(1,724)</td>
<td>(1,408)</td>
<td>316</td>
<td>(5.0%)</td>
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<tr>
<td>Available Unrestricted Reserves</td>
<td>18,572</td>
<td>17,164</td>
<td>(1,408)</td>
<td>(9.0%)</td>
</tr>
</tbody>
</table>
MISSION & SERVICE GIVING IN 2015

We give THANKS! for the enormous generosity of the people and congregations of The United Church of Canada for continued support of Mission & Service.

**CONGREGATIONAL AND UCW** giving to Mission & Service declined slowly in 2015 while direct giving by individuals increased alongside an increase in planned and bequest giving.

In a year in which over $8M was raised in congregations to sponsor Syrian refugees the generosity of the people of the church was outstanding.

**GENEROUS ANNUAL GIVING** by UCW, congregations and individuals totaled $24.99M. This has continued an annual slow decline and is $0.67M below 2014 giving.

**WILLS AND PLANNED GIVING** increased in 2015 ($2.1M) after a significant decrease in 2014. Year to year totals will remain volatile given the nature of the gifts.

**DESIGNATED GIVING** to specific Mission & Service partners through emergency giving, the Gifts of Vision gift catalog and designated gifts for global Mission & Service partners increased by $1.0M due to a generous response to emergency appeals.

This is the second lowest rate of decline in 5 years and it occurred in a year in which enormous generosity was directed to support of Syrian refugees in camps ($0.9M) and through resettlement in Canada (over $8M).
### MISSION & SERVICE UNIFIED FUND CONTRIBUTIONS: ANNUAL GIVING

<table>
<thead>
<tr>
<th>YEAR</th>
<th>from CONGREGATIONS</th>
<th>from UCW</th>
<th>for WDR</th>
<th>TOTAL</th>
<th>$ CHANGE</th>
<th>% CHANGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011</td>
<td>26,002,467</td>
<td>1,694,397</td>
<td>454,092</td>
<td>28,150,956</td>
<td>-1,615,445</td>
<td>-5.74%</td>
</tr>
<tr>
<td>2012</td>
<td>25,119,725</td>
<td>1,694,397</td>
<td>303,493</td>
<td>27,066,757</td>
<td>-1,084,199</td>
<td>-4.01%</td>
</tr>
<tr>
<td>2013</td>
<td>24,218,123</td>
<td>1,643,538</td>
<td>270,840</td>
<td>26,057,500</td>
<td>-1,009,257</td>
<td>-3.87%</td>
</tr>
<tr>
<td>2014</td>
<td>23,915,249</td>
<td>1,462,839</td>
<td>288,556</td>
<td>25,666,644</td>
<td>-390,856</td>
<td>-1.52%</td>
</tr>
<tr>
<td>2015</td>
<td>23,322,176</td>
<td>1,344,122</td>
<td>288,684</td>
<td>24,993,875</td>
<td>-672,769</td>
<td>-2.62%</td>
</tr>
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</table>

### MISSION & SERVICE RESULTS IN DETAIL: ANNUAL GIVING AND PLANNED GIVING

<table>
<thead>
<tr>
<th>Area</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alberta and Northwest Conference</td>
<td>2,705,739</td>
<td>2,489,561</td>
<td>2,549,575</td>
<td>2,557,707</td>
<td>2,455,214</td>
</tr>
<tr>
<td>All Native Circle Conference</td>
<td>5,039</td>
<td>4,737</td>
<td>6,567</td>
<td>4,885</td>
<td>4,502</td>
</tr>
<tr>
<td>Bay of Quinte Conference</td>
<td>2,993,375</td>
<td>2,745,660</td>
<td>2,684,470</td>
<td>2,527,910</td>
<td>2,476,548</td>
</tr>
<tr>
<td>British Columbia Conference</td>
<td>2,209,715</td>
<td>2,114,010</td>
<td>2,033,180</td>
<td>2,100,454</td>
<td>1,929,497</td>
</tr>
<tr>
<td>London Conference</td>
<td>2,743,007</td>
<td>2,635,883</td>
<td>2,496,018</td>
<td>2,478,632</td>
<td>2,394,875</td>
</tr>
<tr>
<td>Manitoba and NW Ontario Conference</td>
<td>1,721,797</td>
<td>1,715,047</td>
<td>1,710,574</td>
<td>1,638,704</td>
<td>1,593,556</td>
</tr>
<tr>
<td>Manitou Conference</td>
<td>400,130</td>
<td>441,288</td>
<td>388,442</td>
<td>376,378</td>
<td>363,289</td>
</tr>
<tr>
<td>Maritime Conference</td>
<td>3,198,394</td>
<td>3,096,458</td>
<td>2,985,012</td>
<td>2,949,826</td>
<td>2,808,871</td>
</tr>
<tr>
<td>Montreal and Ottawa Conference</td>
<td>1,748,342</td>
<td>1,574,028</td>
<td>1,522,582</td>
<td>1,494,600</td>
<td>1,435,293</td>
</tr>
<tr>
<td>Newfoundland and Labrador Conf.</td>
<td>717,409</td>
<td>693,645</td>
<td>709,991</td>
<td>697,245</td>
<td>662,353</td>
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<td>Saskatchewan Conference</td>
<td>1,416,472</td>
<td>1,570,537</td>
<td>1,330,008</td>
<td>1,349,977</td>
<td>1,479,355</td>
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<td>Toronto Conference</td>
<td>3,850,673</td>
<td>3,756,438</td>
<td>3,610,782</td>
<td>3,382,423</td>
<td>3,250,104</td>
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<td>Total Conference Results</td>
<td>27,067,091</td>
<td>26,216,214</td>
<td>25,167,359</td>
<td>24,582,811</td>
<td>23,799,644</td>
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<td>Direct Gifts from individuals</td>
<td>1,004,485</td>
<td>820,287</td>
<td>820,530</td>
<td>826,900</td>
<td>755,365</td>
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<td>Direct Gifts from individuals and Endowment Fund through the United Church Foundation</td>
<td>79,380</td>
<td>30,258</td>
<td>69,431</td>
<td>256,931</td>
<td>441,864</td>
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<td>Total</td>
<td>28,150,956</td>
<td>27,066,759</td>
<td>26,057,500</td>
<td>25,666,644</td>
<td>24,993,875</td>
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<td>Bequest gifts allocated to M&amp;S</td>
<td>2,360,000</td>
<td>2,321,000</td>
<td>1,971,000</td>
<td>938,066</td>
<td>2,096,920</td>
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<td>Gifts from wills and other planned gifts</td>
<td></td>
<td></td>
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<tr>
<td>GRAND TOTAL</td>
<td>30,510,956</td>
<td>29,387,759</td>
<td>28,028,500</td>
<td>26,604,710</td>
<td>27,090,795</td>
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PERMANENT COMMITTEE ON GOVERNANCE & AGENDA
ACCOUNTABILITY REPORT
Origin: The Permanent Committee on Governance and Agenda

1 Corinthians 16:13-14
13 Be on your guard; stand firm in the faith; be courageous; be strong.14 Do everything in love.

The Permanent Committee on Governance and Agenda met twice since the last GCE meeting. We held an Adobe connect meeting in January to become familiar with the technology that will be used for the April GCE meeting. In February we had a meeting at the General Council office but again used Adobe Connect for two members that were unable to attend in person.

Scripture Focus and Intercultural Lens
The Permanent Committee on Governance and Agenda received the revised and simplified version of the intercultural lens.

1 Question biases        4 Value all voices
2 Challenge assumptions  5 Aim for equity
3 Notice who’s missing    6 Live out our commitments

...as we seek God’s will

It resonates with our chosen scriptural passage for this meeting. The Corinthians passage speaks to us as church leaders particularly in a time of change, at a time when we are considering new ways of doing things. We need to watch – to be alert, to understand and evaluate what is going on around us. Our Intercultural Lens gives us a framework for being watchful- “question biases, challenge assumptions, notice who is missing.” Paul challenges us to be strong; one of our challenges is to be strong in our commitment to “value all voices and aim for equity”. Thirdly Paul speaks of having courage; being courageous requires a sense of control and a level of confidence; acting with courage means overcoming our concerns or fears and taking action. We will go forward in faith that God will be with us on this journey. But Peter’s final words challenge us to do everything in love; love provides balance to the other four attributes. Acting in love is an act of service, self-sacrificing service, it may mean being willing to give up some things that we would like to keep and helping others give up what they would like to keep. It will mean striving to “Live out our commitments”. May Paul’s words help us as church leaders!

Evaluation of November GCE meeting: Governance and Agenda reviewed the evaluations of the last GCE meeting. A number of issues arose and will be considered in planning future meetings. Concern was expressed regarding the use of blue and orange cards. The Committee is recommending that we continue to use these; the Moderator chooses when they are used. They are not a consensus decision making tool. There was concern about important business being left too late in the meeting and then rushed. There were comments about the format of the Workbook, these will be considered in future workbooks. Several commented that it would be helpful to contact the writers of the reports before the meeting with questions or for clarification. A GC email address will be given to enable this contact. There was concern about the effective use of time when those who presented written reports also having agenda time; this is continually reviewed, the time given to those with
written reports has been greatly reduced over the past few years. Governance and Agenda will continue to encourage those with written reports to ask for agenda time only if additional information needs to be shared or feedback is required. The role of the Theological Reflector was questioned. We have guidelines for this role and will encourage Theological Reflectors to follow these guidelines. Thank you to those who completed the evaluation.

April GCE meeting:
Staff have done a lot of preparation work for the electronic meeting. The Adobe Connect and phone connections that will be used give us flexibility. We will be able to have table group discussion, break out discussion groups and an in camera session. Staff are contacting GCE members who are indicating that they may have difficulty with the technology. Staff will also support participants during the meeting including with individual contact. Please do not hesitate to ask for help before or during the meeting. Webinars will be held before the meeting. We hope that you are able to participate in the webinars both for the content shared and experience of using the technology. Your feedback after this meeting will be extremely helpful. Some members are close enough to GC office that they could attend the meeting in person but this would not allow everyone the same opportunity to participate. Thus, the Governance Committee made the decision that only the Moderator, General Secretary and one member of the Governance Committee and required support staff will be onsite.

Proposals Referred to Governance and Agenda

- ANW3 (Social Justice Conversation) was referred to the Permanent Committee on Programs, Mission and Ministry and Governance and Agenda. The Chairs and Staff of the two committees met by phone and recommended that the initial work on this proposal be done by PMM.
- TOR14 (Consensus Decision Making) was also referred to PMM and G&A. PMM worked on this in the last triennium. We are recommending to PMM that TOR14 be considered in the GC43 Planning Committee’s work if GCE approve the recommendation to do business in a new way. The two committees will have further discussion on TOR14.
- New2 (Organization of the General Council) and New3 (Proposals) were discussed at our meeting. These are exciting proposals and will be recommended to the GC43 Planning Committee as part of their work.
- HAM5 (Review of the Basis of Union) was pulled from the Consent Agenda at the November meeting as Inter Church Inter Faith were willing to have this referred to them. The committee initially decided to recommend that this proposal be referred to ICIF. After further conversations, the committee met again by phone to review this. As this topic is being widely discussed across the church, the committee believes that the process outlined in HAM 5 is not the correct approach, and therefore recommends that no action be taken.

New United Church Websites:
With the new united church website and United Church Commons (https://commons.united-church.ca) site now online, the committee discussed impacts for the management and distribution of materials for the Executive. The commons will be used for on-line distribution of meeting material for the April Executive meeting. The updated Handbook for GCE members is now...
available in the Governance section of the Commons. It is recommended that GCE members review this Handbook to become familiar with the information that it provides.

**Tracking Sheets:**
Tracking sheets have been in the GCE Workbook to enable the Executive to follow the progress of work from the last GC. Tracking sheets will not be available at this meeting as the format is currently being reviewed to ensure that they provide helpful information to staff and others. We discussed having the Tracking sheets on the new website and available to everyone in the Church; particularly Commissioners may be interested in following the tracking of the work from GC.

**Effective date of decisions of GCE:**
The issue of the effective date of GCE decisions was raised by a Conference Personnel Minister. As we do not have a policy related to this, common law would apply; thus decisions of GCE come into effect when they are passed unless an implementation date is in the motion. Governance and Agenda are not recommending a change in this process; current technology allows immediate communication of decisions. General Council decisions come into effect when the Record of Proceedings is issued.

**A Preliminary Report from the GC 43 Planning Committee**
The GC 43 Planning Committee and Governance & Agenda would like to share two exciting ideas with you as we begin our journey toward Oshawa in 2018. The first is about how we do business, and the second is about the style of the GC meeting.

A key learning from the evaluations of GC42 was that a significant number of people are frustrated by our current method of proposals and debate. The Planning Committee for GC43 would like to take steps to address this.

Our second idea is about the size and style of our triennial meetings. While the concept of a large, direct representation denominational meeting with several thousand voting delegates was rejected the idea of a large denominational gathering created significant buzz. Governance & Agenda seeks approval in principle for an expanded General Council meeting.

The background to the G&A Proposal “A Different Kind of General Council” includes the relevant Manual reference and further thoughts on how we do business and the size and style of GC meetings. We look forward to your thoughts on these ideas for GC43.

Respectfully submitted,
Bev Kostichuk, Chair

Members of the Committee:
Jean Brown, Larry Doyle, Jordan Cantwell, Bev Kostichuk, Tim Reaburn, Nora Sanders, Pauline Walker, Will Kunder (Conference Executive Secretary, Manitou), Diane Bosman (Staff Resource), Shirley Welch (Support Staff)

Send questions or comments about this report to gce@united-church.ca.
MINISTRY AND EMPLOYMENT POLICIES AND SERVICES
ACCOUNTABILITY REPORT
Origin: Permanent Committee Ministry and Employment Policies and Services

Introduction
Since the last meeting of the Executive of the General Council in November 2015, the Permanent Committee met by conference call on January 22, 2016 and March 10, 2016. We are attempting to continue building community and to encourage full participation in our electronic meeting format. As outlined below, some of our proposals were presented to the Sub-Executive of the General Council because of their time sensitive nature.

Report on Work
Circulation of Names for Admissions
The Executive of the General Council approved a proposal (MEPS 20) in March 2015 to change the circulation date of names from September 30 to June 15, and that names be circulated only after orientation requirements are completed and the applicant is scheduled for the final interview with the Conference Interview/Assessment Board (CIB/CAB). A recommendation to reverse the decision in favour of making the circulation of names even earlier in the process and prior to the fulfillment of all admission requirements is found at MEPS 6.

Economic Adjustment
The economic adjustment is determined by an established formula and is reported annually by the chair of the Permanent Committee, Ministry and Employment Policies and Services to the Executive. Because of its role in both the Pastoral Relations system and the General Council and Conference offices, the Committee is responsible for reporting the annual inflation increase. This annual economic increase is calculated as the annual, average percentage for the Consumer Price Index, as provided by Statistics Canada. Based on the information received from Statistics Canada, the Permanent Committee confirmed that the proposed economic increase for the pastoral relations system and the General Council and Conference offices for 2017 is 1.1%.

Pension and Benefits Invoicing Procedures for Non-ADP Employers
Presently employers not on the payroll service and members on approved leaves (e.g. ‘In Search of a Call’) are invoiced monthly for pension and/or benefits and remit their payment by cheque. There is a regular incidence of payments not being submitted regularly or on time. When an invoice is identified as unpaid, staff and the third party administrator cannot be sure what precipitated non-payment. In the absence of other information sources (e.g., visibility to the employer’s payroll), non-payment of an invoice signals the need for intervention. The Committee submitted a proposal to the Sub-Executive that, in addition to notice to the employer, the Plan member and the Conference, Health & Dental benefits be suspended, pending resolution, when an invoice is unpaid for more than thirty days. This was approved and will be implemented July 1, 2016, with prior notice to employers and ministers of the new practice.

Salary and Allowances Schedule
A proposal to revise the “honoraria” paid to visiting ministry personnel for worship leadership and weekend supply was presented to the Sub-Executive of the General Council at its March 23, 2016 meeting. The revised policy bases the daily rate on Category F Cost of Living Group 1 or
minimum comprehensive salary implemented in 2016. That rate is $206.00 for each working day or portion thereof. It also notes that our current use of the term “honoria” for this payment does not meet the Canada Revenue Agency definition and directs that it be considered payment for services and referred to as “daily rate for visiting ministry personnel.”

**Police Records Check**
The Committee has established a police records check working group to review the current police records check policy, policy and procedures. The General Council Office has received feedback from ministry personnel about difficulties with the current policy, stating that vulnerable sector checks can take upwards of six months, delaying the start of pastoral relationships. The increased time for checks is apparently the result of the increase in number of requests, and the discontinuation of gender as a filter on checks (increasing the number of hits on names). The time lag for checks is a particular challenge for ministry personnel who serve in appointment-based ministry (designated lay ministry and intentional interim ministry).

**Settlement Declaration Date**
Early February, the Sub-Executive of the General Council approved a proposal to amend the annual settlement declaration date from February 1 to March 1. Staff’s experience with the settlement election process led them to conclude that February 1 was too early for candidates to declare whether they want to apply for settlement. March 1 was better for candidates and did not impede the work of the Transfer Committee. There have been no requests for settlement in 2016.

**Sexual Abuse Prevention and Response Policy Review**
The task group met beginning in March 2016. The next meeting will be via conference call early May with any recommendations for policy changes coming to the Executive of the General Council this fall.

**Closing Comments**
We anticipate that the major work of the Permanent Committee will begin later this year as the Ministry and Employment Unit is fully staffed and work begins on the preliminary designs for an Office of Vocation.

As the Permanent Committee deepens into its work during this triennium, we are grateful for the support of gifted staff in the General Council Office and Conference offices. In the midst of staff transitions in the Ministry and Employment Unit, the Permanent Committee appreciates the calm wisdom of long-term staff. During this season of Easter, when we look for signs of new life, we acknowledge the gifts that newly hired staff are bringing to their work with the Permanent Committee. We are thankful to have companions alongside for the journey.

It is with sadness I share the news of the passing of the Rev. Alison West, a former Permanent Committee on Ministry and Employment Policies and Services member. Alison was a part of the Committee from 2003 – 2009. Our thoughts and prayers go out to her family and loved ones during this time.

It is also with regret that I inform the Executive of the resignation of Gloria Cook from the Permanent Committee. Due to circumstances in her life, she feels she is unable to provide the
time and support required of PC-MEPS and its work. We wish her well and hope she is able to achieve balance and peace in the near future.

Submitted by:
Adam Hanley,
Chairperson, Permanent Committee on Ministry and Employment Policies and Services

Members for 2015 -- 2018:
Adam Hanley (Chair) (GCE)
Elizabeth Brown
Wendy Brown (GCE)
Lloyd Bruce
Brian Copeland
Bob Gibson
Vilvan Gunasingham (GCE)
Eric Hamlyn
Debra Kigar
Lorna King
Jean Macdonald (GCE)
Dave Moors
Mary Smiley

Alan Hall (staff resource)
Todd McDonald (staff resource)

Send questions or comments about this report to gce@united-church.ca.
PERMANENT COMMITTEE ON PROGRAMS FOR MISSION AND MINISTRY ACCOUNTABILITY REPORT

Origin: Permanent Committee on Programs for Mission and Ministry

Mary Royal-Duczek is currently transitioning back into her role as Chair after a four month break for parental leave. Michael Shewberg served as acting chair in her absence. A huge thank you goes to Michael for taking on this large portfolio and doing a wonderful job managing the all the work in this time of transition. In some ways this committee is always in one form of transition or other.

In living into the decision to have only one face to face meeting annually, the Permanent Committee held its first electronic meeting in February. Twenty-five of our members, including our two global partners participated in the call. The overall feedback of the experience was that it went very well and we now have a better idea of what works for an electronic meeting and what needs face to face conversation.

With the changing landscape of the church, the Permanent Committee on Programs for Mission and Ministry has established a number of working and advisory groups to engage the various pieces of work in its basket. What follows is a highlight of pieces of work in which the Program Committee has been engaged.

**Advocacy Networks:** The Permanent Committee approved the terms of reference for its working group on Advocacy and Advocacy Networks. The group has been asked to look at the relationship of advocacy networks to the work of the General Council and in particular the Church in Mission Unit, as well as a framework for responding to advocacy proposals that are approved by General Council given the limited staffing and resource capacities of the General Council offices. In addition the working group has been asked to engage the work of ANW 3 – The United Church Engagement in Social Justice. In doing this piece of the work the working group will engage with the Theology and Inter-Church Inter-Faith Committee and the Permanent Committee on Governance and Agenda.

**Education Centres:** The Permanent Committee established a small working group to work on the proposal NEW 1: Education Centres, which came from the 42nd General Council, 2015. The working group will be meeting with the Boards of Five Oaks and Tatamagouche in the coming weeks. Currently the precarious nature of the Educational Centres is a concern. Tatamagouche closed its operations for the winter months and is planning on reopening in April for programming while it works out a long term sustainable plan. Five Oaks continues to work on a sustainable plan with the partnership of Earthship. Naramata is also working at restarting its programing this spring. The working group has been asked to clarify the relationship between the church and the Education Centres.

**Migrant Church:** The committee received a report from the Migrant church working group with regards to the implementation of the Full Communion agreement. In addition, the committee reviewed a proposal for an evaluation process for Associate Relationships and Mutual recognition of Ministry. One of the questions raised is whether or not there would be a pause to
any new agreements or whether there should be a continuation of conversations towards developing new agreements.

**Gender Justice Racial Justice Advisory Committee:** The role and relationship of this Advisory group to the Permanent Committee on Programs is being clarified by another small working group.

**Intercultural Ministries:** The working group on Intercultural Ministries is monitoring how the church continues to live into its commitment to becoming an intercultural church. They will be participating in a gathering of Conference staff to understand how the work is developing across the country and to strategize around the nurturing of networks.

**United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):** The Permanent Committee has been informed of the work of the task group on the United Nations Declaration on the Rights of Indigenous Peoples, through its representative Michael Shewburg. At its next meeting the committee will be working on the implications for how it engages its work.

**Consensus Decision Making:** The Permanent Committee has been consulting with the Permanent Committee on Governance and Agenda with respect to TOR 14: Consensus Decision Making. PCPMM has identified two (2) members to serve on a reference group of the PCG&A.

The text we were asked to reflect on for this meeting from 1 Corinthians 16: “Be on your guard; stand firm in the faith; be courageous; be strong. Do everything in love.” This is an example of a Bible passage that is so beautiful to read and be encouraged by, but so hard to live into. In the work of the Permanent Committee we wrestle with how to be in the church in these changing times. We are trying to figure out how to be true to that challenge to be courageous and strong while working within our financial and human resources. The passage concludes with the reminder to hold all of the various pieces of work that we do in love. That the thing that is so easy to forgot but so important to remember is that this work we are doing as the PC PMM and as the GCE as a whole is God’s work, which is work filled with love, love for God’s people, God’s world and God’s dream of justice. What an overwhelming and beautiful task. May we all feel that blessing of love as we “meet” together in this new way.

Submitted by Michael Shewburg, Interim Chair and Mary Royal-Duczek, Chair

Send questions or comments about this report to gce@united-church.ca.
INDIGENOUS JUSTICE AND RESIDENTIAL SCHOOLS REPORT  
Origin: Committee on Indigenous Justice and Residential Schools  

Background:  
Reconciliation is difficult work. It is not for the faint of heart. The church must be encouraged to acknowledge and attend to the feelings that arise in difficult conversations. 1 Corinthians 16:13-14 offers valuable wisdom as a centering point for this ongoing journey: Be on your guard; stand firm in the faith; be courageous; be strong. Do everything in love. If we are not part of the solution, we are part of the problem.

Canada’s Truth and Reconciliation Commission (TRC) is complete; the final report was released in Ottawa on December 15, 2015. The report offers 94 Calls to Action. Now is the time for the church to stay alert to the momentum that has emerged from this process. New opportunities exist to bridge the gap between Canada’s Indigenous Peoples and the rest of Canada in terms of quality of life. The challenge for the church is to have open and brave conversation around colonial assumptions. How will Indigenous church and Settler church be together? How will we “do things” in new and different ways? Courage is needed as the United Church of Canada integrates the norms, principles, and standards of the United Nations Declaration on the Rights of Indigenous Peoples into its structures, policies, and importantly, its relationships. Some may fear loss as the gap begins to narrow, as ‘privilege’ is no longer held, as healing and reconciliation deepen and begin to change the fabric of church and society. Reconciliation, volume 6 of the TRC final report, states, “If Canada is to thrive in the twenty-first century, First Nations, Inuit, and Metis peoples must also thrive.” (p.200) The church can continue stand firm and strong in the knowledge that with God, Creator and Sustainer, there is always enough. May we act in the knowledge that love is the antidote to fear.

The Committee on Indigenous Justice and Residential Schools gathered on Treaty One (Stone Fort Treaty) land, in the traditional territory of the Anishinabe, Cree, Oji-Cree, and Dakota Peoples and in the heart of the Metis Nation from March 11 – 13, 2016. Knox United Church (Winnipeg) opened its doors to the Committee, providing gracious hospitality and meeting space.

In opening the meeting the Committee reflected on 1 Corinthians 12:1-11. There are many spiritual gifts. We acknowledge that we are in the same canoe, together. Many have been wounded in the past by scriptural interpretation; this is a critical time where we must share our gifts to educate all communities of faith. The churches must work together and in a timely manner.

Time spent in community was an important part of the meeting. On Saturday evening, approximately 30 people from the Committee and from Winnipeg, Assiniboine, and Keewatin Presbyteries gathered for dinner and conversation. Participants were invited to offer their response to the Truth and Reconciliation Commission Calls to Action, and reflect on the way forward. Many are working toward building relationship with Aboriginal communities while others struggled to make that connection. Some communities of faith are struggling to affect a change of heart and attitude toward Canada’s historical and current relationship with Indigenous Peoples. There was recognition that this work goes beyond the context of Indian Residential Schools and into issues related to social and racial justice. Excellent ministry programs continue...
to emerge from the Stella Community Ministry through the “Granny and Girls Group,” Sunday worship circle, and other circle gatherings that promote wellness and healing. There was expression of appreciation for the inspiration and encouragement received in hearing the stories of reconciliation and building right relations. We must continue to reach out and search for ways to work in ecumenical and inter-faith circles. Clearly, there are not all ‘good news’ stories. Where disillusion exists we must continue to look at new ways of doing things to achieve a different result. One participant remembered Commissioner Murray Sinclair’s words during the Edmonton National TRC event “Don’t let the conversation die.”

The Committee also took the opportunity to visit the National Centre for Truth and Reconciliation (NCTR) and the Canadian Museum for Human Rights.

At the NCTR, Executive Director Ry Moran gave an overview of the Centre’s start up. The Centre is currently working toward full operation that will have capacity respond to the 30 or more access requests they receive each week. Staffing the Centre is still in process. Charlene Bearhead is employed to work with educators, and support curriculum development. The Centre is working on a series of exhibitions and curated spaces.

A capital campaign will begin soon. It will likely be 5-6 years before the NCTR is in a permanent building. For now, some of the Bentwood box contents are held there. In various places around the city of Winnipeg there are 3 more vaults of artefacts. The Centre has responsibility for 5.5 million documents, with the following currently online:

a. Video statements from the public hearings
b. School documents from Library and Archives Canada
c. 50% of the photographs
d. School narratives written by the federal government

The Centre is working on issues of privacy. It seeks to maintain balance between telling the truth and the principle of “do no harm.” It held 18 “engagement sessions” in various communities involving 750 participants; largely survivors and descendants, to obtain their views on what information should or should not be online. Further discussion is needed. As we continue to sit with the truth we need to keep the care for all in mind. The United Church shared that it did not receive negative feedback when it offered opportunities to view the pictures of students at the TRC sessions across Canada and uploaded all its Indian Residential School photographs to the TRC website.

The visit to Canada’s Museum for Human Rights provided reaffirmation and inspiration for the Committee. An unassuming plaque containing a quote from Margaret Mead, the famous American Anthropologist, sums up the need for this museum “Never doubt that a small group of thoughtful committed citizens can change the world. Indeed, it is the only thing that ever has.”
The Work of the Committee on Indigenous Justice and Residential Schools

1. Adopting the principles, norms and standards of the United Nations Declaration on the Rights of Indigenous Peoples as a framework for reconciliation Truth and Reconciliation Call to Action #48

Following the fall 2015 Executive of General Council meeting a task group was convened to begin the work of implementation. The task group gathered through a series of Conference calls to develop a draft statement to be released on March 31, as requested in the Call to Action. The Sub-Executive reviewed the draft on February 17, and will receive the revised statement for approval on March 23.

A two-day task group meeting is scheduled for April 4-5, where planning for implementation of the Declaration will occur.

Task Group Members are Janet Sigurdson, Aboriginal Ministries Council; Ken Albert, Committee on Indigenous Justice and Residential Schools; John Hurst, Permanent Committee on Finance; Beverly Kostichuk, Permanent Committee on Governance and Agenda; Jean Macdonald, Permanent Committee on Ministry and Employment; Michael Shewberg, Permanent Committee on Programs for Mission and Ministry; William Snow, All Native Circle Conference; Russell Daye, Maritime Conference; Mark Marshall, London Conference; Brian Thorpe, Theology, Interfaith, Interchurch; Greg Glatz, Philanthropy.

Indigenous Justice has been involved in a planning group for a March 30 event to release an ecumenical statement on adopting the Declaration as the framework for reconciliation; IJRS work has included logistical planning and writing/editing the ecumenical Op Ed submission and statement.

Timeline:
March 30 Launch of ecumenical statement on UN Declaration as framework for Reconciliation
11:00 AM Press Conference, Parliament Hill, Ottawa.
Video to be posted in the afternoon
Noon Reception, Christ Church Cathedral, Ottawa
Evening educational event (KAIROS), St. Andrew’s Presbyterian Church, Ottawa

March 31 Launch of United Church statements on UN Declaration as framework for Reconciliation at the Aboriginal Ministries Council Consultation – Nottawasaga Inn- live-streaming

April 4-5 Meeting of UN Declaration Task Group to define future process
April 21 Webinar for Executive of General Council.

2. 30th Anniversary of the 1986 Apology to First Nations People

Following the Executive of General Council’s approval of the proposal for Conferences/Presbyteries to mark Anniversary of the Apology, the development of resources started.
Resources are being developed for our web page and a commemorative video. Indigenous Justice is working in collaboration with representatives from All Native Circle Conference, Manitou Conference, Sudbury Presbytery, Huntington University, and Aboriginal Student Affairs at Laurentian University to plan the 30th Anniversary event (August 20, 2016) at the site where the Apology was made.

Timeline
Mid-March Release of materials marking 30th Anniversary of Apology
  • Moderator’s letter
  • Text of Apology, response, and questions for reflection
April 20 Release of worship service for suggested congregational use on June 5 or 12
End of May/early June Recognition of 30th Anniversary of Apology in Conference annual meetings.
  Where there is no Conference meetings, presbyteries to do so
  Also encouraged in communities of faith
June 5/12 30th Anniversary of Apology Service in communities of faith
August 20 Service commemorating 30th Anniversary of Apology
  Site of the Apology/Commemorative Cairn, Laurentian University, Sudbury

3. Class Action Cases
The Day Scholars Class Action involves students who attended an Indian Residential School during the day, but went home at night. These students were not eligible for the Common Experience Payment however they could access the Independent Claims process for abuse. The action was launched by Tk’em’lups and Sechelt Nations in BC in August 2012, and certified June 3, 2015. The period for First Nation Bands to opt in (February 29, 2016) and for students and descendants to opt out has passed (November 30, 2015) The United Church is not named as a defendant in this class action. The Committee examined the question of how the church might accept moral responsibility. What action does this lead to? When exploring the answers we need to take the wide view of the impact of colonization, Doctrine of Discovery, and reconciliation. The Executive Minister was given direction to consult with the General Secretary before any further action is determined.

The McLean Day School Class Action involves students who attended day schools seeking compensation for abuse, loss of language and culture. This class action has not been certified and research continues to gather names to add to the class action. Churches are not named as defendants in this action, so far.

The federal government took over the operation of most of the schools, leaving only the residences under the control of the church entities in September 1969 (in some schools, this action occurred earlier) – this is known as the ‘administrative split’. Up until 2010, claimants who had experienced abuse in the residences after ‘the split’, (not in the classroom), were compensated. Then Canada introduced the argument that since the residence was no longer jointly operated with them, the residence was no longer an eligible as a ‘school’ under the terms of the Settlement Agreement, and therefore the claim was not valid. Some IAP Adjudicators
agreed with that argument, and have rejected over 1000 claims based on that argument. At a hearing, upon affected claimants making a “Request for Direction” to the court supervising the Settlement Agreement, The United Church supported the claimants/lawyers who did not agree with the use of the “administrative split” argument to reject IAP claims. Alberta Judge Nation upheld the IAP Secretariat’s decisions. On Feb.3, 2016, Indigenous Affairs Minister Bennett announced that her department would conduct an urgent review of Canada’s use of the argument of “administrative split” to dismiss cases. We await further word as to what the results of the federal government review will be. If the decisions remain, the United Church could be open to more liability. If the decisions are reversed, the IAP will have much more work to do. The Chief Adjudicator has ordered a hold on all remaining claims until the government review has been completed.

5. Archives
The National Centre for Truth and Reconciliation (NCTR) has received all the United Church documents. Many of the TRC Calls to Action involve research. There have been inquiries about adoption and foster programs in United Church members’ homes, (e.g. “the Good Samaritan Plan”) which could be related to homes for unwed mothers.

Our Archive staff have begun to gather data on Day Schools. At the height of their existence in 1916 there were 48 days schools, with 1560 students attending. The records are confusing around the time of union as Methodists and Presbyterians made operational decisions. In 1928, there were 38 day schools.

A day schools archives project proposal was reviewed by the Committee with a recommendation to go forward with the project to gain clearer insights into this history. The research will be done in two parts:

- **Digitization project**, similar to the work done for residential schools for the TRC – In two stages: 1) scoping, creating research guide to all day school records held, and creating cross-reference guide to material at NCTR, and
- 2) actual digitization
  Archives will support the costs of this part of the project.
- **Research and Writing Project**: 4.5 month contract – creation of histories for day schools, similar to the narratives created for residential schools (www.thechildrenremembered.ca); CIJRS will seek funding for this part.

6. All Parties Meeting, February 2016
During the Truth and Reconciliation Commission, the Parties to the Settlement Agreement (All Parties) met regularly to help guide the work of the Commission. The All Parties committed to continuing to meet to carry forward the Calls to Action. Areas remain in the Indian Residential School Agreement that requires ongoing reporting until 2019-20, e.g., the Independent Assessment Process.

The General Council Office hosted an All Parties meeting in February 2016. Unfortunately representatives from the Assembly of First Nations, Inuit Tapiriit Kanatami, and the Survivors Committee were not able to attend. However, since that time a commitment has been made by
each of these organizations to take part in this work. The General Council Office will host a videoconference meeting in April (date TBD).

The All Parties has prioritized the “Covenant on Reconciliation” (Call to Action #46), followed by the creation of a National Council on Reconciliation (Call to Action #53).

The Committee on Indigenous Justice and Residential Schools put forward a proposal to the All Parties that the Truth and Reconciliation Commissioners be nominated for the Nobel Peace Prize. (Theological professors are among those who can serve as nominators.)

7. Returning to Spirit
We have partially supported 5 people for a total of $1230 to attend the Aboriginal workshop held in Prince George, BC in February. They have sent a note of thanks.

8. Peoples of Faith Moving Forward in Reconciliation
A United Church team participated in this ecumenical meeting in November 2015 to consider how they might respond ecumenically to which TRC Calls to Action. The immediate priority is ecumenical collaboration on a statement and events on March 30 in support of Call to Action 48 (see above), and ongoing sharing of materials and educational resources concerning the Declaration. We have also prioritized a number of other calls, including the inquiry into murdered and missing Indigenous women and girls (#42); mandatory curriculum on Indigenous history and culture (#62); and the Covenant for Reconciliation (#46).

9. KAIROS Board Indigenous participation
Ray Jones attended the KAIROS Board meeting as representative of the KAIROS Indigenous Rights Circle, in a non-voting capacity. The Committee expressed concern regarding the “non-voting” status relative to the TRC recommendation to implement principles, norms, and standards of the UN Declaration as the framework of reconciliation. It was clarified that any changes to Board structure require revision of the Memorandum of Agreement, which created KAIROS. As this might be being opened up now due to issues of charity law, it may be time to revisit the Board structure. The Committee will write a letter to KAIROS Board expressing appreciation for inclusion of Indigenous observers and encourage voting rights.

10. Engagement with TRC Calls to Action
In an effort to set priorities, the Committee examined the Calls to Action that were (a) directed at the churches and (b) related to areas of historic or existing advocacy.
In the first grouping, the Committee reviewed:
- #29 Work collaboratively with plaintiffs not included in the IRSSA to have legal issues determined on an agreed set of facts
- #46 Develop and sign Covenant of Reconciliation with principles of relationship
- #76 Adopt principled strategies in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries

In the second grouping, the Calls to Action included child welfare inequities, education for First Nations, murdered and missing Indigenous women and girls, Indigenous rights (land, treaty, Aboriginal, and the UN Declaration), and education for dominant society and newcomers to
Canada. It recommended that the church remain engaged in these issues but highlighted specific challenges in communicating and encouraging action in a time when activism is tending to be based more in social media than traditional tools like petitions.

11. Webinars
On Feb. 16 and 23, two very well received webinars were offered entitled “Speaking from the Heart: Stories of Healing” providing Indigenous perspectives on the teachings of Jesus. The first one with Dr. Patricia Vickers focused on “Something Went Wrong” and truth telling. The second one with Rev. Ray Aldred, Director of the Vancouver School of Theology Indigenous Studies Centre offered a re-interpretation of repentance in “Restoring Spiritual Balance.” There were over 130 registrants, several of them being groups gathered for Lenten study. The recordings are available for viewing. Unfortunately, a planned third webinar in the series had to be cancelled, but we look forward to picking this up again later in the year. Indigenous Justice is very grateful for United-in-Learning for being the webinar platform providers.

On April 12, there will be a webinar “Youth Sowing Seeds of Friendship” with presenters Leeann Shimoda and Rev. Rodney Smith-Merkley who will provide insights and information into hosting successful youth programs that bring Indigenous and non-Indigenous youth together, and explore Indigenous history, culture and spirituality.

A webinar for the wider church to understand the implications of implementing the UN Declaration will be offered later in 2016.

12. Funds
$100,000 is available in the Justice and Reconciliation Fund this year; so far, $23,000 has been granted to 3 projects. Applications are currently assessed on an “as received basis,” but it was agreed that we should explore a spring and fall cycle, similar to other funds within the church.

A draft Terms of Reference for the Alvin Dixon Fund was reviewed. The Committee recommends that priority be given to theological and spiritual studies; that the Fund should reach $100,000 before any bursaries are allocated; and that rather than accepting applications year round, there be 2 submission times: spring and fall cycles.

The Committee agreed to streamline processes for both Funds, perhaps in line with Dorothy Jenkins Fund and Healing Fund. This will require coordination with Aboriginal Ministries Circle.

13. Language
The Committee had a powerful discussion of language and identity, which we feel will also be a question for the church as we continue to move towards reconciliation. Does the term “settler church” reinforce separation and division? Is it important to acknowledge that certain peoples once expropriated and settled land from Indigenous peoples, and that the current generations inherit those benefits? Many Indigenous Peoples have not had full access to learn traditional teachings and language. Somehow, there has to be a way for ‘settler people’ to make amends. There needs to be respect for a variety of identities and spiritual gifts.
Submitted in faith and in hope:

Barbara Wilson, BC Native Ministries
Ray Jones, BC Native Ministries
Norma General Lickers, All Native Circle Conference
William Snow, All Native Circle Conference
Ken Albert, Ontario and Quebec Native Ministries
Martha Pedoniquotte, Ontario and Quebec Native Ministries
Vic Wiebe, General Council Executive
Elder Murray Whetung
Maggie McLeod, Executive Minister, Aboriginal Ministries Circle and Indigenous Justice
Cecile Fausak, Reconciliation and Indigenous Justice Animator
Sara Stratton, Reconciliation and Indigenous Justice Animator
Moderator Jordan Cantwell, General Secretary Nora Sanders, General Council Archivist
Nichole Vonk, Corresponding Members

Send questions or comments about this report to gce@united-church.ca.
REPORT TO THE EXECUTIVE OF THE GENERAL COUNCIL ON THE 2015 ACTIVITIES OF THE JOINT GRANTS COMMITTEE

The Joint Grants Committee, which is made up of representatives from GCE and the Foundation, met three times in 2015 to consider applications for the various granting programs for funding from non-designated trusts and endowments of The United Church of Canada Foundation. The Foundation’s Board reviews and responds to the recommendations of the Joint Grants Committee.

This report is provided to GCE for its information.

In 2015 the Foundation’s Board awarded 40 grants from the Seeds of Hope Granting Program totalling $341,436; twelve grants from the New Ministries Fund totalling $198,460; nineteen scholarships, bursaries, and academic awards totaling $108,350; eight grants from the Good Samaritan fund totalling $193,410.

In total 79 grants were awarded totalling $841,656 from the trusts and endowments of The United Church of Canada Foundation.

The following grants were made based on applications received:

**Living Spirit Fund**
$3,750 to Camp Tapawingo (Tamarack Presbytery, United Church of Canada) (Prince Albert, SK) in support of Camp Caterpillar.
$6,000 to Trinity Memorial United Church (Abbotsford, BC) for their Intercultural Outreach Ministry project.

**Davey Family Fund**
$2,000 to Lynn Valley United Church (North Vancouver, BC) in support of their Faith Podcast project from the Davey Family Fund.
$8,800 to Atlantic Christian Training Centre (Tatamagouche Centre)(Tatamagouche, NS) in support of their Building Shalom Community project. ($2,700 from the Davey Family Endowment Fund, $916 from the Brian and Belva Piercy Endowment Fund and $5,184 from the Peace and Justice Endowment Fund)

**Faith and Mission Fund**
$9,000 to North Bramalea United Church (Brampton, ON) in support of their Resource Church Pilot Project- One Series, Multiple Locations. ($1,040 from the Davey Family Endowment Fund, $330 from the Kingscourt United Church Endowment Fund, $2,830 from the Leadership Endowment Fund, $3,800 from the Faith and Mission Endowment Fund, and $1,000 from the Living Spirit Fund)

**Alfred J. Mitchell and James Robertson Fund**
$25,000 to The Skylight Festival (Toronto, Ontario) in support of The Skylight Festival.

**Watkins/Ann Baker Fund for Innovative Ministries with Senior Adults**
$10,000 to Olivet United Church (Hamilton, ON) in support of the Eats & More project.
$1,100 to Wesley United Church (Jarvis, ON) in support of the Dining Circle project.
$350 to Case United Church (Fisherville, ON) in support of the Morning of Respite at Case project.
$8,100 to 1JustCity (Winnipeg, MB) in support of the Sacred Circle and Soup project.
$2,100 to Stella's Circle (St. John's, NL) in support of the Seniors Community Kitchen project.
$1,000 to St. Paul's Family Resources Institute (Halifax, NS) in support of the Seniors Walking Group with Snack project.
$20,000 to Montreal City Mission (Montreal, QC) in support of The Charis Project: Creating Spirit-Centred Pentecostal Communities of Faith and Action in the Charismatic City project.
$8,000 to Dundas Street United Church (Woodstock, ON) in support of the Wings of Hope - A Christian Life Coach Ministry project.
$10,000 to First United Church Community Ministry Society (Vancouver, BC) in support of the Legal Advocacy for Low Income Adults Facing Insecure Housing project. ($5,000 from the Watkins Fund/ Wesley C. Smith Fund for Innovative Programs and Projects in Addressing Poverty and Children at Risk and $5,000 from the Watkins Fund & Ann Baker Estate Trust for Innovative Ministries with Senior Adults.)
$5,000 to Fair Haven United Church Homes (Vancouver, BC) in support of Music and Memory Program.
$9,500 to Highlands United Church (North Vancouver, BC) in support of their Seniors Connection program.
$17,881 to Athabasca United Church (Athabasca, AB) in support of their Discipleship Through Small Group Ministries project.
$8,000 to Union United Church (Montreal, QC) in support of their Seniors Engagement Project.
$6,000 to West Island Rainbow Seniors Centre (Beaconsfield, QC) in support of their Intentional Connections project.
$30,000 to Wesley Urban Ministries (Hamilton, ON) in support of their Wesley’s Transitional Beds project. ($20,000 from the Watkins Fund for Innovative Ministry with Senior Adults and $10,000 from the Living Spirit Fund)

The Watkins Fund/Wesley C. Smith Fund for Addressing Poverty and Children at Risk
$450 to St. Andrew's United Church (Enderby, BC) in support of the Youth Drama for All project.
$3,500 to St. Paul's United Church (Thunder Bay, ON) in support of the Cool Clothes for Kids project.
$10,000 to Operation Sharing (Woodstock, ON) in support of the Bullwinkles Eatery project. ($5,000 from the Watkins Fund/ Wesley C. Smith Fund for Innovative Programs and Projects in Addressing Poverty and Children at Risk and $5,000 from the Watkins Fund & Ann Baker Estate Trust for Innovative Ministries with Senior Adults)
$11,000 to Sanctuary Mental Health Ministries (Vancouver, BC) in support of the Youth Alive: Inspiring Mental Health in our Faith Communities project. ($10,000 from the Watkins Fund/ Wesley C. Smith Fund for Innovative Programs and Projects in Addressing Poverty and Children at Risk and $1,000 from the Living Spirit Fund)
$3,500 to Deer Park United Church (Calgary, AB) in support of their Summer Play project.
$3,600 to North Bramalea United Church (Brampton, ON) in support of their At Risk Youth Support and Job Search Assistance program.
$6,000 to Community Laundry Co-op (Ottawa, ON) for their Office Assistant Pilot Project
$5,000 to Backdoor Mission for the Relief of Poverty (Oshawa, ON) for their Preparation of the Transition project.
$5,000 to Saint Columba House (Montreal, QC) in support of their Youth Engagement and Consultation Project.

$5,000 to Project Grace (St. John’s NL) in support of their Project Grace After School Music Program.

**The United Church of Canada Foundation General Fund**

$13,900 to The Healing Pathway Society (Ottawa, ON) in support of their The Healing Pathway - New Wine Skins project.

**Ina Grafton Gage Fund**

$53,000 to the Toronto Ina Grafton Gage Home (Toronto, ON) for its programs and services.

**James Robertson Trust**

$10,000 to Atlantic Christian Training Centre (Tatamagouche Centre) (Tatamagouche, NS) in support of the Licensed Lay Worship Leadership Program.

**Peace and Justice Fund**

$8,000 to Conference of Manitoba and Northwestern Ontario (Winnipeg, MB) in support of their Joint Camp for Indigenous and Non-Indigenous Youth.

**Kingscourt United Church Endowment Fund**

$1,300 to Richmond United Church (Richmond, BC) in support of their Dramatic Discoveries Workshop project.

$1,200 to Grace United Church (Hanover, ON) in support of Graceful Nature Camp.

**William Naylor Trust**

$5,000 to Regina Multi Faith Forum (Regina, SK) in support of their NAIN Connect 2015.

**The Brian and Belva Piercy Fund**

$5,405 to St. Andrew’s United Church/ YWCA Peterborough Haliburton (Peterborough, ON) in support of their Nourish Project Peer Advocacy Pilot Project.

**Camping Trust Fund**

$4,000 to Ryerson Camp (Vittoria, ON) to help the purchase of a high temperature conveyor dishwasher.

**New Ministries Fund**

$12,500 to Bedford House (Peterborough, ON). This funding is to focus on two aspects of their work: the creation of a self-defining community of faith among unchurched folks over the long term; and generating short-term community-development projects arising from the community.

$25,000 to Filipino Christian Fellowship (Southwest Presbytery of Toronto Conference) per year for two years. The grant from the New Ministries Fund will help them become established as a congregation.

$10,460 to Laurentian Area Ministries (Quebec). The grant will provide start-up costs to identify regional community identities and mission, to provide capability to conduct community round tables and to develop a common regional website to generate revenue and enhance communication.

$25,000 to Manifest Men’s Ministry (Vancouver, BC). This grant will help them continue their work in a faith-based, theologically progressive approach to helping men engage with their own soul work and participate in their own healing.
$20,000 to North Bramalea United Church (Brampton, ON). This grant will allow them to continue the work they began this summer (supported by a Seeds of Hope grant). The overall goal is to help churches grow.

$25,000 to Windermere United Church (Toronto, ON). This grant will allow them to move their Communities that Care program into the next phase.

$10,000 to Fairfield United Church (Victoria, BC) per year for two years. The grant is to be used for team development and leadership training as a good team will empower the congregation and be able to discern and undertake the necessary research.

$12,000 to Willowdale United Church (Toronto, ON) to help use part of their space in a busy area in Toronto for a community garden project and café that would encourage community engagement and outreach.

$16,000 to Emmaus Ministry (Victoria, BC) per year for three years. This will help them expand services and programing.

$15,000 to Church Wide Open (Sooke, BC) per year for two years. They offer a variety of ministries including home cells and Messy Church. The funding will help with their experiment in engaging the community by creating community spaces and ministering to individuals and families in their contexts.

$2,500 to Edmonton Presbytery (Edmonton, AB) to help fund research into how to serve newcomers and support congregations in intercultural ministry.

**Good Samaritan Fund**

$15,920 to Contactivity Centre (Westmount, QC) in support of the Isolated Seniors project.

$38,270 to St. Columba House (Montreal, QC) in support of the Connexion project.

$16,140 to Northlea United Church (Laval, QC) in support of the Northlea Cares Mobile Pastoral Care Group.

$25,000 to Union United Church (Montreal, QC).

$5,000 to Mid Laurentian United Church (Rawdon, QC) in support of the Elderhelp of Lanaudiere program.

$6,000 to Montreal West United Church (Montreal West, QC) in support of the Extra Miles program.

$40,000 to Montreal City Mission (Montreal, QC) in support of the Montreal City Mission Mobile Clinic.

$47,080 to Beaconsfield United Church (Beaconsfield, QC) in support of the West Island Rainbow Seniors Group.

**Bill and Anna Jentzsch Bursary**

The Bill and Anna Jentzsch Endowment Bursary was set up as a memorial trust fund in 1994 with an initial gift of $100. The fund was subsequently added to with the maturing of a significant annuity and the ensuing interest. Its purpose is to support women in ministry.

Tessa Blaikie Whitecloud

Lynn McGrath

Hillary MacDonald

Melanie Ihmels

Alison Miculan

Peg Turner

Catherine Tovell

Christine Burbridge

Catherine Smith
**The Elizabeth White Bursary**
The late Mrs. Elizabeth White and her husband had a vision for Chinese ministry more than half a century ago. The purpose of the fund is to develop leadership within the United Church focusing on the Chinese community.
*Calin Lau*

**The W. Norman McLeod Scholarship**
The W. Norman McLeod Scholarships are available to those in the Order of Ministry who are engaged in postgraduate education and intending to serve The United Church of Canada.
*Wilson Gonese*
*Lorraine Hill*
*Catherine Tovell*
*Mary Taylor*

**Rowntree Scholarship**
The Rowntree Scholarship Fund will assist the United Church of Canada in benefiting from research that explores and draws out implications from the experiences of ministers and ministries that will help the church of the future effectively minister within the new and emerging Canadian reality.

*$12,500 to Manifest Men's Ministry (Langley, BC) in support of the Men's Ministry Research Project.*

*$14,500 to Junior Smith (Kanata, ON) in support of his research titled “Towards Understanding the Immigrant Cultural Diversity in the Churches in Canada: A Values-Based Approach in the Participation of Visible Minorities in The United Church of Canada”.*

*$30,000 to Atlantic School of Theology (Halifax, NS) in support of their Thriving Christian Communities Project.*

**Victor Blatherwick Memorial Bursary**
Created through a bequest, the Victor Blatherwick Memorial Bursary Fund is a yearly scholarship that is available to a member of The United Church of Canada who is enrolled in full- or part-time studies leading to an academic doctorate suitable for teaching in a United Church theological college.
*Samuel Mpereh*
*Bethan Theunissen*

The people that comprise the Joint Grants Committee are:
*Tim O’Neill*
*Paul Johnson*
*Mary Royal Duczek*
*Donna Rumpel*

Send questions or comments about this report to gce@united-church.ca.
GS 31 OPENING AND PROCEDURAL MOTIONS
Origin: General Secretary, General Council

The General Secretary, General Council proposes:

Worship, and Theological Reflection
That the worship leadership for this meeting be provided by Tim Reaburn.

That the theological reflector for this meeting be John Young.

Resource People
That resource people for this meeting be the Executive Ministers and Officers, Diane Bosman, Cynthia Gunn and Paul Russell.

Administrative Staff
That the administrative staff for this meeting be Stephen Fetter, Susan Fortner, Susan Sigal, Stefanie Uyesugi, Shirley Welch, Jamie Wilder and Mary Worrall. The minute secretary for this meeting be Susan Fortner.

Agenda
That the Executive of the General Council adopt the agenda for this meeting and that changes to the agenda, which may be necessary as the meeting evolves, be made on the recommendation of the Agenda Table.
GS 32 CONSENT MOTIONS
Origin: The General Secretary, General Council

The General Secretary, General Council proposes:

That the Executive of the General Council:

1. Approve the minutes of the Executive of the General Council meeting held on November 21-23, 2015.

2. Receive for information, the minutes of the meetings of the Sub-Executive of the General Council held November 2, 2015, and February 1, March 8 and March 23, 2016.

3. Receive for information the following:
   - General Secretary’s Accountability Report
   - Moderator’s Accountability Report
   - Aboriginal Ministries Council Accountability Report
   - Theology and Inter-Church Inter-Faith Committee Accountability Report
   - Permanent Committee on Finance Accountability Report
   - Permanent Committee on Governance and Agenda Accountability Report
   - Permanent Committee on Ministry and Employment Policies and Services Accountability Report
   - Permanent Committee on Programs for Mission and Ministry Accountability Report
   - The Indigenous Justice and Residential Schools Report
   - Joint Grants Report
   - Correspondence to the Executive of the General Council received since the last meeting of the Executive

4. Approve the following proposals:
   - G&A 12 – Re: HAM 5 - Review of the Basis of Union, Section 11
   - MEPS 6 – Circulation of Names for Admission
   - PMM 2 – Racial Justice Training Equivalencies

Background for Consent Motions
Evaluation and experience has shown that the agendas of meetings of the Executive are full and that time for fulsome discernment and discussion of important items is occasionally lacking.

A consent agenda is a tool to help focus the Executive meeting on what is most important. Proposals which are routine or non-controversial actions or routine changes in policy or procedure are also included in the consent agenda. At the meeting, any voting member of the Executive may request to move any item(s) from the consent agenda to be placed on the meeting’s agenda. By courtesy, advance notice would be given to the General Secretary. If you have a concern you are encouraged to contact the General Secretary in advance because sometimes an exchange of information resolve a question in advance.
In this consent agenda you will find the minutes of the previous meetings, all accountability and interim reports of committees, task groups and working groups. The list of the correspondence to the Executive (as per the Correspondence Policy adopted at the May 2008 meeting) is included with the reports to be received for information. There are 3 proposals in this consent agenda.

**Process**

The process for acting on the consent agenda in the opening sessions will be as follows:

1. Presider/chair: “You have all received the workbook, with the consent agenda. Does any member wish to move an item from the consent agenda to be placed on the meeting’s agenda by the Agenda Table?”

2. If any voting member requests it, an item is moved. (By courtesy, advance notice would be given to the General Secretary.)

Presider/chair: “Without discussion, then, the consent agenda is ready for a vote. Those in favour? Opposed? All items on the consent agenda are adopted.”
G&A 13 ELECTRONIC GENERAL COUNCIL
Origin: Permanent Committee on Governance and Agenda

The Permanent Committee on Governance and Agenda proposes:

1. That the Executive of the General Council direct that the 42nd General Council be recalled to meet in September of 2017 primarily for the purpose of establishing and appointing a Commission to determine the number and boundaries of the regional councils (but only if the remit on the “three council model” has been approved by a majority of presbyteries and pastoral charges); and

2. That the date of the beginning of the regular meeting of the 43rd General Council not be September 15, 2017 as was authorized by General Council, but rather be July 21, 2018.

Background:
The 42nd General Council 2015 approved advancing the date of the regular meeting of the 43rd General Council from 2018 to September 15, 2017, or such other date named by the Executive of the General Council. The purpose of advancing the meeting was so that the results of the remits related to restructuring could be reported to the General Council and, if the remits had been approved, for the General Council to make a decision whether to enact them. Remits may only be enacted by the next General Council (i.e. the 43rd).

The Permanent Committee on Governance and Agenda is concerned about the logistics of holding this earlier meeting. For example, it would require Conferences to meet and elect commissioners to the 43rd General Council (including the members of the Executive of the General Council who serve as ex officio commissioners) one year earlier than as regularly scheduled.

If the necessary remit approvals are given, we should move ahead with implementation of the restructuring. A major step is to establish the number and boundaries of the regions. The General Council and not the Executive has authority to determine the number and boundaries of the Conference. Under the three-council model, the denominational council would have similar authority vis-à-vis regional councils.

The Permanent Committee on Governance and Agenda is proposing a meeting of the 42nd General Council to be held electronically in September, 2017. By this date, we will have the results of the restructuring remits (return date is June 30, 2017). The purpose of the meeting would be to establish a commission to set the number and boundaries of the regional councils if the three-council remit has been approved.

The commission would make an interim report to the 43rd General Council in July, 2018, which is the date already fixed for the in-person General Council meeting. The General Council would consider the report at the meeting and provide feedback for the commission’s consideration. The commission would then issue its decision by September 7, 2018.
G&A 14 A DIFFERENT KIND OF GENERAL COUNCIL
Origin: Permanent Committee on Governance and Agenda

The Permanent Committee on Governance and Agenda proposes:

1. That the Executive of the General Council give approval in principle to the following concepts for the 43rd General Council:
   a. That it be organized as a combination of two events: (i) a business meeting to make decisions necessary in the life of the denomination and (ii) a larger gathering (not limited to commissioners) that would be a celebration of faith with opportunities to engage more broadly in issues relevant to the life of the United Church;
   b. That new processes be developed for discussion of issues and decision-making at the General Council that provide for inclusive and respectful engagement with the different perspectives; and

2. That the Permanent Committee on Governance and Agenda be asked to use these principles in developing the Guiding Principles and Directions for the GC 43 Planning Committee, which are to be submitted to the Executive for consideration at its November 2016 meeting; and

3. That no further action be taken on proposals New 2 and New 3 from the 42nd General Council 2015 except that these be considered background to inform the Permanent Committee as they develop the Guiding Principles and Directions for the GC 43 Planning Committee.

Background:
The evaluations of the 42nd General Council 2015 showed that a significant number of people are frustrated by our current method of proposals and debate. The Planning Committee for GC43 would like to take steps to address this. Our driving question is this: How can we have better conversations about important things?

The Manual 2013 defines a proposal as: “a formal request for a court to take action. It is one way that a United Church member may raise an issue that is important to them and ask for the church to take action on it.” [Section F.1.1]

The Manual does not delineate the format of a proposal. Currently, people propose solutions to issues they have identified, and wider courts debate and decide on the proposed solutions. This is problematic in at least three ways:

1. There is an underlying assumption that we are going to approve the solution.
2. We debate the “how” before giving any consideration to the “why.”
3. We begin and usually remain with the proposed solution rather than having a broad discussion on principles.

For the 43rd General Council, we would like to explore reworking the entire proposals process toward one that begins by proposing an area of work or a principle, or identifying an issue of mission or polity that needs addressing, rather than outlining a solution. The proposal simply gets
a concept on the floor for discussion. Until we have fully discussed and agreed on the principles we shouldn't be debating an instrument.

The core idea is this 3-part process which would still meet the requirements of our Polity for proposals:

1. **What** – What is the issue? "Tell us what you believe God is calling the church to be about" rather than "tell us what you think we should do and how."
2. **Why** – Why is this important? What are the underlying key theological, ecclesiological, missional, or justice issues?
3. **How** – How might various parts of the church (Communities of Faith, Regions, National) be engaged with this (especially justice actions)? Suggestions for a “possible” tool (strategy/rewording) could be offered but only as a possibility, not as an expectation or a single possible course of action.

The first level of discussion would be on the principle rather than debating the wording. We see wordsmithing as a defence mechanism that says “I haven't had enough time to explore the principles so I don't trust you to do this without my giving detailed instructions.”

Much further development is needed but at this point we wanted to share our initial ideas and excitement with the Executive and seek approval in principle to continue.

Our second idea is about the size and style of our triennial meetings.

The concept initially developed by the Comprehensive Review Task Group of a large, direct representation denominational meeting with several thousand voting delegates was rejected. However, the idea of a large denominational gathering created significant buzz across the church. We are seeking approval in principle for an expanded General Council meeting that would include elements of a festival, concerts, opportunities for learning, forums on key proposals, and large worship opportunities that any church members could attend alongside commissioners. We envision a grand celebration and gathering of the United Church.
FIN 2 GUIDELINES FOR FINALIZING 2017 OPERATING BUDGET

Origin: Permanent Committee on Finance

The Permanent Committee on Finance proposes:

That the Executive of the General Council formally approve the following budget guidelines to be used in developing the 2017 operating budget.

- Continue to set aside a portion of one-time legacy gifts per policy. (50% level to be maintained for 2017 subject to review of the first three years of this program).
- 1.1% increase for cost of living allowance salary increases for 2017 per established practice based on Statistics Canada data
- 2017 Grant category allocations to remain level with 2016; with aboriginal ministry and right relations funding within these grant pools to be maintained at current levels:
  - Global grants and global personnel - $3.2 million
  - Canadian Mission Support - $3.2 million
  - Conference Operating Grants - $2.8 million
  - Theological Schools and Ed Centres - $1.4 million
  - Other grant programs 970,000
  - Chasing the Spirit or renamed initiative – increased from $250,000 to $750,000
- Total budget allocation to aboriginal ministry and right relations maintained at current level - $4.2 million
- Staff reduction to be achieved through a combination of existing vacancies and restructuring plans which will be discussed in camera.
- Target of 25-50% reduction in travel and meeting costs. Largely to be achieved by a shift to electronic meetings where possible.

Background:

These budget assumptions are substantially consistent with what has been included in various earlier reports, including Comprehensive Review Task Group report and discussion at both the March 2015 and November 2015 General Council Executive meeting. Note that a key goal of the restructuring activity underway is to try to free up Mission and Service monies to sustain existing grant levels, increase our commitment to “Chasing the Spirit” and – if remit 4 is approved – provided additional local Mission and Service Funding. These budget principles continue our journey to ensure we meet the General Council Executive commitment to achieve a balanced budget by 2018 irrespective of remits and restructuring activity. Any severance costs related to 2016 staff reduction will be incurred in 2016.

Formal approval is requested as the budget itself will not be finalized at least until the fall and potentially in early 2017.

Approval of these guidelines will authorize the General Secretary to implement staff reduction initiatives with some layoffs to be announced in June 2016 with further reductions a year later.
GS 33 APPROVAL OF 2016 OPERATING BUDGET
Origin: General Secretary

The General Secretary proposes:

That the Executive of the General Council approve the 2016 Operating Budget as summarized in the “2016 Budget Proposed” Column in the attached exhibit.

Background:
Historically, the Executive of General Council has approved operating budgets in the fall of each year for the following year. This approach worked well when we had adequate reserves and a relatively stable revenue picture, but more recently, we have asked the Executive to receive a budget outlook and approve any time-sensitive variables in November, and then formally approve the definitive operating budget in the spring once the prior year revenue picture was known. The proposed budget for 2016 targets an operating deficit of $2.34 million and a net deficit of $1.41 million after investment gains. While this is clearly an unsatisfactory operating target, it is a considerable improvement from a year ago and continues continue our journey to ensure we meet the General Council Executive commitment to achieve a balanced budget by 2018 irrespective of remits and restructuring activity.

The 2016 budget reflects all assumptions approved last fall. The only substantive updates are on the revenue side to reflect actual experience in 2015, and expense based on 2015 actual.

- A further decline in Mission & Service revenue of $1.0 million for 2016. It is important to note that we are uncoupling “fundraising targets” from what we will actually use in the budget. We hope the decline might only be in the magnitude of $500,000 per year, but we need to hope for the best and plan for something less than that. We would also anticipate some disruption with the rollout of the remit process
- Continue to endow a portion of one-time legacy gifts per policy. (50% in 2016).
- 2.0% increase for cost of living allowance salary increases for 2016
- 2016 Grant reductions in all categories compared to 2015 budget with aboriginal funding within these grant pools to be maintained at current levels:
  o Global grants and overseas personnel reduced by $500,000
  o Canadian Mission Support reduced by $500,000
  o Conference Operating Grants reduced by $942,000
  o Theological Schools and Ed Centres by up to $241,000.
  o Other grant programs to be reduced $122,000.
- Total aboriginal and right relations direct spending of $4.2 million
- Staff reduction to be achieved through a combination of existing vacancies and restructuring plans which will be discussed in camera.
- Target of 25-50% reduction in travel and meeting costs. Largely to be achieved by a shift to electronic meetings where possible.
- Full cost allocations to be charged to the Foundation on an ongoing basis ($400,000)
- Severance costs in 2016 to be offset by salary savings for balance of year.
### APPENDIX I

2016 Proposed Budget

<table>
<thead>
<tr>
<th></th>
<th>2015 Actual ($)</th>
<th>2016 Budget ($)</th>
<th>2016 Over/Under (%)</th>
<th>Key Assumptions &amp; Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Revenues:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M&amp;S Contributions</td>
<td>22,989</td>
<td>22,039</td>
<td>(950) (4.1%)</td>
<td>Budgeted decline in M&amp;S ($1 MM)</td>
</tr>
<tr>
<td>M&amp;S Contributions - UCW</td>
<td>1,383</td>
<td>1,333</td>
<td>(50) (3.6%)</td>
<td>Budgeted decline in M&amp;S ($1 MM)</td>
</tr>
<tr>
<td>M&amp;S One-Time Gifts (gross)</td>
<td>2,606</td>
<td>2,250</td>
<td>(358) (13.7%)</td>
<td></td>
</tr>
<tr>
<td>Special Donations (1,043)</td>
<td>(125)</td>
<td>(82)</td>
<td>7.8%</td>
<td></td>
</tr>
<tr>
<td>Total M&amp;S (1,565)</td>
<td>25,347</td>
<td>24,497</td>
<td>(850) (3.3%)</td>
<td>Increase “set aside” to 50%</td>
</tr>
<tr>
<td>Non M&amp;S Bequests (254)</td>
<td>255</td>
<td>255</td>
<td>1</td>
<td>0.5%</td>
</tr>
<tr>
<td>Total Contributions (2,019)</td>
<td>24,752</td>
<td>(1,439)</td>
<td>(5.5%)</td>
<td></td>
</tr>
<tr>
<td>**Total Other Revenue (7,033)</td>
<td>6,905</td>
<td>(128)</td>
<td>(1.8%)</td>
<td></td>
</tr>
<tr>
<td>**Total Revenue (33,224)</td>
<td>31,657</td>
<td>(1,566)</td>
<td>(4.7%)</td>
<td></td>
</tr>
<tr>
<td><strong>Expenses:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grants</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Global Grants</td>
<td>3,255</td>
<td>2,736</td>
<td>(519) (15.9%)</td>
<td>Revamped Overseas program</td>
</tr>
<tr>
<td>Global Overseas Personnel</td>
<td>63</td>
<td>481</td>
<td>116 (36.9%)</td>
<td></td>
</tr>
<tr>
<td>Cdn Mission Support</td>
<td>3,726</td>
<td>3,200</td>
<td>(526) (16.1%)</td>
<td></td>
</tr>
<tr>
<td>Conference Operating</td>
<td>3,746</td>
<td>2,804</td>
<td>(942) (25.4%)</td>
<td></td>
</tr>
<tr>
<td>Chasing the Spirit</td>
<td>1,251</td>
<td>1,900</td>
<td>(649) (35.5%)</td>
<td>New granting program</td>
</tr>
<tr>
<td>Other Grants</td>
<td>1,091</td>
<td>1,057</td>
<td>(34) (3.1%)</td>
<td></td>
</tr>
<tr>
<td>Total Grants</td>
<td>13,502</td>
<td>11,928</td>
<td>(1,574) (11.7%)</td>
<td></td>
</tr>
<tr>
<td>**Externally Funded Costs (2,670)</td>
<td>2,770</td>
<td>100</td>
<td>3.7%</td>
<td></td>
</tr>
<tr>
<td><strong>Other Expenses:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Staff Costs</td>
<td>10,861</td>
<td>11,441</td>
<td>580 (5.3%)</td>
<td>2.0% COLA &amp; 2015 vacancies</td>
</tr>
<tr>
<td>Resources</td>
<td>1,907</td>
<td>1,655</td>
<td>(252) (13.2%)</td>
<td></td>
</tr>
<tr>
<td>Travel Expenses</td>
<td>629</td>
<td>518</td>
<td>(111) (21.6%)</td>
<td>More electronic meetings</td>
</tr>
<tr>
<td>Committee Meeting Expenses</td>
<td>1,926</td>
<td>926</td>
<td>(1,000) - (51.9%)</td>
<td>More electronic meetings</td>
</tr>
<tr>
<td>Office Costs</td>
<td>2,712</td>
<td>2,862</td>
<td>150 (5.5%)</td>
<td>Increased rent and IT costs</td>
</tr>
<tr>
<td>Professional Fees</td>
<td>1,371</td>
<td>1,409</td>
<td>38 (2.8%)</td>
<td></td>
</tr>
<tr>
<td>Property &amp; Insurance Expenses</td>
<td>211</td>
<td>225</td>
<td>14 (6.6%)</td>
<td></td>
</tr>
<tr>
<td>Banking fees</td>
<td>257</td>
<td>260</td>
<td>3 (1.2%)</td>
<td></td>
</tr>
<tr>
<td>Total Other Expenses (10,874)</td>
<td>19,296</td>
<td>(578)</td>
<td>(2.9%)</td>
<td></td>
</tr>
<tr>
<td>**Total Expenses (36,046)</td>
<td>33,994</td>
<td>(2,052)</td>
<td>(5.7%)</td>
<td></td>
</tr>
<tr>
<td>Operating Surplus or (Deficit)</td>
<td>(2,822)</td>
<td>(2,337)</td>
<td>486 (17.2%)</td>
<td>Budgeted 4.5% returns</td>
</tr>
<tr>
<td>Investment Income/Gains</td>
<td>1,098</td>
<td>929</td>
<td>(169) (17.2%)</td>
<td></td>
</tr>
<tr>
<td>Final Operating Surplus (Deficit)</td>
<td>(1,724)</td>
<td>(1,408)</td>
<td>316 (6.0%)</td>
<td></td>
</tr>
<tr>
<td>Available Unrestricted Reserves</td>
<td>18,572</td>
<td>17,164</td>
<td>(1,408) (9.0%)</td>
<td></td>
</tr>
<tr>
<td>% of operating</td>
<td>51.5%</td>
<td>50.3%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
G&A 12 RE: HAM 5 - REVIEW OF THE BASIS OF UNION, SECTION 11
Origin: The Permanent Committee on Governance and Agenda

The Permanent Committee on Governance and Agenda proposes

That the Executive of the General Council take no action on proposal HAM 5 Review of the Basis of Union, Section 11.

Background:
HAM 5 Review of Basis of Union Section 11 requested that the Executive of the General Council undertake “a broad based and theological review of the Basis of Union part Eleven (11) which deals with the preamble and questions, posed as persons are ordained or commissioned, to ensure their continued relevance and effectiveness as we move forward in support of our ministry leaders.”

An almost identical proposal, TOR 12, was debated by the Partridgeberry Commission. The motion to take no action on it was carried: 43 votes yes (no action), 38 no, and 4 abstentions (50.6% / 44.7%; and 4.7%). There was confusion after the vote because the result was reported to the Commission in rounded percentages: 51%, 45% and 5% for a total of 101%.

The Commission did not have time to complete its agenda leaving action on HAM 5 outstanding, thus the referral to GCE.

The difference between the proposals was that TOR 12 requested that the Theology and Interchurch Interfaith Committee be directed to undertake a review and HAM 5 directed that the GCE undertake the review.

Normally identical or similar proposals are combined and a single action taken on them. An administrative oversight led to TOR 12 and HAM 5 not being combined. Had they been, the outcome would have been that both had been decided by the Commission. Reasonably it can be assumed that the outcome would have been as it was for TOR 12, to take no action.

In November a proposal to take no action on HAM 5 was deferred because the Theology and Interchurch Interfaith Committee had reported that it was willing to do this review.

The Permanent Committee on Governance and Agenda has considered this and recommends that no action be taken on this proposal. The Theology and Interchurch Interfaith Committee has considerable work ahead of it on other issues in this triennium, and the 41st General Council gave clear direction on the United Church’s statements of faith after a church wide remit process.
MEPS 6  CIRCULATION OF NAMES FOR ADMISSION

Origin: Permanent Committee on Ministry and Employment Policies and Services

The Permanent Committee on Ministry and Employment Policies and Services proposes:

That the Executive of the General Council:

1. Approve that the Admission policy be modified to require the names of applicants for admission to The United Church of Canada be circulated to the presbyteries/districts within the year following the initial Conference interview (component 2 of admission process);

2. Approve that the deadline for objections to be brought forward will be 6 months after the names are read at a presbytery/district meeting; and

3. Eliminate the policy that all admission requirements, including orientation and education, must be fulfilled prior to the circulation of names.

Background

The current admissions policy requires that “An applicant’s name must be circulated by September 30, a year prior to being recommended for admission.” In March 2015, the Permanent Committee on Ministry and Employment Policies and Services proposed that the date be set to June of the year prior to admission. This policy is scheduled to come into effect at the next publication of the admission policy resource Admission to the Order of Ministry.

This current proposal will reverse the previous decision in favour of making the circulation of names even earlier in the process and prior to the fulfillment of all admission requirements.

Rationale

1. The current policy states that admission applicants have up to 3 years in an appointment during which they will have time to complete the orientation and educational requirements: “The applicant serves an initial appointment of one year. The appointment can be renewed for up to three years, giving the applicant a maximum of 36 months in which to complete educational requirements (component 4).” (Page 12 of the Admissions Handbook).

The policy change introduced in March 2015 states that the name may only be circulated after all requirements are fulfilled: “The date for the circulation of names to presbyteries/districts be changed from September 30 to June 15 and that names be circulated only after orientation requirements are completed and the applicant is scheduled for the final interview with the Conference Interview/Assessment Board (CIB/CAB).”
These policies are inconsistent because the requirement to complete requirements by June 15 the year before admission effectively reduces the amount of time to complete the orientation requirements from 3 years to 2 years.

2. The purpose of the circulation of applicants’ names is to ensure that there does not exist within the United Church knowledge of why the applicant would be unsuitable as a member of the order of ministry and competent to serve in pastoral ministry. Why then has the policy and practice been to wait until the final interviews before making this inquiry? To be consistent with our duty of care standards, the circulation of names should occur when the applicant is about to be appointed to a position of trust rather than waiting until the individual has served for 2 years or more in an appointment. The circulation of their name would not have to be complete before they begin in an appointment. The policy is not meant to slow their progress through the admissions process.

3. Any objections are to be reported within 6 months so to encourage presbyters to engage the process promptly. The United Church would continue to meet the duty of care beyond the 6 month deadline, however the concern would likely be directed through a different process than that outlined in the Appendix: Guidelines for Objections of the Admission Handbook (page 18).

4. If there is an objection to the admission status of an individual, the policy requires a commission be struck to investigate. The process of composing a commission, gathering evidence and making a recommendation usually takes several months. Placing the circulation of names early in the process will ensure enough time is available to engage this process, if required.
PMM 2 RACIAL JUSTICE TRAINING EQUIVALENCIES
Origin: Permanent Committee on Programs for Mission and Ministry

The Permanent Committee on Programs for Mission and Ministry proposes:

That the Executive of the General Council clarifies the mandatory racial justice for ministry personnel policy as follows: that there be no further recognition of equivalencies for the racial justice training program developed by The United Church of Canada for ministry personnel.

Background and Theological Rationale
As a church we seek to embrace the radical vision of Jesus who taught us to pray “Thy Kingdom come. Thy will be done on earth as it is in heaven.” Such vision seeks human dignity and respect for all God’s people.

In seeking to live out this vision, not by accident but with intentionality, The Racial Justice Gender Justice Advisory Committee sees great value in, and strongly supports, racial justice training. The 39th General Council in 2006 mandated that all ministry personnel in The United Church of Canada take racial justice training in order to remain in good standing. Training is ongoing for new ministry personnel; some Conferences have mandated the training be repeated every three years.

The United Church’s racial justice training is rooted in the anti-racism policy of The United Church of Canada which was approved at the 37th General Council in 2000. The policy is called That All May Be One (TAMBO), and draws inspiration from Jesus’ prayer for unity (John 17:20-26). As stated on the United-in-Learning website: “In 2000, the United Church adopted its Anti-Racism Policy statement; racial justice training is one effort to help the church continue to live out its principles”.

The racial training is currently available online and is designed to be collective and conversational. This interactive web-workshop is offered through United-in-Learning (www.united-in-learning.com).

The training is also currently offered in a 4-hour workshop, available quarterly, facilitated by one racialized and one White person working together. The program is continually evaluated and updated. It has also positively evolved since the first workshops offered; in its current format, it is receiving very good feedback.

The Racial Justice Gender Justice Advisory Committee has been consulted in the area of the ability for ministry personnel to have the mandatory training requirement waived if they have received other training elsewhere that would be understood as an “equivalency”. In the past, suggestions for “equivalencies” were offered for people who had participated in any of the following programs:

- The United Church’s Behold! intercultural conferences
Several people, however, have wondered if any other additional racial justice training or workshops offered might be substituted for The United Church of Canada’s racial justice training. The Racial Justice Gender Justice Advisory Committee discussed this at their spring 2015 meeting, and came to the conclusion that the participation of all ministry personnel in The United Church of Canada’s racial justice training should be mandatory regardless of other similar training they may have undergone.

**Rationale: No Equivalencies**

The following rationale explains the several key reasons why the committee feels that there should be no equivalencies for the United Church’s racial justice training for ministry personnel.

The Racial Justice Gender Justice Advisory Committee believes that the road towards racial justice is a never ending one. The reality is that racism exists in our world; both through individual action and societal barriers towards people of colour. The committee believes that it is important for ministry personnel to be equipped with the knowledge and skills necessary to name and confront racism in their communities of faith.

The committee recognizes that some ministry personnel in the United Church of Canada have already experience and training in the area of racial justice and/or may have lived experience with racism. They are a gift that can bring key insights into our communal learning processes and have the potential to play a leadership role in paving the path towards racial justice. Therefore, any previous training can be considered a valuable asset and not as a reason to exclude oneself from the training.

Part of the reason the committee recommends still including people who have experience in other racial justice trainings is because it is important to be grounded in the ways in which racism continues to manifest itself in The United Church of Canada’s current context. While there may be overlaps with racism in society, racism in the United Church is an essential part of this conversation.

In addition to the rationale offered above, the committee concluded that there was no way to truly have an equivalent experience for the following reasons:

1. As ministry personnel it is important to engage in conversations about racial justice within the United Church context. Current racial justice curriculum helps connect the United Church’s history with instances where the church has been complicit in acts of racism, but also in moments of resistance.
2. Participating in racial justice training with other United Church ministry personnel can help one learn about the variety of challenges and insights people across the church as experiencing when it comes to addressing racial justice. Some past participants have noted that it was an opportunity to also build community together.
3. Participating in racial justice training with other United Church ministry personnel can enable a deeper understanding of current prominent understandings of race and racism within the United Church.

Therefore, whomever or wherever we may be on the road towards racial justice as individuals, we must work together collectively to address the very real issues of racism in The United Church of Canada and our world, and continue down the road towards full inclusion of God's people.

Further background information is available online: http://www.united-church.ca/minstaff/pastoral/guidelines/training_racial.
MODERATOR’S ACCOUNTABILITY REPORT
April 2016

So much has happened in the life of the church since we met in Toronto in early November. In this report, I hope to give you a sense of both the breadth and the depth of my involvement with these activities, and the wonderful interactions I’ve had in that time with countless church members. I will begin by simply listing what I have been up to since our last meeting. Then I want to share some of my reflections on these experiences and how they have been important parts of my spiritual journey.

In my last report to GCE, after consulting with my Advisory Committee, I outlined my three priorities for my time as Moderator: Indigenous justice and right relations, ecumenical engagement, and youth and young adult ministry. These priorities have significantly shaped how I have spent my time. Most of my activities in the last few months have fallen into one of these categories, with some notable exceptions.

Indigenous Justice and Right Relations:
- Opening of National Centre for Truth and Reconciliation (Winnipeg)
- Evening forum on reconciliation (Winnipeg)
- Visit with All Native Circle Conference leadership and board of Sandy-Saulteux Spiritual Centre (Winnipeg & Beausejour, Manitoba)
- Ecumenical gathering at the Manresa Jesuit Spiritual Renewal Centre in Pickering, Ontario, to discuss next steps in responding to TRC calls to action
- Release of the final report of the TRC (Ottawa)
- Meeting of Indigenous Justice and Residential Schools committee (Winnipeg)
- Delivery of joint ecumenical statement from churches in response to call to action #48 (Ottawa)
- Delivery of UCC statement in response to call to action #48 (Alliston, Ontario)
- Aboriginal Ministries Consultation (Alliston, Ontario)
- Presentation on Canada’s TRC process at Peace and Reconciliation Conference in El Salvador
- Letter to all Aboriginal ministries in UCC offering to visit their community/pastoral charge as a way of deepening relationship
- Interview with student in Native Students’ Association at University of Toronto who is part of group advocating for full implementation of TRC calls to action at U of T

Ecumenical engagement:
- One-on-one meetings with Fred Hiltz (Anglican Primate), Susan Johnson (Lutheran National Bishop), Karen Horst (Presbyterian Moderator)
- Canadian Council of Churches Church leaders’ gathering (Mississauga)
- Meeting with leadership of Muslim Association of Canada
- Letters of support to Anglican and Episcopal Primates after gathering of Primates in England (where both came under fire around same-sex marriage/LGBTQ inclusion and the Episcopal church was disciplined)
- Letter of support to minister of Metropolitan Community Church (MCC)- Toronto
- Preaching at MCC-T
- Partner visit to China
- Partner visit to El Salvador
- u-Talk at Toronto Chinese United Church on experience in China
- Letters of support and condolence to global partners experiencing acts of violence/oppression
- Installation of General Minister and President of United Church of Christ (New York)

Youth and Young Adult:
- Leadership at youth and young adult Easter vigil (Saskatoon)
- Several letters of reference for various young adults who have been part of UCC youth/young adult leadership

Other:
- French lessons (via Skype)
- French immersion week-long program (Quebec City)
- Gathering of new ministers group (Five Oaks Centre)
- Several congregational/ministry visits
- Articles for the Observer – Christmas and Easter
- Letter to parliamentary committee re: Physician-assisted dying
- Letter explaining the church’s difficult decision to divest in the 200 largest fossil fuel companies
- Interview with Observer re: Physician-assisted dying

We are at a significant moment in history—there is a new awareness of and commitment to reconciliation. Everywhere I have been in Canada, people are talking about, thinking about, seeking ways to walk in paths of reconciliation. We have the opportunity to re-establish this nation and our church on a new foundation of mutuality, equity and respect.

What we do will have a profound impact on the rest of the world. Western/Christian colonialism has been far-reaching, and I have seen its impact in my travels, as communities strive to find a way out of this colonial legacy. For example, in China, there is an emphasis on zhongguohua (the formation of a truly Chinese Christianity) and the indigenization of the gospel; in El Salvador, there are real efforts at peace and reconciliation that speak the truth about the on-going history of Western political and economic domination, and which are beginning to create space for the re-emergence of indigenous identity; and in Korea, churches are working to reunify the peninsula, which was divided up by American and Soviet colonial powers.

There are lessons our church could learn from each country I visited. In China, there is an opportunity for closer collaboration, especially among youth and theological colleges. While the Chinese Christian population seems numerically massive to our eyes, within their country they are a tiny minority. Therefore we share in common the dynamic of being both powerful and marginalized. This provides rich opportunities for shared theological reflection on marginality.
and the vulnerable, outcast Christ as an antidote to Western Christianity’s historic emphasis on triumphalism. There are also lessons to be learned from each other about church unity—different ways of understanding and working toward this.

The witness of our partners in El Salvador, like that of the Indigenous members of our church here at home, reminds me how urgently we are in need of conversion. As I reflect on their courage and resilience in the face of profound injustices and relentless suffering I wonder about my own commitment to deep discipleship. Many of the challenges they face can be directly or indirectly traced back to the ways that the gospel has become distorted and neglected in our own churches. I am reminded again of the words of Australian Indigenous elder, Lilla Watson: “If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.”

I have heard over and over again that our openness around LGBTQ inclusion is an important witness to churches both within and beyond Canada. We offer hope to people who are struggling with this within their own context, and to those who are being persecuted for their gender or sexual identity. LGBTQ inclusion continually comes up when visiting with partners, even though it wasn’t “on the agenda.” People in other countries look to us for a word of hope, solidarity, encouragement. They count on us to make a difference, and to use the voice and influence we have in this area.

After my letter to Aboriginal ministries, making myself available to visit them, I have prioritized the invitations that came back. The result is that my weekends are already completely booked for 2016. While I look forward to spending time with our Indigenous communities, this means I am less available for anniversaries and other invitations from other congregations. This is, in part, what reconciliation looks like.

I have already visited and spoken at several congregations, chapel services, and outreach ministries, including two minority language congregations: Tamil United Church (Toronto) and St. Pierre’s United (Quebec), and two Aboriginal ministries: Toronto Urban Native Ministries and Wasauksing United Church. In addition to the three criteria noted above, I am trying whenever possible to give priority to invitations that come from minority or marginalised communities.

Learning about francophone realities in our church has been eye-opening. There is much truth-telling and listening that needs to be done, and bridges that need to be built. There are rich opportunities for growth in francophone ministries that will enhance the whole church, but these will require resources, effort and commitment, as we strive to become more bilingual.

I am also very excited to see the energy coming from other churches around deepening our ecumenical cooperation in all areas, especially around reconciliation work. These partnerships make us stronger.

As we seek to find new ways of being church together and to use our resources responsibly, we are experimenting with the possibilities that communications technologies offer. This will be our first attempt to hold a GCE meeting by web conference. I confess that I have some trepidation.
about chairing a meeting in this format, simply because I have never done so before. I anticipate that there will be some bumps along the way as we get familiar with technology that is brand new for some of us. There will be a learning curve for all of us as we figure out how to use these tools effectively in our conversations and decision-making. Despite my apprehension as the date for our electronic GCE meeting approaches, I am excited to see what we will be able to do with the tools we have, and what new avenues for working together this technology will open up for us.

When walking to work each morning for the last few weeks, I have been pleased to see signs of spring: last fall’s decaying leaves being pushed aside by new growth and fresh buds. Likewise in our church, new life is springing up all over the place. Fresh communities of faith are taking hold and branching out, nurturing a church that is alive and growing.

Jordan Cantwell
Moderator
ACCOUNTABILITY REPORT
ORIGIN: ABORIGINAL MINISTRIES COUNCIL

The Aboriginal Ministries Council met at the Nottawasaga Inn and Conference Centre for a brief time prior to the Aboriginal Ministries Consultation. The venue is located on the Simcoe-Nottawasaga Treaty No. 18 territory. This treaty was signed October 17, 1818, between the crown and the “Principal men of the Chippewa Nation”. To the east, adjacent to this treaty is the William’s Treaty. This area covers three separate and large parcels of land in southern and central Ontario. To the West is the Haldimand Tract, territory of the Six Nations as set out in the Haldimand Proclamation of 1784.

The first order of business was to appoint a co-chair with George Montour, and Lawrence Sankey, British Columbia Native Ministries assumed that role.

The focus of this meeting was to appoint members to task groups. The Council accomplishes much of the work through task groups.

Council oversees three funds: Healing Fund, the Dorothy Jenkins Fund, and Alvin Dixon Memorial Bursary Fund. The Council will create one task group to oversee all allocations. A Terms of Reference will be prepared and the transition will occur in early 2017.

The Council discussed the Real Property and Capital Plan. There have been new learnings about the processing of funds for projects since the Aboriginal Ministries Circle has taken on more day to day management. Circle staff met twice with the All Native Circle Conference (ANCC) Council on Sharing in 2015. The Terms of Reference for the Real Property Task Group will need review. Further clarity is needed as to how allocation decisions are made. There is also the question of how we support and encourage communities to define their ministry and mission.

There are not sufficient resources, nationally and locally to build new church buildings which are being requested in some cases. Consultation on these and other matters will occur at upcoming cluster groups.

The next National Aboriginal Spiritual Gathering (Gathering) is slated to occur in 2017. Location and dates have not yet been determined. A Task Group is in position to review the 2015 event and discuss possibilities for 2017. The Council will invite a formal conversation with ANCC to explore the possibility of bringing together the Gathering and Grand Council.

The Council has plans to meet through a series of conference and videos calls in 2016. The Council identified processes like the comprehensive renewal and community cluster groups also have potential for effectively using technology to gather information and make decisions.

The Permanent Committee on Ministry and Employment is seeking an Indigenous person to participate in their work. The Council recognizes the importance of having this lens in a time of transition and change. Council will continue to seek an individual.
Theology, Inter-church, Interfaith Committee will work in partnership with the Council on an Indigenous Spiritualities study. The Council recommends the history of the Morley, Alberta Ecumenical gatherings that occurred in the 1970’s to be a source of information for this work.

Consultation

The Aboriginal Ministries Consultation was held at the Nottawasaga Inn (March 31 – April 3, 2016.)

George Montour, Chair of the Aboriginal Ministries Council welcomed participants to the gathering. Norma General Lickers, led the group with prayer, and offered a teaching on the meaning and purpose of the smudging ceremony.

Release of The United Church of Canada’s Public Statement on the adoption of the norms, principals and standards of the United Nations Declaration on the Rights of Indigenous Peoples as a framework for Reconciliation.

Moderator Jordan Cantwell and representatives from the Aboriginal Ministries Council delivered statement that communicates the church’s response to Canada’s Truth and Reconciliation Call to Action #48. This portion of the gathering was livestreamed nationally. Portions of the statement were offered in two Indigenous languages and in French.

The “Misty Creek” drummers and singers from Christian Island First Nation offered a moving honour song prior to the statements release.

This release of this statement can be viewed at https://www.youtube.com/watch?v=1NCZIlYiuls

Each day began with prayer. One morning youth representatives prepared space for spiritual practices. Many expressed appreciation for the enrichment.

Stories were shared of the broken chalice that was a significant symbol at the Living into Right Relations event (Pinawa, Manitoba 2008) and the trowel that was used to lay new stones at the Sudbury cairn in 2009. The two symbols were placed in central area of focus as a reminder of the church’s shared history and faith. A large white ash basket was a visible reminder of the work of the church, God’s work.

Facilitators, Guy Freedman and Bob Watts of First Peoples Group provided expert guidance throughout the three days.

Consultation Goals: The goals of this first consultation were to strengthen relationships of respect, mutuality, and equity through ceremony and worship; to engage in dialogue that will move Aboriginal constituencies and the church forward together; to dream a common vision for Indigenous church; to listen and integrate the dreams of the youth; and to identify current work, the gaps and overlaps, and who does the work.
Indigenous Awareness: This session gave an overview of current context for Indigenous, Metis and Inuit Peoples. The content highlighted common issues and struggles facing each group. About 50% of Indigenous, Metis and Inuit Peoples live off-reserve and 50% are on-reserve. Aboriginal ministries programs and events within our church tend to be exclusive of urban Indigenous Peoples.

The presence of the broken chalice invoked the questions: What does the ‘broken chalice” mean to this gathered community and to our nation? What does it signify in terms of our work and mending the national fabric? How does it relate to reconciliation?

Understanding of reconciliation needs the diverse Indigenous lenses.

Building Bridges of understanding through the Village
Kathi Camilleri, an Aboriginal woman, with 19 years of experience in coordinating healing programs facilitated this experiential workshop. She introduced an understanding of reconciliation through a Chief Dan George story: he used to be able to select one big cedar tree to build a canoe. When he couldn’t find one cedar that was big enough anymore, he selected two cedars and built his canoe by bringing them seamlessly together. This might be an image for reconciliation and ‘being family’ together.

Participants explored their personal role in supporting the revival of the values and relationships that supported and sustained a vibrant and sustainable way of life prior to European contact, which involved thanking the Creator and teaching the children.

To arrive there participants first needed to explore in-depth the effects of Indian residential schools and Canada’s policies of assimilation. The workshop was done from a non-blame and non-shame perspective inviting participants to become a part of the healing that is underway. This also means being able to recognize when one’s ‘colonial hat’ is appearing.

Alligator River
This purpose of this session was to examine the harmful impact of stereotyping and making assumptions. The process was fun and engaging. The exercise offered participants insights as to how this might affect working relationships and decision-making processes. The exercise created understanding and trust building, encouraged broader points of view and consensus making. Clearly, participants were reminded of the limitations of relying solely on our individual perspectives, and the gift it is to check them alongside that of another’s.

The facilitators acknowledged and affirmed the profound wisdom that was present in the circle. The whole country is looking for these examples of reconciliation.

World Café
This session provided participants an opportunity to begin to look at the four questions.

1. What is the work of the church?
2. Current work, who is doing what, what are the gaps and overlaps?
3. Does this align with an emerging vision?
4. What is our preferred future?
The following is a summary of predominate themes.

Work of the church
Nurture our relationship with God.
Engage with the world. The Good News is the message of liberation and respect for diversity.
Give pastoral care. Be about healing. Reconcile our own paths alongside our communities.
Talk about and teach the commonalities between traditional teachings and biblical teachings.
The work from a Conference point of view is: education, pastoral relations, care and administration and oversight.

Gaps and overlaps
Leadership:
   a) Ministry personnel are involved in too many aspects in the life of the congregation: administrative; pastoral care; faith formation; theological reflection and preaching; justice seeking.
   b) There needs to be care and support for ministry personnel.
   c) Training in discipleship and leadership is difficult to access.
   d) Youth want young ministers. And, communities are looking for an anchor, a safe place for youth.

Governance:
   a. Management of church structure is too complex. There are overlaps within presbyteries, Conferences.
   b. There is split between Aboriginal Ministries Council/Circle and All Native Circle Conference.
   c. How might British Columbia and all others be together? There is strength in unity.
   d. Need a resolution to adequately resource northern communities.
   e. Urban native population are not a part of current structure.

Faith Formation:
   a. Let us examine what we do on Sunday mornings, and why do we do it. Is this what we want for our children? We can be flexible. Church can happen in a variety spaces outside of a church building.
   b. Change language and jargon of the church. All things on the earth come from our Creator.
   c. Attend to the absence of trust towards the church that is a result of residential schools era.

Vision:
Does the church realize it’s broken? We need new words, new vision, new understanding.
Be a healing and uniting church, serving the whole community
Work ecumenically.
Nurture the development of disciples.
Seek to understand stories and context.
Live with respect in creation
Church is about relationships - the New Creed tell us this.
Preferred future:
More staff to support youth and programs. And, include youth in decision-making
Think of pastoral and spiritual care more broadly: child, youth, adult and elder.
All nations, together.
Some feel the Indigenous church needs to move this conversation/consultation forward. While others state that there are voices and concerns yet to be heard. More time needed is a message that continues to emerge.

Emerging vision for The United Church of Canada.
The church has come to a crossroad by endorsing the United Nations Declaration on the Rights of Indigenous Peoples. The Calls to Action are large tasks. How do we best utilize our resources?

Those present gathered in response for the need to restructure the United Church. The church is challenged by the presence of mistrust between General Council, Conference and presbyteries, and faith communities. The whole church is in need of healing. We are a work in progress. As we move forward we will listen to one another. In particular, to the voices that we have not often heard from.

The Indigenous church has met and consulted for 35 years. Elders have spoken. We have had direction and dreams. Many things have occurred, some things remain the same. Now we face more change. Let us not lose the Indigenous voice. Indigenous Peoples want to be an integral part of the church.

Youth have experienced support and spiritual healing. They have experienced the church as a place to tell their story. Yet, much trauma, fear, and loneliness remains and it is difficult to trust the church at times, or even think that it might be a safe place to find friends.

Let us work collectively as United Church members, not Aboriginal and non-Aboriginal. We seek to be an intercultural church. To be inclusive is to hold values of trust and respect. As we go forward there are important considerations around matters of protocol in a highly intercultural setting.

The question is large of how to give leadership when community chooses to resist change. How can we go back to the way we worshiped before missionaries came into the communities? How do we go back to an Indigenous church when our identity was taken away a long time ago? While there is growing acceptance to use traditional practices, is it really possible when we don’t know much about them? People are afraid of change and afraid to change. Can we call it the Indigenous church when we worship in non-Indigenous ways?

The All Native Circle Conference and presbyteries are facing change. How will those presbyteries who have enjoyed their own decision-making processes make a transition?

Seven generations\(^1\) is happening now. Indigenous and Christian spirituality are coming together. We are called to serve whole community. We need to accompany one another and help those
who are struggling to find the road they will travel on. We need to remember the little ones. They will need a good path to follow.

Reconciliation Panel:
Guy Freedman moderated a panel of four people who spoke to several questions: Elder Norma General Lickers, Michael Shewburg, Executive of General Council, Youth Marleena Squash, and Bob Watts.

What does Reconciliation mean to you?
- Unpacking what we have been taught about Aboriginal people by teachers and churches.
- Recognition of the pain in understanding that you have been misled.
- Understanding that Aboriginal people were tricked into selling land.
- Commit to learning real history
- Learning to identify when we are wearing the hat of the colonizer. And, pray that Creator will help us to identify this.
- To relinquish shame and walk in a good way
- Listening to each other.

Reconciliation is a journey not a destination. Each time we think we have arrived, we need to reconsider how to move reconciliation further along. Canada has had a couple hundred years of creating this damage. It will take many years to address.

There is work to be done by all of us. The purpose of the Truth and Reconciliation Commission process was not to shame or blame. Shame cannot be a foundation for reconciliation. When we tell stories of harm, some may say “Why put that burden onto the next generation?” We will be careful with our words and tell our stories in such a way that the hurt will not pass to the next generation. The burden will be put down in safe places.

Spirituality and the church: Can you celebrate as an “Indian” in a “white church”? How does Indigenous culture fit into the church?

Many Indigenous People are not involved in the church. Many are learning traditions and wisdom ways, and singing and praying in their own languages. Others, having heard for so long that these ways were ‘of the devil’ are hesitant to restore them. We need to be aware of the pervasive assumption that Indigenous Peoples do not have protocols (ie. Their own rules and rituals). Inclusive institutions will find a way to be open to all traditions, norms, and culture.

Do we understand Indigenous teachings to be complementary to the teachings of the church? If not – then we must get to work on this. Can we welcome the Indigenous into the Body of Christ that we are?

We call ourselves: changing church, majority church, bigger church, our church, settler church, Aboriginal church, non-Aboriginal church, white church. Who are we? What is our name?

Perhaps, The broken church of Canada, striving together to be church.” “Uniting or United, perhaps with a subtitle that is aspirational: we desire to live into this intention.
The United Church of Canada is a big house that aspires to be inclusive of many beings and ways of being. Inclusivity is important to us and we ought to lift it up. Let us not allow words or counter notions of unity to divide us.

Let us examine carefully the language of ‘settler church”. We cannot be one against the other forever. Use of the word “non” can be harmful. This will require much prayer and fasting. Do not be afraid of other ways of being or knowing.

Preferred vision of the church?

There is a reawakening, a moving into a post-colonial period. Indigenous culture and language are being revitalized. All is coming out from being hidden. People need to go through the pain and take the steps towards healing, and need to look after themselves first before being able to care fully for others. Adopting the UN Declaration as a framework for reconciliation is a good start. It brings significant opportunity for all of us. We want to see this change reflected in all institutions. Old notions of paternalism must go. Institutions and dominant society do not know what is best for Indigenous Peoples. Indigenous People can decide what is best for them. The church needs to be a listening church.

This church can do this. There is a willingness. Trust deeply. The church is ready - support the parts that are not ready.

Next Steps:

The work of the Truth and Reconciliation Commission has taught Canadians that reconciliation among many other things is about nation building. And, that it begins with relationship. When trust respect and mutuality flow, there is space for community to renew and grow in understanding.

The leadership that was present to this consultation will begin to identify resources, finances and a framework for how the Indigenous church might look based on these conversations. There will need to be follow-up conversations with all the various constituencies. The 2017 National Aboriginal Spiritual Gathering will be another pivotal moment.

On Sunday morning of the consultation participants heard a story from the book entitled “Stories of the Road Allowance People” written by Maria Campbell. La Beau Sha Shoo, (He’s a hell of a Song) tells the story of how Mr. Arcand, a Metis man died and went to heaven. Before being sent back to life on earth Mr. Arcand was taught a new song by none other than Jesus, himself.

In circle, the previous afternoon, a participant shared this statement: “If the song is good, there is nothing wrong with writing a new verse”. A Persistent Voice is calling the church to write a new verse together. What will the lyrics be? What is the new rhythm?

We have the heartbeat. We will get back the rhythm of the Mother Earth.
The musical “bridge” provides a new melody and takes a song in a slightly new direction before returning to either a repeat of the chorus or a new verse.

We are in “bridge” time.

Chief Seattle said, “let us put our minds together and see what we can come up with for our children”.

Submitted in hope and in faith,

Russel Burns, All Native Circle Conference
Norma General-Lickers, All Native Circle Conference
Beatrice McPherson, All Native Circle Conference
Janet Sigurdson, All Native Circle Conference
Marie Dickens, BC Native Ministries
Gilbert Jackson, BC Native Ministries
Lawrence Sankey, BC Native Ministries
Lori Lewis, BC Native Ministries
Gabrielle Lamouche, Ontario and Quebec Native Ministries
George Montour, Ontario and Quebec Native Ministries
Wanda Montour, Ontario and Quebec Native Ministries
Tricia Monague, Ontario and Quebec Native Ministries
Lee Claus, Sandy-Saulteaux Spiritual Centre
Stan McKay, Sandy-Saulteaux Spiritual Centre
Maggie McLeod, Executive Minister Aboriginal Ministries and Indigenous Justice

\(^1\) Seven generation Indigenous view on sustainability, the idea that decisions should be considered for their impact on the seventh generation to come