

Appendix E

Contact list

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A Transformative Vision for The United Church of Canada (Green)

Origin: Permanent Committee Programs for Mission and Ministry
Ethnic Ministries Re-visioning Task Group

Summary

In the company of God and one another, our community can be transformative. Ethnic Ministries believes that God is calling us to transformation as individuals, as communities, and as church, with all the life-giving traditions, faiths, and cultures we have been gifted with for God's mission.

From 2005-2006, Ethnic Ministries conducted extensive re-visioning processes to reflect on a transformative vision for The United Church of Canada. To facilitate shaping this vision for the whole Church, Ethnic Ministries conducted several focus groups across the country; consulted with ethnic minority and ethnic majority constituents; conferred with leaders from both Aboriginal and Francophone communities; met with leaders involved with urban ministries; gathered insights from senior staff in the General Council Offices, Conferences, and presbyteries; collected information from Statistics Canada; and consulted with many individuals and congregations in Church with varying degrees of connection to Ethnic Ministries or none at all, including those in rural contexts. Through these conversations and consultations, a vision emerged of a national church where the intercultural¹⁶ dimension of ministries is emphasized as a denominational priority.

In sharing this renewed vision for God's mission in this time, Ethnic Ministries recalls our denomination's historical involvement in "social betterment", from the time of our founding denominations, through to our most recent efforts. The United Church of Canada has always strived to be a justice-seeking, responsive, and inclusive church, and has responded to changing societal times through the ordination of women, participation in global ecumenical coalitions, the fight against apartheid, the creation of the All Native Circle Conference, the apology to First

¹⁶ Intercultural: referring to mutually reciprocal relationships among and between cultures (Canadian Oxford English Dictionary).

Nations peoples, the ordination of gay and lesbian peoples, the creation of Ethnic Ministries, the adoption of an anti-racism policy, and the creation of Ministries in French. Each of these actions was and is in keeping with the tradition of a responsive church striving towards inclusivity and racial justice in its time.

The United Church of Canada has also historically recognized that it is often people on the margins who offer leadership as gifts for the whole church: women have offered leadership in dismantling the injustice of patriarchy; gay and lesbian peoples have offered leadership in dismantling the invisible privileges of heterosexism; Aboriginal peoples have offered leadership in dismantling the injustice of colonialism. In the early Christian church there was also insightful leadership from those on the margins for those in their diverse community. As The United Church of Canada moves towards a denominational priority on intercultural ministries in culturally diverse contexts, ethnic minority peoples—as people on the margins—can offer guidance, wisdom, and insightful leadership as gifts for the wholeness of the church. This insightful leadership offered by people on the margins is consistent with the biblical precedent, a racial justice perspective, and the vision offered in the Future Directions document (2001) where “The General Council Offices need to move ... to a place of deep listening to, and engagement with those who have been called ‘others’”.

Cultural, religious, and linguistic diversity were the context of the early Christian church, and remain the context of the church today. In keeping with the United Church’s justice-seeking and inclusive history, it is imperative for the Church to respond to today’s intercultural reality.

The United Church of Canada has always strived to be a justice-seeking, responsive, and inclusive church. Ethnic Ministries therefore recommends to the 39th General Council 2006 that The United Church of Canada declare itself to become an intercultural church, and that intercultural dimension of ministries be a denominational priority in its commitment to racial justice, where there is mutually respectful diversity and full and equitable participation of all Aboriginal, Francophone, ethnic minority, and ethnic majority constituencies in the total life, mission, and practices of the whole Church. A number of specific strategies accompany this recommendation.

As the Ethnic Ministries Unit offers leadership in shaping this mutually inclusive vision of ethnic ministries and intercultural ministries for the whole Church, Ethnic¹⁷ Ministries also recommends that the name of the Unit be changed to suit its expanding work, and that the new name of the unit be Intercultural and Diverse Communities in Ministry.

Preamble

This report is written with deep respect and in recognition of the primacy of Aboriginal peoples, who are the First Peoples of the land on which we live, as we strive towards walking together in justice and right relations with each other. This report is also written with deep respect for Francophone peoples, whose language and culture in an officially bilingual country are an

¹⁷ The term *ethnic* has Greek origins meaning heathen, (*ethnikos*) i.e. neither Jew nor Christian, and nation (*ethnos*) and *ethnic* is presently understood as non-Western cultural traditions; it has been used to further marginalize minority groups which differ from the main population in racial origin or ethnic cultural background.

integral part of the land that we live on, as we strive together to proclaim God's word in French, English, and many other languages.

This report strives to live out the vision that was shared in the Future Directions document (2001), where "our traditional structure is conciliar—that is, we believe that we need to speak and act with one another, empowered by the Spirit, rather than as individuals, and that each Court has its appropriate authority and jurisdiction... we need to serve and minister from an attitude of equality and respect... This respect must extend beyond the human family to the environment and to the whole of God's creation."

Thus, in sharing a renewed vision of God's mission for the whole church in this time, this report continues conversations that have already begun with Aboriginal Ministries, Ministries in French, and Ethnic Ministries; and is not a competition for resources among these groups of peoples. Ethnic Ministries is not proposing that these three constituencies become absorbed into the Ethnic Ministries mandate; rather this report is about collaboration, accompaniment, and partnership among distinct cultural communities. The United Church of Canada has sought to be a justice-seeking, responsive, and inclusive church, and this report seeks to faithfully respond to the changing Canadian context today.

A denominational emphasis on intercultural ministries would deepen the relationships among and between the peoples that make up this country and church, including Aboriginal peoples, Francophone peoples, ethnic minority peoples, and ethnic majority peoples. It is in nurturing these relational spaces between and among cultures that we move closer to becoming a racially just church.

This report is also presented as a gift, whereby The United Church of Canada can expand ministries for cultural diversity, and where there is a racial justice context for considering how these ministries manifest themselves both inside and outside of the church. The lead unit for these ministries would, in collaboration with others, work towards the transformation of the whole church.

Introduction

From September 2005 to March 2006, Ethnic Ministries conducted extensive re-visioning processes to reflect on a transformative vision for The United Church of Canada. The first phase of the re-visioning processes included several focus groups, which were held across the country with a diversity of participants. The gathered groups evaluated the original goals and mandate of the Ethnic Ministries Unit, and visualized new areas of ministry for the Unit and for the whole church.

More than half of the focus groups participants included people who were connected to Ethnic Ministries' mission over the past ten years: members of Ethnic Ministries congregations, people who had participated in Ethnic Ministries conferences and events but who were not members of Ethnic Ministries congregations, and church staff whose responsibilities included Ethnic Ministries work. The rest of the focus group participants included ethnic minority and ethnic majority peoples; people who had very little or no connection with Ethnic Ministries over the past ten years; people from other denominations; and new immigrants who were members of an

English speaking ethnic majority congregation but whose first language was not English. All of the focus groups included male and female, clergy and lay, rural and urban communities, and people from a variety of ages and racial backgrounds.

The second phase of the re-visioning process included additional consultations with ethnic minority and ethnic majority constituents; discussions with leaders from both Aboriginal and Francophone communities; meetings with leaders involved with urban ministries; interviews with senior staff in the General Council Offices, Conferences, and presbyteries; collection of information from Statistics Canada; and consultations with many individuals and congregations in Church with varying degrees of connection to Ethnic Ministries or none at all, including those in rural contexts.

From these different groups of peoples, a clear vision of ministry in cultural diversity began to emerge. Focus group participants, and interviewees, overwhelmingly affirmed that the original goals and directions for the Ethnic Ministries Council—approved by the 35th General Council 1994—are still very relevant and critical at this time. Participants shared that the future mandate for Ethnic Ministries should give particular emphasis to the focus areas of diverse cultural communities, communication and relationship building, and education. Participants also stressed that ministries in these areas—particularly those ministries with culturally diverse communities—must be built on a foundation of racial justice.

Many of those consulted during the re-visioning process shared that in light of Canada's culturally diverse context, The United Church of Canada is called to respond faithfully to ministry and mission in culturally diverse contexts, and from a racially just perspective. Focus group participants were also clear that a denominational emphasis on intercultural ministries needs to include ethno-specific or language-specific congregations as well as culturally diverse congregations; a variety of congregational models are needed to meet the challenge of transformation and to help congregations move towards becoming mutually welcoming, anti-racist, intercultural communities in a culturally diverse society. According to The Right Rev. Peter Short, the Moderator of The United Church of Canada, "genuine unity is made of diverse constituents; otherwise our unity degenerates into uniformity by assimilation" (*The United Church Observer*, March 2006). A transformative vision for intercultural ministries must allow for diverse ways of being church together.

Many focus group participants and interviewees identified the complexities of a vision of an intercultural church but noted that this vision will require new paradigms of mutuality. The superficial multiculturalism of the 1970s no longer fits the Church. As a "federal policy in Canada since 1971, multiculturalism endorses equal status for all cultures and encourages Canadians to recognize contributions made by the diversity of Canadian residents. However, the concept does not explain racism or its role in preventing equal participation in society by racialized groups."¹⁸

Maintaining or continuing to build a new hierarchy of "exoticized" gifts, raising up one ethnic group over another to be closer to the ethnic majority colour or culture, has not, and will not be constructive, for the Church's mission and ministry. The 21st century call is for an intercultural

¹⁸ Lopes, Tina and Barb Thomas, "Dancing on Live Embers: Challenging Racism in Organizations". Toronto, 2006.

inclusivity that is a celebration of wholeness of life; one that also includes pain and suffering, contradictions, and mutual care for the fragility of trust and respect.

“We live in a diverse world. The migration of people has meant that all of our societies have become multi-cultural. (Yet) we draw lines between ourselves and others in ways that are hurtful. One way of enriching our fellowship of sharing is by transforming the way we relate to each other—a horizontal sharing of the gifts of grace.”
- Rev. Dr. Samuel Kobia, General Secretary, World Council of Churches

The Rev. Dr. Samuel Kobia, General Secretary of the World Council of Churches, shares his vision of a transformative “horizontal sharing of the gifts of grace” in the ways we relate to each other. In this time, The United Church of Canada is called to recognize the gifts of grace in its midst and outside its doors, unearned gifts of grace to be shared in multiple ways.

In sharing this renewed vision for God’s mission in this time, The United Church has historically responded to changing times through the ordination of women, the creation of the All Native Circle Conference, participation in global ecumenical coalitions, the apology to First Nations peoples, the ordination of gay and lesbian peoples, the fight against apartheid, the creation of Ethnic Ministries, the adoption of an anti-racism policy, and the creation of Ministries in French. Each of these actions was in keeping with the tradition of a responsive church striving towards inclusivity and racial justice in its time.

Cultural, religious, and linguistic diversity were the context of the early Christian church, and remain the context of the church today. In keeping with the United Church’s justice-seeking and inclusive history, it is imperative for the Church to respond to today’s intercultural reality.

Background

“It shall be the policy of the United Church to foster the spirit of unity in the hope that this sentiment of unity may (in due time, so far as Canada is concerned), take shape in a Church which may fittingly be described as national.”
- Basis of Union, 1925

In a continuing spirit of unity in the national church, Ethnic Ministries has been dreaming of a vision of a transformed United Church of Canada. It is a vision of a national church that openly identifies itself as a church that is welcoming and inclusive of racial and ethnic cultural diversity in an evolving Canada that is now uniquely intercultural. It is a vision of a national church that neither devalues urban or small town or rural realities nor unfairly favours one over another. It is a vision of a church that acts upon its commitment to grow in faith to Jesus Christ and to join with others in living out its commitment to racial justice in all places to create a national church: “...where all are welcome, where all feel welcome, and where diversity is as natural as breathing” (*The United Church of Canada’s Anti-Racism Policy Statement, 2000*).

It is a vision of a United Church of Canada that we want to become but are not yet.

Racial and ethnic cultural diversity is understood presently to be limited to a numerical and visible plurality of different cultural appearances and practices. Celebrating these differences neither removes nor solves the unwelcoming and discriminatory barriers that are real in the church. At the same time, many racial ethnic minority peoples are not first-generation immigrants and have been in Canada for many generations, as have people of European ancestry. Ethnic Ministries constituencies need more partners in the church to be actively engaged in the systemic transformational work that racial justice requires.

“Multicultural ministries is not just part of the ministry of the United Church; it is the ministry of the whole church.”

- Pastor Bayani Baybay, Lakeview Multicultural United Church

Why Ethnic Ministries is Re-Visioning

The 35th General Council 1994 voted overwhelmingly in favour of establishing the Ethnic Ministries Council (EMC) recognizing that. *“Canadian society is experiencing a rapid and substantial change in its ‘racial-ethnic’ and cultural composition, (and) The United Church of Canada is challenged by this change and called to ministry for the whole people of God in Canada, and the world” (Report on the Proposed Model for the Ethnic Ministries Council of The United Church of Canada to the 35th General Council, August 19-28, 1994).*

After more than 80 years of mission and ministry with ethnic minorities and ethnic minority congregations in The United Church of Canada, the Ethnic Ministries Council was inaugurated in 1996. It became the sixth national Division of the General Council Office, gaining structural presence, budget resources, program staffing, and greater access to decision making and participation. Following the restructuring of the General Council Offices in 2001, Ethnic Ministries is now one of 10 program units.

Since 1996, demographic and cultural transformations in Canadian society have continued to escalate dramatically, and present unrelenting challenges to the church. It is clear that the church has not adequately faced or addressed the trends and issues that these changes will bring. A growing number of formerly thriving congregations are dwindling, amalgamating or closing. Yet, 20 per cent of Canada’s population will be racial ethnic minority peoples by the year 2010 (Statistics Canada), and the number of non-European peoples in Canada is expected to double by 2017 (March 23, 2005, Globe and Mail). Studies and surveys show that systemic obstacles and barriers continue to block racial ethnic minority peoples and Aboriginal peoples from participating fully in the life of both church and society.

*“It is hereby declared to be the policy of the Government of Canada to ...
(b) recognize and promote the understanding that multiculturalism
is a fundamental characteristic of the Canadian heritage and identity
and that it provides an invaluable resource in the shaping of Canada’s future.”*

- Canadian Multiculturalism Act, 1971

Over the years Ethnic Ministries has heard the growing cry in the church at large for more support for the intercultural church that we are and should be becoming. Celebration of diversity

is only the beginning. The term “multicultural” church is problematic and loaded with political baggage. Ethnic Ministries is working to create a mutually safe space where “multicultural” can be expanded to include any congregation or group of people with monocultural similarities, and to begin to de-construct the benevolent assimilation of minorities into the dominant culture.

The United Church of Canada was created on Native land, where over 56 Aboriginal First Nations spoke more than 30 languages. Ethnic Ministries has worked hard to understand what First Nations peoples have lost and the gifts they continue to give, even as many ethnic minorities have joined the United Church more recently.

“...we are the bearers of many blessings from our ancestors, and therefore, we must also bear their burdens.”

“...we commit ourselves to work toward ensuring that we will never again use our power as a Church to hurt others with attitudes of racial and spiritual superiority” (Apology to Former Students of United Church Indian Residential Schools, and to their Families and Communities, 1998).

Biblical Imperative

*“If we change the stories we live by,
quite possibly we change our lives.”*

- Ben Okri, Nigerian storyteller

There was never a time when this land was not a moving diaspora of diverse creation and peoples; where all lived both in harmony and tension; where some lived in the same culture and some in different cultures; where cultural differences of peoples meant an asymmetry of one culture’s power over others and often served as a fortification of the Christian empire. But when White Nation¹⁹ memories recall a tradition severed from its diasporic tradition, God reminds us of the immigrant heritage of all newcomers, “Are you not like the Ethiopians to me, O people of Israel? Did I not bring Israel up from the land of Egypt?” (Amos 9: 7). For, “you shall also love the stranger, for you were strangers in the land of Egypt” (Deuteronomy 10:19).

White Nations²⁰ peoples were also once strangers loved by God. There are now new strangers outside the United Church, loved by God but not by us. There are even those within the United Church, also loved by God, yet whom we consider strangers and do not love. If God indeed “shows no partiality” (Acts 10:34-35), then we are challenged to humble ourselves.

“We don’t see things as they are, we see things as we are.”

- Anaïs Nin

Diversity is not a special new gift of God in this 21st century. The Bible is itself a testament to the intercultural world of multiple faiths. Jesus, with his own cultural prejudices, was challenged to embrace all the peoples he did not think his vision was meant to include. The early church did not have a special multicultural mission apart from its “real” mission. Its mission context *was* culturally, religiously, and linguistically diverse:

¹⁹ The term *White Nation* comes from First Nations communities, as a way of identifying people who have come to their Native lands from other places.

²⁰ *Ibid*

“From the beginning the disciple community was surrounded by different cultures and faiths. This community made its way in that multicultural world and grew through its life and witness. From that life, the early Christians were empowered to serve God’s world and to love their neighbours as they had been loved by Jesus Christ” (Reconciling and Making New: Who is Jesus for the World Today? 2000).

In sharing this renewed vision for God’s mission in this time, Ethnic Ministries recalls our denomination’s historical involvement in “social betterment”, from the time of our founding denominations, through to our most recent efforts. The United Church of Canada has always strived to be a justice-seeking, responsive, and inclusive church, and has responded to changing societal times through the ordination of women, participation in global ecumenical coalitions, the fight against apartheid, the creation of the All Native Circle Conference, the apology to First Nations peoples, the ordination of gay and lesbian peoples, the creation of Ethnic Ministries, the adoption of an anti-racism policy, and the creation of Ministries in French. Each of these actions was and is in keeping with the tradition of a responsive church striving towards inclusivity and racial justice in its time.

The cultural diversities of the early church were laden with complex cross-cultural differences between the dominant culture and the cultures dominated over. Yet, the end time also has a vision of diversity:

“And there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb.” “Then one of the elders addressed me saying, ‘who are these, ...and where have they come from?’... ‘These are they who have come out of the great ordeal... ’” (Revelations 7:9-17).

From its location on the margins of the United Church, Ethnic Ministries looks not to the one centre but to a multiplicity of centres beyond the margins.

The United Church of Canada has historically recognized that it is often people on the margins who offer leadership as gifts for the whole church: women have taught others about patriarchy; gay and lesbian people have taught others about heterosexism. In the early Christian church there was also insightful leadership from those on the margins for those in their diverse community. As The United Church of Canada moves towards a denominational priority on intercultural ministries in a culturally diverse context, ethnic minority peoples can offer guidance, wisdom, and insightful leadership as gifts for the wholeness of the church. This insightful leadership offered by people on the margins is consistent with the biblical precedent, a racial justice perspective, and the vision offered in the Future Directions document (2001) where “The General Council Offices need to move ... to a place of deep listening to, and engagement with those who have been called ‘others’”.

In the early Christian church there was also leadership from the margins. In one such story, a simple offering of food from a marginalized member of the community turns into a feast for all; “they ate and were filled” (Luke 8:8). Jesus reflects that he has “compassion for the crowd, because they have been with me...” (Luke 8:2a). In today’s time, ethnic minority peoples—who

have been with the church for generations—offer and share gifts of leadership as people from the margins so that all may feast together, and that all may be filled as we strive together towards the transformation of the whole church.

In sharing this vision for the whole church, Ethnic Ministries recalls the vision that is shared in Ephesians 2:17-22: “So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.”

Task Group Members:

Bayani Baybay, Hazel Bigby (Past Chair, Ethnic Ministries), Diana Sung, George Takashima (Chair, Ethnic Ministries), Jean Ward, Steve Willey, Richard Choe (Executive Minister, Ethnic Ministries), Wenh-In Ng (Interim General Council Minister, Racial Justice and Gender Justice), Kim Uyede-Kai (General Council Minister, Racial Justice and Gender Justice)

Staff Support:

Adele Halliday, Karl Lam, Sofia Murillo

Vision

We are the living body of Christ—a faithful call to be church and join Christ’s mission in love and compassion;

We are dying in the body of Christ—to exclusivity that creates and maintains alienation, barriers and obstacles to access for racial and ethnic minorities in the church;

We are the body of Christ rising on Native land, rising in humbling respect for First Peoples—to a resurrection hope for respectful diversity, differences, and an openness to God doing a new thing in The United Church of Canada.

The time has come for the United Church to be seriously challenged by the potential gifts of Canadian demographic trends and to revisit the challenge of the 1994 theological statement made by the Feasibility Task Group on Ethnic Ministries:

“We, the peoples of racial and ethnic minorities within The United Church of Canada, come from diverse civilizations, birth places, cultures, languages, faiths, and life contexts.

We are sojourners who experience exodus and exile ... continue to be nameless ... where God has different names ... where cultural diversity is not yet a reality.

The Church is not whole; the Church is broken. This is sin. ...

We, the racial and ethnic minorities of The United Church of Canada invite the whole church to join us as we pursue this vision.”

It is a theological challenge of the sinned against, the dominated over, not a theology of the sinner, the dominator. A theology from the underside. A theology of mutual invitation. The time has come to *live* the vision, not simply pursue it.

“The Gospel calls us all to transformation. My culture is not exempt.”

- Uncredited. First International Network Forum on Multicultural Ministry, World Council of Churches, Sydney, Australia, 1999

Transformation is a priority of God’s dynamic agenda. God wants us to be agents of transformation in partnership with Godself, for in God, “all things are possible” (Matthew 19:26). Cross-cultural diversity, with its agenda of cultural difference and the tensions and anxieties they elicit, must also address justice issues of race, class, gender, and sexuality.

Ethnic Ministries believes that God is calling us to transformation as individuals, as communities, as church, with all the traditions and cultures we have been gifted with. Not one thing will be left untouched in God’s transformative power, including our culture that is the intersection of our beliefs, our values, our worldviews, our language(s), our customs, our traditions, our ethnic heritages, our memories. Are we willing to risk letting go of our hold on our cultures to God’s transformation and grieve the passing of old structures and unearned privileges?

“The new community in Jesus Christ invites its members into the risk of creating new relationships of mutual assistance and life shared with others” (Reconciling and Making New: Who is Jesus for the World Today? 2000).

*“Vision without action is a daydream.
Action without vision is a nightmare.”*
- Japanese proverb

As The United Church of Canada struggles to embrace the “changed” realities of the ministry contexts of Canada, the Task Group believes that the imposition of structural uniformity—such as structural sameness—on Ethnic Ministries like the rest of the program units is going to be detrimental to its future ministry. Ethnic Ministries needs creative freedom so that it could exercise and practice ministries in ways that the dominant White ethnic group has not yet been able to envision and/or live out thus far.

Thus, in sharing a renewed vision of God’s mission for the whole church in this time, this report continues conversations that have already begun with Aboriginal Ministries, Ministries in French, and Ethnic Ministries; and is not a competition for resources among these groups of peoples. The Re-Visioning Task Group believes that the currency of mutuality allows for creative freedom to be different and still be in interdependent relationship with the whole church, and that transformative vision for intercultural ministries must allow for diverse ways of being church together. The Re-Visioning Task Group also believes that a close working relationship with Aboriginal Ministries and Ministries in French is one way of expanding the margin and continuing the process of horizontal sharing of the gifts of grace with whole church.

Willingness to live in a culturally diverse society in mutuality requires the United Church’s commitment for transformation of itself into a space where new paradigms of mutuality, decolonization, polycentric power and cultures, and openness to God’s possibilities are practiced.

Such commitment, the Re-Visioning Task Group believes, is what God calls us to envision as the United Church faithfully responds to God's mission in this time.

APPENDIX A

A. Proposed Financial Breakdown (for information)

- Task Group on Intercultural Ministries: \$50,000

National consultation on intercultural ministries with representatives from Aboriginal Ministries, Ministries in French, and Ethnic Ministries, and the General Council Minister, Racial Justice and Gender Justice: \$40,000

- National consultation on intercultural ministries with representatives from Ethnic Ministries, other appropriate units, and the General Council Minister, Racial Justice and Gender Justice: \$40,000
- Three-year salary for one contract program staff lodged in Ethnic Ministries to coordinate the work of the Task Group on Intercultural Ministries: \$180,000
- Three-year travel budget for one contract program staff: \$20,000

Total: \$330,000.00

B. Timeframe from 2006-2009:

Following General Council:

- Recruitment and hiring of contract program staff for intercultural ministries
- Begin planning for the national consultation on intercultural ministries with representatives from Aboriginal Ministries, Ministries in French, and Ethnic Ministries, and General Council Minister, Racial Justice and Gender Justice

Year 1:

- Inter-unit staff teams begin work on intercultural ministries
- National consultation on intercultural ministries, with representatives from Aboriginal Ministries, Ministries in French, and Ethnic Ministries, and General Council Minister, Racial Justice and Gender Justice, with membership as follows:
 - volunteers from Aboriginal Ministries
 - volunteers from Ministries in French
 - volunteers from Ethnic Ministries
 - staff (Executive Minister of Ethnic Ministries, General Council Minister: Racial Justice and Gender Justice, contract program staff on intercultural ministries)
- Members of Task Group on Intercultural Ministries are identified, with membership as follows:
 - volunteers, who are named by representatives at the 1st national consultation on intercultural ministries
 - staff (Executive Minister of Ethnic Ministries, General Council Minister: Racial Justice and Gender Justice, contract program staff on intercultural ministries)

Year 2:

- Task Group on Intercultural Ministries continues to do research and compile information about contemporary models of intercultural ministries
- First national consultation on intercultural ministries reports to Task Group on Intercultural Ministries

- Inter-unit staff teams report back to the Task Group on Intercultural Ministries
- National consultation on intercultural ministries with representatives from Ethnic Ministries, other appropriate units, and the General Council Minister, Racial Justice and Gender Justice, with membership as follows:
 - volunteers from the first national consultation
 - volunteers from ethnic majority heritages
 - volunteers at large (which would include Aboriginal, Francophone, ethnic minority, and ethnic majority peoples)
 - members of the Task Group on Intercultural Ministries
 - staff (Executive Minister of Ethnic Ministries, General Council Minister, Racial Justice and Gender Justice, contract program staff on intercultural ministries)

Year 3:

- Task Group on Intercultural Ministries continues to do research and compile information about contemporary models of intercultural ministries
- Results of the second national consultation on intercultural ministries be reported to the Task Group on Intercultural Ministries
- Task Group on Intercultural Ministries report through unit channels to the Permanent Committee on Programs for Mission and Ministry to go to the Executive of the General Council by March 2009 on recommendations from the research, analysis, results of the consultations, and inter-unit staff teams.

Manual Committee Report (Green)

Origin: John H. Young, Chairperson, Manual Committee

The Manual Committee is not located within any of the Permanent Committees of the General Council. It serves the Church at the pleasure of, and through the office of, the General Secretary. Its responsibilities are to propose wording for the amendment of existing by-laws or the creation of new ones in light of policy changes enacted by the General Council, to address gaps or inconsistencies in existing by-laws, and, when requested, to offer advice about by-laws to the General Secretary.

The Committee welcomed a new member, Michael Hare, at the beginning of the triennium. Another new member, whose nomination had been approved by the 38th General Council 2003, proved unable to join the Committee.

The Committee met on four occasions during the triennium—in the fall of each of 2003, 2004, and 2005, and during the winter of 2006. The primary agenda item for the meeting in the fall of 2003 was drafting Proposals for new or amended by-laws to take account of Decisions made by the 38th General Council that had met in Wolfville in August, 2003. Drafting Proposals for the 39th General Council 2006 took much of our time during the meetings of the fall of 2005 and the winter of 2006. One change in the pattern of meeting agenda that we introduced this triennium, and a change we plan to continue, was to devote a significant portion of time during the fall