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Appendix I

Governance as Leadership: An Introduction

This framework offers governors and executive staff practical and energizing approaches to enrich non-profit leadership. The central construct in the framework is described in three distinctive yet interdependent “modes” of governance that allow leaders to anticipate and set effective mindsets or mental models to support decision-making, strategizing and imagining possible futures for their organizations. The three mindsets, mental models, or **modes** are:

Fiduciary (Type I)

When working in this mode, governors seek to ensure that the organization’s assets are conserved and optimized to advance the mission and vision and that all regulatory and compliance issues are addressed. The focus of Type I/Fiduciary governance is on oversight/monitoring of audits, budgets, assets, investments, funding, facilities; lawful and ethical conduct (compliance with regulations/policies/bylaws/codes), and on CEO/GS performance.

When attending to Type I/Fiduciary issues, governors tend to *look at issues from the inside out*, they focus on **oversight** and act like **sentinels**.

Disposition: Oversight

Key Questions: “What...?”

Strategic (Type II)

When working in this mode, governors seek to ensure that the organization is actively seeking to align its internal strengths and opportunities with external strengths and opportunities to maximize its impact; governors intend to construct consensus about what the strategy should look like while avoiding the operational. In an effective Type II/Strategic mode, board structures, meetings, and information are all designed to facilitate strategic work; form follows function/purpose.

In Type II/Strategic work, governors' *attention shifts to outside in* (from "conformance towards performance"); they focus on **foresight** and act as **strategists**.

Disposition: Foresight

Key Questions: "How...?"

Generative (Type III)

Working in the generative mode encourages cognitive processes for deciding what to pay attention to, what it means and what is possible in response. Generative thinking produces a sense of what knowledge, information and data mean; it is a subjective process that illuminates multiple perspectives and dominant frames and allows thinkers to deliberately shift frames to take perspective and see opportunities. In the generative mode, *problem framing* precedes *problem solving*.

As governors work in this mode, they focus on **insight**, they are **sense makers**, interrogating their current reality by acknowledging their preferred frames, *re-framing*, and *anticipating* future challenges facing the organization.

Disposition: Insight

Key Questions: "Why...?"

Appendix II

Consent Reports / Information

GENERAL SECRETARY'S ACCOUNTABILITY REPORT

Origin: General Secretary

2 Corinthians 3:12: "This kind of hope gives us the courage to speak with brave words about these things." (First Nations Version, New Testament)

The Moderator often quotes Michael Shewburg saying that while the church was busy restructuring, the world shifted beneath us. The reality is that we are not 'in Kansas anymore.' The change of pace in general, and in society and in our world continues to be relentless. As we try to ride the wave of change, new challenges emerge.

We have structural challenges – from finances, to how we adapt to a constantly changing environment. Some of our policies and practices, and dare I say our polity, gets in the way of moving forward. The depth of mistrust, born in part from grief and disappointment, hamper change; even though we sought to build a structure that would allow us to be nimble, it is a nimbleness based on 2009-2015 realities, and not 2023, and definitely not 2026, and today feels as constricting as it did back then. The acceleration of change is somewhat imaginable – the pandemic, new technology, AI (Artificial Intelligence), the nature and future of work, to name a

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few – and continues to catch us off guard and find us in a place of reacting. We have lost the capacity to imagine the change and build responsive strategies.

Rishad Tobaccowala in his reflections of *The Future does not fit the containers of the Past*, reminds us that the question we face is “how we remain relevant in these transformative times.” (Ed.161). He also reminds us that the future “seems to be shape-shifting constantly.” (Ed.161)

Tobaccowala suggests that in order to remain relevant we need to understand all the factors that are in flux, and, he also suggests that we need to re-train and upgrade our mental and emotional operating systems to align with the new realities. He further suggests that we need to both learn and unlearn so we can deal with the changing issues of where, who, what and why of our institution. (Ed 161). For me this is an invitation to deconstruct our institutionalization and rediscover what it means to be a movement. The review of the structural change will provide us with an opportunity to continue to reimagine our future. But, in the meantime, we need to act now. As we come to our planning meeting in November, I will be offering you some conversational pieces for looking at how we continue to move forward – Rooted in Deep Spirituality, Grounded as Bold Disciples and Empowered for Daring Justice.

Some of us have been playing with the theme for the centennial – “this is not your grandparent’s church!” To invite people to reconsider looking at the United Church again. It is true that this is not the church of 1925, and in this transitional space we are invited to imagine the church of 2026. We will need to speak and act with boldness; may God grant us the courage we need.

This report is mainly an accountability report of the ongoing work of the General Council. You will find information about work before this meeting, progress on some of the ongoing work and information for our thinking. The most critical piece of work before this meeting regards the budget principles for 2024.

Emergent Challenges: Increasingly, we are aware of the issues of mistrust that continue to be part of the reality of the church. As a group we are committed to building trust. One of the critical tools to aid in the work is communicating. There are a couple of items on the agenda which will require a robust communication plan. As we make decisions on the pieces in this meeting, I will be outlining our communication plan. It would be helpful for you to contribute to how you might play a part in communicating the decisions you have made.

Strategic Operational Plan: The strategic plan continues to be our north-star for the work and imagination of the General Council. We have been engaging in ensuring alignment of all the pieces of work of the General Council Office with the strategic operational plan. You have in this package, the second quarter results of the work.

The results demonstrate a continuing pattern of determined progress towards key results. Staff are working collaboratively in activity teams, larger strategic objective groups, and across the operational plan, with increasing synergies. While the hard work of change management continues, particularly strengthening focus, project management, and accountabilities, reporting has assisted strategic objective leaders with identifying needed areas of staff support. Reports have also aided in revising key results as required to reflect experience and learning. Six months into this first operational plan streamlining possibilities are becoming clear, with the goal of a smaller number of results-oriented, strategically-aligned, robust activities in 2024.

We continue to make progress in the ongoing work of operational plan implementation, with training supporting huge changes in ways of working and overall culture. Leaving behind activities not prioritized in the strategic plan, while increased efficiency in operational work, continues to be an area of focus and challenge. Looking towards 2024, we are further integrating budgeting and operational planning, as well as aligning performance management strategies to our overall objectives.

Update on Work from General Council 44: There are several pieces of work assigned from the 44th General Council, 2022. In this report, I am offering you an update on two specific items: Remit 1 on the Autonomous Indigenous church, and the work on an antisemitism education process. You can find information about other pieces of work [here](#).

Remit: The church continues to engage in the remit process. To date, 89 pastoral charges and 11 regional councils have voted. We continue to support regions and communities of faith as they engage in the process.

Antisemitism Education: The Countering Antisemitism Working Group continues to meet monthly (except in the summer). The group has established a plan that includes an awareness and education campaign, animation of education resources, gathering and soliciting worship resources, and events (webinars with theological schools, as one example). The group hopes to engage the wider church in ongoing learning about the ways in which antisemitism is present in biblical texts (particularly those that appear in Advent, Lent, Holy Week, and Easter), and to raise awareness of the ways that antisemitism is overt and/or implicit in our theologies. The working group will also provide some suggestions for ways in which church members can respond to overt acts of antisemitism within their wider communities. One event is already planned in conjunction with the 40 Days Live events this fall. We anticipate having more events to advertise, as we develop these further with theological schools. More information and education and worship resources will be shared on the United Church's website.

Proposed work going to 2023 General Council 44 Annual meeting.

You have before you two pieces of work from General Council 44 which I have committed to bringing to the upcoming GC 44 annual meeting in October. The Theology and Inter-church Inter-faith Committee has completed its work on a *principle-based approach* to the church's

justice work (GS 58). You are being asked to test its readiness for the annual meeting. I am also bringing to you some recommendations concerning Designated Lay Ministers and the future of the Designated Lay Ministries Program (GS 59) for your discernment and transmission to the October GC44 meeting.

In addition, you have a proposal and background document on former mission property in Korea. The request comes from our partner in the Presbyterian Church in the Republic of Korea, and I am recommending that we take this to the General Council for approval.

Update on Ongoing work

Transfer of Capital Assets to Japanese Partners: In September 2020, (GS63) the 43rd General Council Executive affirmed a process to transfer remaining United Church of Canada-related property holdings in Japan to Japanese partners. This decision reflected the decades-long United Church commitment to a missiology of partnership, that recognizes that the ecumenical sharing of resources involves a decisive break with residual colonial patterns of control and ownership. In September 2019, the approximate value of United Church-related assets was \$3.9 million CAD. After a process of consultation to identify mutually shared priorities in mission and ministry, a three-year budget plan was developed for the disbursement of these funds to eight partner entities: The United Church of Christ in Japan; The Buraku Liberation Centre; The National Christian Women's Association; The Asian Rural Institute; The Korean Christian Church in Japan; Research and Action Institute for Koreans in Japan; Centre for Minorities in Mission; National Christian Council in Japan . Please see [Appendix A](#) for more detailed information.

Then Let us Sing: The much-awaited focus group sampler for *Then Let Us Sing!* is here. We are pleased to share this sampler with musical and worship leaders in the church as they are part of the large community working on *Then Let Us Sing!*

This is a limited release of the sampler, and we are hoping that communities of faith sing through the collection over the testing period (September 7, 2023-December 31, 2023) within communities of faith and through wider church works. There will also opportunities for a hymn sing for regional events and wider church gatherings.

There are a few selections from *Then Let Us Sing!* that are available to communities of faith in ASL, LSQ, English and French. This limited release sampler offers a feel for the direction of the Development Team's work. Please note that the final collection will represent a broader diversity of music.

An evaluation form will be available for communities to offer feedback on their experience of singing through the sampler. Responses will be helpful in setting the next steps and general direction for the committee's continued work. Thank you for supporting the work of *Then Let Us Sing!*

*Grateful for God's loving action,
we cannot keep from singing.*

Use of the language of "mission": The Executive had requested that the Theology and Inter-church Inter-faith Committee (TICIF) do some work on the use of the word 'mission.' A working group was appointed and was set up as a joint committee of Theology Interchurch Interfaith and the Common Table, named, The Mission working group. The group is working on a proposal to be brought to the November 2023 GCE meeting. The proposal will include a recommendation about whether to continue the use of the word "mission" widely in the United Church, recognizing that the word has a problematic history and that mission activities have caused hurt and harm. In developing the proposal, the working group has been considering theologies of mission and the ecumenical implications if the United Church decides to stop using the word. The working group will reflect on what kinds of education and animation might need to be developed to engage the church in deepened learning about the impacts of our theologies and practices related to "mission."

Common Good

Self-Insurance: From a financial perspective, the largest common good undertaking for 2023 was the launch of the self-insurance initiative effective December 2022. The program has delivered the target savings of almost \$1.5 million in annual premium to program participants in year one, and is now open to new applicants. To date, claims experience has been favourable and negotiations are underway to finalize terms for the second year of the program. Administratively, the launch was very challenging and service levels and response rates have been poor as we underestimated the complexity of the transition and our administrator firm was overwhelmed. A number of corrective actions have been taken, including upgraded systems and staffing support. It is expected that the first renewal will be back on track with customers receiving all paperwork at least a month in advance with relatively modest inflationary increases compared to what would otherwise be the case.

As part of the work of discerning the budget principles for 2024, Management undertook two review processes. The first was a review of the granting program and the second of the global partnership program. The information gathered helped to shape some of the reduction anticipated to support deficit reduction. The review of the global partnership program has resulted in a reduction of the number of bilateral partners and a 25% reduction on grants. In November, I will be bringing recommendations coming out of the Partnership Review. In this meeting, you will be asked to receive the Global Partnership Review Report for information.

Grant Review: In this review, the research team examined grants relating to Mission & Service, The United Church of Canada's reserve and Capital grants. This included anything named as a grant and financial support from the GCO (General Council Office) to support partnership, ministries, individuals, and Communities of Faith. Exclusions included: Global Partnerships and

overseas funding (review conducted by CIM (Church in Mission)), funding related to Indigenous work, and capital loans.

The review's purpose was to identify areas where grants – that is, all money leaving the General Council Office to fund work elsewhere – are aligned with the strategic plan. Based on that determination, resources including financial, and human could be deepened, aligned, or reassigned to be aligned with the strategic plan. Management had hoped that we could find \$3M in savings to help with the deficit reduction. To be clear – not all \$3M in “savings” can be achieved through this review and the recommendations coming out of it. Other reductions will need to be made in other areas where money is not “leaving the building.”

The review identified potential savings of somewhere between \$1.3-1.9M, which have been considered in the budget principles.

Management will be working to implement two key recommendations from the review. One is to improve accountability with increased involvement and reporting to the Joint Grants Committee, particularly for any application-based granting and, the second to pursue the development of a common granting portal.

Global Partnership Review: The Global Partnership Program Review 2023 was undertaken to assess program alignment with the church’s Call, Vision and Strategic Plan 2023–2025, and to inform and have an impact on the 2024 budget and beyond by providing recommendations related to program shape, structure and priorities. The Review recommends a deep, bold and daring Global Partnership program of five integrated components, within a Framework for Radical Accompaniment. The Framework directs the church to towards decolonizing and deepening the United Church’s ongoing relationships with a reduced number of global partners through implementing specific mechanisms understood as part of efforts to disrupt the “narratives of decline and despair” in the denomination. Using principle-based criteria, the Review explores how the United Church can live into this proposed program within the reality of reduced available financial resources, within the period of the current Strategic Plan and as the denomination goes forward into its second century post-2025.

The report recommended a 16% reduction in bilateral partnerships from 81 in 2023 to 68 in 2024. And a 25% reduction on grants.

Finance: “Church financial management continues to involve managing greater variability and uncertainty in the current results as well as projecting potential future scenarios in support of an emerging strategic plan.” This would likely have been true without the pandemic but has been exacerbated by COVID-19.

Over the course of the last 6 months, we have discussed the challenge of both defining, and then delivering a plan for “living within our means.” For 2023, as an Executive you approved the management recommendation to accept an extraordinary \$4 million deficit operating budget.

The projected budget deficit of \$4.0 million was recommended for approval to ensure that any future cost reduction actions will align with the approved strategic plan and a clearer picture on what the lasting impacts of the pandemic will be on the church overall. The deficit can be funded from the operating surpluses achieved in 2021 and 2020. Those surpluses also help absorb the 2022 deficit and would also absorb the 2022 unrealized investment losses if they were to be realized. The longer-term sustainability goal remains to avoid drawing on reserves for operational funding going forward and “to live within our means”. We do however anticipate the need to deploy reserves for investment in strategic plan priorities and initiatives directly impacting congregational health. The Finance Advisory Committee has flagged the increasing risk of higher inflation and the adverse impact that could have on church costs, donor capacity and life in general.

The 2023 budget principles and plan were transmitted with the Finance Advisory Committee recommendation for approval despite the magnitude of deficit and the lack of a specific plan to cut costs and return to financial sustainability. The Committee also flagged the potential risk of higher sustained inflation and the importance of cashflow management and expense reduction in implementing the strategic plan and resultant operating budgets for 2024 onwards. The Committee flagged the need to project the full multi-year cost of the strategic plan investment by some time in Q2 2023. Finance Advisory Committee continues to encourage maintaining a long-term focus on “living within our means” – including significant cost containment progress in developing the 2024 Operating budget.

You have before you at this meeting the recommended budget principles for the 2024 budget. Management is recommending a multiple-year approach to the building of the budget, consistent with The Manual D.2.4.(a): that the General Council is responsible for a three-year budget framework. In 2024, Management is recommending a deficit reduction program with the first year focusing on grants, and 2025 cost reduction would be expected to include a degree of staff downsizing and a continued, intentional refinement of our grant expense. It would also include a continued investment in, and reallocation of resource to, the strategic plan.

300 Bloor Street: The three denominations (Anglicans, Presbyterians and United) have begun working on the design of the offices with KPMB architects. I have established an internal staff working group – Rebecka Hornburg, Sam Hou and Angelica Benalcazar to manage the details and have named Angelica, Rebecka and myself to the Building Committee working with the other denominations. I expect we will have a formal agreement signing in October.

Centennial plans: included here ([Appendix C](#)) is a draft discussion paper on the General Council’s engagement to the celebration of the centennial in 2025. The Centennial planning committee

had made a request to Canada Post for a commemorative stamp, but it was declined. Another piece that is being contemplated is a feasibility study on a centennial capital campaign.

The continuing work of Reconciliation and Indigenous Justice is led by Sara Stratton and Lori Ransom. Some significant work is being done. In [Appendix B](#) we have provided you with some highlights of the work

Pastoral Relationships Equity Research Project - which ran in 2022 and 2023, focused on identifying current intervention, pastoral support, and systemic change in pastoral relationships in relation to equity. The research project was engaged to identify ways to prevent or mitigate these inequities through denominational actions like proactive education. This project had joint oversight by the Anti-Racism and Equity Lead as well as the Office of Vocation.

Ministry personnel from across the church participated in online surveys, focus groups, and interviews. They shared about their experiences and equity and inequity across various regions of The United Church of Canada. Marcie Gibson and Kimiko Karpoff—the co-researchers leading this qualitative research project—have finalized their data collection and analysis and prepared a lengthy and detailed report about their findings. Staff are currently combing through the nearly 200-page report in order to prepare concrete recommendations for the church, based on the data listed. A proposal, with related recommendations, will come to the November 2023 meeting of the General Council Executive.

General Council 45: The 45th General Council is being hosted by Chinook Winds Regional Council and will be held August 7-12, 2025. The first planning meeting was held in Calgary at the site – The TELUS Convention Centre. The committee is chaired by *Taylor Croissant* from Chinook Winds, *Kenji Mauri* is serving as the chair of Business, *Miriam Spies* as Worship chair, *Ann Yates-Laberge* will serve as Local Arrangements chair, and the staff of the First-Thirds Ministry teams of Chinook Winds and Pacific Mountain will be the coordinators of Youth Forum. *Amy Haynes* serves as Equity Coordinator. The committee plans to meet with regional councils to suggest that Commissioners be appointed no later than *July of 2024* to allow time for adequate orientation for the meeting. Some parts of the work of the Council will happen online prior to the August dates. The meeting itself will be an in-person meeting with an online option.

Leadership

Staffing: As of January 1, 2024, I have seconded Cheryl-Ann Stadelbauer-Sampa, Executive Minister for Western Ontario Waterways, Antler River and Horseshoe Falls Regional Councils to serve in the General Council office with the responsibilities of managing the mandated review of the structural change, planning of GC45, centennial celebrations and supporting regional council executive ministers.

We are grateful for the partnership with Kindred Works which has allowed us to second Terry Beaumont to assist with three pieces of work – supporting the Moderator’s Flourishing Project, and coordinating with Cheryl-Ann, the centennial events and GC45.

Aisha Francis has resigned as the Executive Director of KAIROS. The Steering Committee executive has begun to work on identifying an interim director. We are grateful for Aisha’s leadership and ministry with KAIROS and wish her the best for her future.

As we continue to live into the strategic operation plan, over the last months we have been working diligently to realign existing staff in the General Council Office and recruit Growth Animators, creating a Growth Department in the GCO’s Organizational Development and Strategy (ODS) Unit. Realigned staff include Emo Yango, serving as Growth Coordinator (Migrant and Diaspora Communities), as well as Alexandra Belaskie, Bronwyn Corlett, and Lori Houle-- each bringing expertise from EDGE.

To date, the following persons have been appointed to serve as Growth Animators: Jordan Cantwell will serve the Regions of Prairie to Pine, Living Skies, and Northern Spirit, Sharon Ballantyne will be serving Regions of First Dawn Eastern Edge, Fundy St. Lawrence Dawning Waters, and Bermuda Nova Scotia, and Calin Lau will serve Canadian Shield and Shining Waters Regional Councils. By the time we meet, I might be able to announce the other animators. The Growth Animators will work in partnership with Regional Staff, Volunteers, Committees, and Commissions to serve Communities of Faith in renewal and reimagining their local contexts, as well as identifying areas to create new Communities of Faith. They will also work closely with Ministries in French, where the new Responsible Emmanuel Tehindrazanarivelo is also working on Growth. Growth Animators will begin their roles in the fall, with leadership provided by Cameron Fraser, the Director of Growth.

APPENDIX A

Transfer Capital Assets to Japanese Partners

Report on September 26, 2020, Action to Transfer Capital Assets to Japanese Partners

This Appendix provides detailed information about the disbursements of funds

To date: the following amounts have been disbursed to partners in Japan*:

FY 2020/21		FY 2021/22		FY 2022/23		Total to date	
JPY	~ CAD	JPY	~ CAD	JPY	~ CAD	JPY	~ CAD
¥128.6 million	\$1.2 million	¥101.7 million	\$945,000	¥96.7 million	\$898,000	¥327 million	~\$3.043 million

* Conversion to CAD approximate, at \$1CAD = ¥107.64

Net proceeds from the 2022 sale of a jointly ecumenically owned property and better than expected market returns has meant that total United Church-related assets have increased by approximately ¥96.6 million (~\$898,000 CAD). These additional funds, together with the somewhat cautious initial 3-year plan have meant that the disbursement schedule has lengthened to include an additional two years:

Appendix

Budget for FY 2023/24		Draft budget FY 2024/25		5-year Total	
JPY	~ CAD	JPY	~ CAD	JPY	~ CAD
¥96.7 million	\$898,000	¥92.7 million	\$861,000	¥516.4 million	~\$4.8 million

The transfer of these assets has provided accompaniment to and deepening of ministries and witness of global partners in Japan, including:

- Vital facility improvements to the “HELP” Shelter for Survivors of Domestic Violence, run by the National Christian Women’s Association;
- Scholarships for global participants in the Rural Leadership Program of the Asian Rural Institute;
- Indigenous culture and education programs of the Ainu Resource Centre (United Church of Christ in Japan);
- Peace Education and Advocacy programs of the Okinawa District of the United Church of Christ in Japan;
- Bilingual (Japanese/English) programming capacity at the Centre for Minority Issues in Mission;
- Ecumenical learning and formation programs for youth and young adults in the Korean Christian Church in Japan;
- Human rights promotion and protection of minority peoples and migrants – Buraku Liberation Centre, Research and Action Institute for Koreans in Japan, Centre for Minority Issues in Mission;
- Rural evangelism training and formation for lay and ordained leadership in the United Church of Christ in Japan;
- National ecumenical emergency response program and capacity coordinated through the National Christian Council in Japan.

The overall process of disbursement is being monitored and guided by United Church of Canada representatives on the IBS Shadan Board of Directors, John Durfey and Robert Witmer, and by General Council Office Global Partnership Program Team Lead, Patti Talbot.

APPENDIX B

Reconciliation and Indigenous Justice Report

In the current program year, reconciliation and Indigenous Justice work has included granting, theological reflection, education, public engagement, and restorative justice. It has a significant overlap with the Anti-Racism and Equity work.

1. Granting

The Justice and Reconciliation Fund completed a funding cycle in Spring 2023, making 14 grants for a total of \$92,550.00. Fall intake closes September 15 when a similar round of grants is expected. The Fund is also undergoing evaluation.

2. Theological Reflection

Work has continued on the “Legacy of Mission” project, an ecumenical collaboration addressing the ongoing spiritual violence of colonialism in the spirit of TRC Call to Action 60 and 61. A theological paper is forthcoming, along with related public events and animation strategy.

3. Public Engagement

Addressing both the TRC Calls to Action and the Calls to Justice of the National Inquiry Into Missing and Murdered Indigenous Women, Girls, and Two Spirit People, we formally encouraged communities of faith to witness for justice in this area. This included the Moose Hide Campaign and our own #SearchTheLandfill social media campaign regarding the Brady and Prairie Green landfills in Winnipeg. In September 2023, after consultation with the affected families, we coordinated a church leaders' solidarity visit to Camp Morgan.

In February on "Have A Heart Day" we engaged CoFs in action on the underfunding of services for Indigenous children (TRC Calls to Action 1-6), and later this month will engage them on Orange Shirt Day/National Day of Truth and Reconciliation.

4. Education

Educational highlights included a 4-part webinar series for non-Indigenous people with UCC staff and theologians Elaine Enns and Ched Myers on unpacking their settler history and making the connections between that ongoing legacy and the relationship between Indigenous and non-Indigenous peoples in Canada (Call to Action 59).

Educational work on Remit 1 has included a strong orientation towards reconciliation, framing the work of the remit as a continuation of the non-Indigenous church's commitment to the UN Declaration on the Rights of Indigenous Peoples.

We have also drafted an educational module for non-Indigenous people on the Indigenous church and equity. While this is currently intended for GCO and RCO staff, it could be adapted for other uses.

Finalization and release of a report on United Church involvement in Day Schools is forthcoming (Call to Action 59).

We are working with the Indigenous Council and other staff in Indigenous Ministries and Justice, Philanthropy, and Prairie-to-Pine to initiate a program exploring how oppression, colonialism and racial domination impacts the mental health of Indigenous young people, and the role we might take in addressing it.

5. Restorative Justice

We address Calls to Action 73-76 through the Bringing the Children Home initiative, including financial and archival support to communities. We have also participated in the National Gatherings of the Special Interlocutor on Missing Children and Unmarked Burial Sites and have responded to her requests for information on our compliance with the TRC Calls to Action and UNDRIP, access to records and materials, and emerging issues.

APPENDIX C

General Council Centennial Project:

Discussion Paper

09/06/2023

Background: The United Church of Canada is approaching its 100th year. The Centennial Committee has been working to curate and coordinate local and regional actions across the church. It is also expected that there will be activities hosted by the General Council. This paper attempts to outline possible goals and components of those activities for discussion. Having received feedback in the context of the General Council Executive's September meeting, a proposal with a detailed plan will come to the November 2023 Executive meeting for approval

Theme: Aligned with the proposal of the Centennial Committee, the overall theme of the Centennial will be consistent with the current Call: Deep Spirituality, Bold Discipleship, Daring Justice.

Goals:

- **Unity:** While celebrating the diversity of the church, strengthen the bonds of connection and identity as a denomination, including deepening connections between Communities of Faith, Regional Councils, General Council and the emerging self-determining Indigenous Church. *Sample Key results: Increase awareness of the broader denomination among United Church members;*
- **Public Awareness:** Conscious of our legacy of both contribution and harm, increase the knowledge of The United Church of Canada in the general population of Canada, particularly as related to our Call, current commitments, and future ministry. *Sample Key results: Increased knowledge and accuracy of the United Church of Canada in polling results; Increased # of news stories accurately reflecting the diversity of United Church of Canada; Public event—broadcast or live streamed that reflects the diversity and relevance of the church.*
- **Outreach:** With focused outreach to former members of The United Church of Canada and those who identify with the denomination but do not attend, increase the number of persons active in communities of faith. *Sample Key results: Increase in attendance figures. Increase giving for Mission and Service; Increased number of growing Communities of Faith.*
- **Commemoration:** Seeking to provide comfort and challenge, facilitate a spirit of renewal of the denomination based on an honest assessment of our legacy and renewed commitment to the next 100 years aligned with the Call, including in collaboration with uniting and ecumenical commemorations around the globe. *Sample Key results: Increased visibility of the Call and Vision across the church; Decreased focus on decline and diminishment; Capacity to highlight thriving and growing Communities of Faith*

Pillars of General Council Program

Here is a set of possible overlapping pillars in a General Council Centennial program. The activities listed are meant as examples of what could be developed under that pillar to fulfill the above goals.

Pillars	Example of activities	Link to Strategic Plan	Possible Lead
Worship and Singing	- Launch of Then Let Us Sing (TLUS) “digital” in June 10, 2024 - At least one worship experience (e.g., June 10, 2025) that every United Church	Call and Vision	TLUS sing Committee is already planning for this digital launch.

	<p>member and adherent across the country could participate in and contribute to, reflecting the Call and the diversity of United Church of Canada.</p> <ul style="list-style-type: none"> - Possible engagement of a “playing for change” style collective musical production where contributions come from across the church on the same hymn. 		<p>Plans are underway led by Brian Arthur Brown for a series of public services. Will need to combine forces or otherwise clarify.</p>
Testimony	<ul style="list-style-type: none"> - Solicit 100, 100-word testimonies of faith from within United Church; or 100-word descriptions of what deep, bold and daring means or what United Church of Canada means to me... 	Invigorate Leadership	Ministry and Theological Leadership and Communications working with Regional Councils and the Indigenous Church.
Giving	<ul style="list-style-type: none"> - Capital Fundraising Campaign 	Common Good	Foundation and GCO Philanthropy Unit
Action	<ul style="list-style-type: none"> - Create opportunity for each community of faith or individual to take a common local action (e.g. plant 100 trees) - Dedicated to an area of “unfinished work” in our justice commitments, offer a campaign that invites all United Churchmembers, adherents and anyone associated to participate 	<p>Embolden Justice Deepen Climate Integrity Forging Indigenous Pathways</p>	CIM
Public Education	<ul style="list-style-type: none"> - Challenge and support United churches’ participation in Doors Open (Sept 2024) and Jane’s Walks (May 2025) where present or in related activities that highlight United Church presence in local neighbourhoods - Social media campaign that highlights 100 UCC changemakers 	Strengthen Invitation	Organizational Development and Strategy

	<ul style="list-style-type: none"> - Banner or sign shared by all United Churches - United Church of Canada recognitions in legislatures -Year long Public Relations campaign to amplify our voices of influence in the Centennial year 		
Invitation	- 10 high-profile events — tent revival? — in communities offering great preaching, invigorating music, justice campaign engagement and community, potentially over a meal	Strengthen Invitation	Do we have capacity or budget for this?

Time Period:

Commemoration largely between June 10, 2024, and June 30, 2025. The subsequent General Council meeting would be focused forward on the next 100 years.

Budget:

While we would attempt to accomplish chosen activities from existing staffing and budget, we are proposing a one-time additional budget expenditure in the range of \$200,000 to facilitate key chosen national scope activities.

REPORT: RENUNCIATION OF CLAIMS TO FORMER MISSION PROPERTY IN THE DEMOCRATIC REPUBLIC OF KOREA

Origin: The General Secretary, General Council

The United Church of Canada's relationship with the people of Korea dates from 1898 when the first missionaries from The Presbyterian Church in Canada arrived in Wonsan, in what is now North Korea, and established what became known as the "Canadian Mission". For some 125 years, through all the trials and tribulations suffered by the Korean people — colonial occupation by Japan, division of the peninsula into north and south, the Korean War, and military dictatorship—the United Church has engaged with partners in Korea in God's Mission of abundant life for all. The relationship has grown and flourished, to the mutual benefit of many in Korea and Canada. Since the emergence of the Presbyterian Church in the Republic of Korea (PROK) in 1953, the relationship between the United Church and PROK has been one of deep partnership, that was particularly strengthened during the struggle for democracy and human rights in South Korea in the 1970's and '80's. The partnership continues to be a treasured one, that continues to develop, as can be seen in the historic 2015 agreement related to the mutual recognition of ministries.

The division of the Korean Peninsula and its consequences is a central, shared preoccupation in the United Church's relationship with Korean partners. Following the surrender of Japan to the allies in August of 1945, Korea was arbitrarily divided into Soviet and American zones of occupation along the 38th parallel. By 1948 this had led to the establishment of two hostile regimes, the Republic of Korea (ROK) in the south and the Democratic People's Republic of Korea (DPRK) in the north. During the ensuing Korean War (1950-53), both sides attempted the forced re-unification of the peninsula by military means, resulting in horrendous suffering. A ceasefire was negotiated in 1953, and an armistice signed without a formal peace treaty, the Korean War has not ended, some 70 years later.

The continuing division of the Korean Peninsula and accompanying context of instability and militarization is a concern that is both Koreans and global. In the face of brokenness and hostility, the PROK has committed itself to pursuing justice and peace, reconciliation and reunification, and taken upon itself a special mission within South Korean society of challenging Korean society to think differently about the future to which God calls. At its 106th General Assembly in 2021, the PROK passed "*A Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea*" also known as "Resolution 6-9," (See Appendix I). This Declaration was affirmed at the PROK's 107th General Assembly in 2022, in "Resolution 6-13".

Key to understanding the background to this Declaration lies in the political culture in South Korea. Following the division of the peninsula, and especially during the Korean War, millions of Koreans were forced to flee southward from what is now the DPRK. There are many in South Korea, descendants of those with former family and other ties to the North, and many others,

who advocate and press for the political collapse of North Korean regime. Anticipation of that day comes with the desire by some to reclaim properties that had been left behind when they were forced to flee the North during the conflict of war. The PROK's 2021 *Declaration* also responds to the practice of many Christian denominations and independent churches in South Korea to mobilize resources to prepare for an aggressive "re-evangelization" of North Korea. Meanwhile, the rigid division of the peninsula continues, with heightened political and military tensions between the two sides, with no resolution in sight. In this environment of stalemate, powerlessness and hostility, the PROK seeks to shift the social, political and faith-based narrative towards one of reconciliation. It is hard for many non-Koreans to appreciate the difficulty of this challenge given sharp debate within south Korea and specifically within the Korean Christian churches about the nature of the division. How can God's transformative Word of abundant life for all be spoken into this context? In "*A Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea*," the PROK sees a powerful opportunity to take a symbolic step towards reconciliation on the Korean peninsula.

Given that The United Church of Canada at one time owned a number of mission properties in what is now the DPRK, the PROK has invited the United Church to join in making a similarly powerful symbolic witness for reconciliation by renouncing all claims to former United Church-related property in what is now North Korea. This report provides background to this invitation and recommendations for General Council, including a suggestion that the United Church's response be framed in terms of the 1974 actions of the PROK and The United Church of Canada. This report has four parts, and three appendices:

Part I: The Declaration Adopted by the PROK General Assembly in 2021

Part II: United Church Properties Held in Korea in 1942

Part III: 1974 Actions by PROK and The United Church of Canada

Part IV: How the United Church might respond

Appendices:

- I. Resolution 6-9 from the 106th General Assembly of the PROK: "남북 화해를 위한 북녘에 두고 온 재산권리 포기 선언문 채택" ("Adoption of a Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea") - Korean original, with unofficial English translation
- II. A list of property belonging to The United Church of Canada in Korea in 1942: "Summary of Property in Korea -- with values, The United Church of Canada, Korea Mission"
- III. "Joint Statement of the Presbyterian Church in the Republic of Korea and the Division of World Outreach of The United Church of Canada, 1974"

Part I: The Declaration Adopted by the PROK General Assembly in 2021

For two years previous to the 106th General Assembly in 2021, the PROK's Peace and Reunification Committee worked to develop a statement regarding the renunciation of claims to

property that had been held in the North by those who had fled south at the time of the Korean War. The committee recognized that one stumbling block towards reunification of North and South, when it comes, will be the issue of claims to property held before the Korean War. It was decided that addressing this question pre-emptively would be the desirable course of action.

The PROK's 2021 Declaration is a symbolic act, expressing the giving up or renunciation of ownership of property as one grounded within the biblical tradition of jubilee, as part of a confession of the faith of the church. The PROK understands itself called to work for national reconciliation and peaceful reunification in Korea in response to God's guidance as expressed in jubilee faith. As the statement says, "the first instruction given to the people of the wilderness who would escape slavery and live as new people was the declaration that 'the whole world/earth (*Eretz*) belongs to God' (Ex. 19:5)" and "The land is mine. You are just travellers, temporary residents who come and live with me." (Lev. 25:23). The Declaration also observes, "the biblical idea of jubilee should be a blueprint not only for the Israelite community to build a new society, but also a confession of all who work for a peaceful future on the Korean peninsula in accordance with God's will."

The Declaration consists primarily of two actions. It calls for the renunciation of claims to ownership of property left behind in the North as a concrete step towards reconciliation, and it calls upon the churches in South Korea to curtail their plans for what it describes as "imperialistic" mission of North Korean society. Since the time of the Korean war, many church denominations in South Korea have drawn up plans for aggressive re-evangelization of the North. The Declaration calls upon the churches in South Korea to turn away from the power-expanding, unilateral "North Korean missionary policy" advocated by separate denominations, and instead "unite in turning toward the path of reconciliation and cooperation, so that Koreans of both South and North Korea can rejoice and laugh together in new and creative ways."

Recognizing that since the time of the division of the peninsula into South and North, land has come to be organized and managed according to two different legal systems, the Declaration points out that one of the problems with "reclaiming one's property rights according to South Korea's legal system of private ownership" is that it "ignores North Korea's legal system, which prohibits private land ownership in which land is treated as the common property of the people," forcing South Korean understandings to prevail. As the Declaration observes, "This is a major obstacle in opening up a new path to reconciliation beyond the 70 years of division and in seeking peace and prosperity."

Finally, the Declaration ends with a general invitation by saying:

In order to leave behind the confrontation, conflict, and hatred that has spanned more than half a century of our history, and to reveal the future of true reconciliation and peace, we are here and now making a "declaration regarding the renunciation of claims to property left in the North." We invite everyone who wants peace and unification in this land to participate.

Part II: United Church Properties Held in Korea in 1942

Details of the Properties Owned by The United Church of Canada

Before the War in the Pacific broke out in December of 1941, The United Church of Canada operated several mission stations in North Hamkyung province and South Hamkyung province in what is now the DPRK. These were located at Wonsan, Hamheung, Sungjin, and Hoiryung.

Summary of United Church of Canada Korea Mission Property -- with values¹:

location	# of plots	land in pyung (= 3.31 m ²)	value in yen ²	# of buildings	value in yen
Seoul	1	1,260	126,000	2	42,700
Wonsan	24	6,738	255,453	21	255,128
Hamheung	29	23,707	873,647	43	1,058,518
Sungjin	35	12,913	247,791	15	215,116
Hoiryung	14	15,081	153,340	14	186,827
total	103	59,699	1,656,231	95	1,758,339

At each of these stations the United Church owned considerable property, consisting of both land and buildings—hospitals, schools, dormitories, Bible institutes, and missionary residences. The properties summarized in the table above had been accumulated during more than forty years of mission activity in Korea, many of them transferred to the United Church at the time church union in 1925, formerly properties of the Presbyterian Church in Canada. (There was also a United Church mission station among Koreans at Lungchingtsun in Manchuria, North Gando province, which for purposes of this report will not be included since it is outside the Korean Peninsula.)

The Interim Committee

It is important to keep in mind that in the early 1940s all of Korea was occupied under Japanese rule. Korea was formally annexed into the Empire of Japan in 1910 and was not liberated until the surrender of Japan in August of 1945. The Japanese occupation of Korea — like most occupations — was a brutal one. It focussed on subjugation of the Korean people and nation, and extraction of resources for Imperial Japan. As war loomed in 1940, The United Church of Canada began to evacuate all its mission personnel, starting with the wives and children. By March of 1941, only four missionaries remained: Florence Murray, Beulah Bournes, William

¹ See appendix II: "Summary of Property in Korea - with values, The United Church of Canada, Korea Mission." (United Church of Canada Archives, United Church of Canada Board of World Missions Fonds, F503, series 13, Korea, 83.011C, Box 16-26) This document seems to have been produced in early 1946 for the purpose of reclaiming possession of the properties from the Japanese government or whomever had gained possession in the meantime. It is not based on first-hand knowledge of the situation in Korea in 1946 but seems to derive from legal title to the properties at the point of departure in 1942.

² Note that that these figures are in Japanese yen, the currency of the occupier. Before the outbreak of the Pacific War, one Japanese yen was worth about 0.23 American dollars. The total holdings in land (1,656,231 yen) and buildings (1,758,339 yen) would therefore have been equivalent to about US\$ 785,351.10, which would be worth about US\$ 17,140,033.00 today.

Scott, and E.J.O. Fraser. These four served as the “Interim Committee” of the Korea Mission of The United Church of Canada. As William Scott records in his memoirs, behind the decision to remain “was the hope that the presence of a few missionary friends would be an encouragement to the Korean church, would soften the shock of almost complete withdrawal, would enable them to give some supervision to the work, and provide a liaison with the Japanese authorities in matters relating to mission work and property.”³ Fraser, as Mission treasurer, was tasked with putting all the records in order, in preparation for whatever lay ahead.

Following the bombing of Pearl Harbour on Dec. 8, 1942, the four United Church missionaries were placed under house arrest by the occupying Japanese authorities. At the beginning of April 1942, they learned that they would be repatriated as prisoners of war in accordance with a negotiated settlement allowing Canadian and American internees to be released. Scott remembers that this announcement “was followed by a hectic preparation of reports on property, application for the appointment of a custodian, storing of furniture and packing of suitcases.”⁴ He specifically mentions that they were allowed to take along only as much as they could personally carry, “with all printed matter, photographs and written or typed material forbidden.” They departed at the end of May 1942.

The United Church of Canada Yearbook of 1943 reports that as the last four missionaries left, “By arrangement with the Japanese authorities the Mission property and all contents were handed over to the custody of the holding body ([known by the Japanese name of] “*Zaidan Hojin*”) of the three Korean Presbyteries of our field.”⁵ As the missionaries were not allowed to take documents when they departed (except for audited financial statements up to the end of 1941), they prepared a final report, which they completed on their journey home, dated, “*M.S. Gripsholm, Equatorial Atlantic Ocean, August 15, 1942,*” and titled, “Report of the Interim Committee of the Korea Mission of The United Church of Canada.”⁶ The 1943 *Yearbook* mentions this report, commenting that it “**will prove valuable as a record and helpful when resumption of missionary work becomes possible after the war’s end.**”⁷

In this report the committee members provide a sketch of the important events of the previous year and a half, and recounts the difficult decisions that the committee had to make specifically with regard to property:

Perhaps the most burdensome task which faced us during this period and the one which caused us most anxious thought and searching of heart was that which related to the administration of Mission property. Our main concern was to conserve the fruits of long years of devoted Christian

³ William Scott, *Canadians in Korea: A Brief Historical Sketch of Canadian Mission in Korea*, 1975, 139.

⁴ Scott, *Canadians in Korea*, 145.

⁵ *United Church of Canada Yearbook and Directory*, Toronto: United Church of Canada, 1943, 121.

⁶ “Report of the Interim Committee of the Korea Mission of The United Church of Canada,” full report (United Church of Canada Archives, United Church of Canada Board of Overseas Missions Fonds, F502, series 6, Korea, 83.006C, Box 5-128.)

⁷ *United Church of Canada Yearbook*, 1943, 121.

*service in all sections of the work, and at the same time to safeguard the property for its original purpose, namely, the use of such property by the Christian forces for the extension of the Kingdom of God in Korea.*⁸

Their primary concern was to figure out ways to allow the mission work in Korea to continue in the absence of mission personnel and funding from overseas. To accomplish this, the Interim Committee seems to have considered various strategies:

- turn over ownership of the various properties to the Korean church;
- sell property to ensure that there would be a source of funding into the future;
- entrust the remaining properties into the hands of a “custodian” (i.e. trustee), retaining the title to the property with The United Church of Canada, but empowering the custodian to manage as necessary.

This last strategy—of naming an entity to act as custodian or trustee—seemed the wisest approach in the face of the Japanese authorities’ desire to take possession of the properties for the war effort and the kind of pressure that they could exert on local Korean leadership. Retaining ownership through a “custodian” was seen as providing a degree of protection from this pressure. The committee carefully reports that “our final decisions were made only after long and prayerful deliberation and in consultation with our Korean fellow workers.”⁹

Appointment of the Custodian

The most important activities of the final two months before the departure of these last four missionaries focussed on ensuring that all the legal requirements under Japanese law were put in place regarding the appointment of a custodian (i.e. the trustee). As the committee report describes, “this involved the making of detailed lists of all articles of furniture in the houses, as well as lists of all the real estate belonging to the Mission.”¹⁰ A contract was signed with the custodian on April 16, 1942, and the report states that “before we left we had the satisfaction of knowing definitely that the [occupying Japanese] Government-General had gazetted the appointment of the *Zaidan Hojin* of the Three Hamkyung Presbyteries as the official custodian of all property of the Mission and also of our personal property.”¹¹

As no copies of this contract ever left Korea, the report provides an official summary of what the contract contained, outlining the decisions made by the Interim Committee with regard to each property, laying down the intentions and expectations of the Korea Mission of The United Church of Canada regarding the management of the property under various possible scenarios. The report further notes that the Three-Presbytery *Zaidan Hojin* was given Power of Attorney “to carry out any or all of the above actions.”¹²

⁸ “Report of the Interim Committee,” 13.

⁹ “Report of the Interim Committee,” 13.

¹⁰ “Report of the Interim Committee,” 16.

¹¹ “Report of the Interim Committee,” 16.

¹² “Report of the Interim Committee,” 18.

Finally, the report ends on a sombre but hopeful note:

This report brings to a close another chapter in the history of our Korean Mission. We have left behind us a church and affiliated institutions into whose building went much devoted work over a long period of years. That church and those institutions still carry on and we trust His word "that the gates of hell shall not prevail" against them. We left behind us, at their helm, a body of earnest and able Christian men and women, our brothers and sisters in Christ, who have shown remarkable patience and devotion under most trying circumstances. It is quite probable that a harder lot remains for them now that we missionaries have been completely withdrawn. May we bespeak for them, as they themselves begged of us, our continued cooperation among the unseen forces, on that battleground where we wrestle not with flesh and blood but with the powers of evil. For they, with us, believe that the battle which is being joined today is ultimately a battle of right against wrong, of the powers of light against the powers of darkness. And they are confident, as we are, that though the future is unknown, it is in the hands of God.¹³

Although the war and Japan's occupation of Korea had forced The United Church of Canada to withdraw from Korea, it is clear from these comments that the missionaries did not see the Korea mission as ended. The institutions that they had helped to put into place over forty-four years of mission were now equipped with the human and financial resources to continue that mission in Korea, as much as possible under the difficult circumstances. The missionaries' primary concern was for the well-being of the Korean church now entrusted with all responsibility for that mission, and which they knew would face difficult times ahead.

Subsequent History of the Properties

The report describes the situation at the point of the missionaries' departure in 1942. During the remainder of WWII there was no contact, and as it happened, the missionaries were never able to return to the former mission field.

Three months after the surrender of Japan in August 1945, Rev. Chairin Moon, pastor in Lungchingtsun in Manchuria, and custodian of the mission properties owned by the United Church in Lungchingtsun, was able to get a letter through to the headquarters of The United Church of Canada in November 1945.¹⁴ He reports on the situation in Lungchingtsun, but also shares what he knows about the situation of the properties in the Hamkyung provinces:

The buildings of Hoyryung and Sungjin are kept alright, but there is not anything left in them. . . . At Hamheung and Wonsan the Japanese officers treated the property of Mission as the property of enemy and sold some of them out. But the price still kept in the Bank and yet the government bought them. Therefore we can get them back without any trouble. . . . The schools are carried

¹³ "Report of the Interim Committee," 19.

¹⁴ Letter from Rev. Chairin Moon to Dr. Armstrong, dated Oct. 1945 (United Church of Canada Archives, United Church of Canada Board of Overseas Missions Fonds, F502, series 6, Korea, 83.006C, 5-138.)

on as usually in Korea. But the Bible Institution was closed two, three years ago. Mr. Cho and Mr. Lee the teachers of the same were captured for a while until one month ago.

In June of 1946, Fraser returned to Korea, the first Canadian missionary to return. Part of his work was to find out what had happened to the various properties. Although he was not able to travel to the zone of Soviet occupation, he was able to communicate with first hand witnesses who had come down from the north. Several months later, Fraser and Scott, who had now also returned to Korea, wrote a letter to the former members of the Korea Mission (letter dated January 4, 1947) outlining the condition of the former properties of the Canadian Mission at the various stations.¹⁵ With regard to Seoul, they report that the mission residence had been occupied by the Japanese colonial government and the rear of the property had been sold to someone who had built a Japanese style house on it. After the Japanese surrender, it was occupied by the American army and the Canadian missionaries hope to reclaim possession soon by proving ownership. With regard to the various properties in the Soviet zone of control, they report that most of it is in poor repair, much of it was occupied forcefully, first by the Japanese and then by the Soviets, there has been a great deal of damage, including burning as the Japanese withdrew, and several of the schools and hospitals have had to cease operations.

In a further letter, dated the same day, Scott and Fraser outline preliminary plans about what might be possible if and when the missionaries are able to return to the former mission field in the north:

*It is, of course, still impossible for us to go to Hamkyung Provinces, or to North Kando, and consequently a proper survey of conditions there cannot be made. Indeed, it may be years before we get there, and it may be that we may get to some stations and not to others. **In fact, conditions may be such that we may never be able to regain possession of all the property of the Mission in northeast Korea.***¹⁶

Reclaiming the Property

It is not clear when the document noted earlier that lists all the United Church properties owned in 1942 was produced, or by whom (appendix II: "Summary of Property in Korea - with values, The United Church of Canada, Korea Mission"). From the dating on the second page, it seems to have been produced in January of 1946, which would have been before Fraser returned to Korea, but after the United Church had received the letter from Rev. Moon. There is no explanation of its purpose given, but it seems to have been produced for the purpose of seeking reparations from the Japanese government, in an attempt to regain possession of

¹⁵ Letter from William Scott and E.J.O. Fraser to members of the Korea Mission, dated January 4, 1947. (United Church of Canada Archives, United Church of Canada Board of Overseas Missions Fonds, F502, series 6, Korea, 83.006C, 6-146.)

¹⁶ Letter from William Scott and E.J.O. Fraser to United Church of Canada Mission regarding "Projects towards Reconstruction, Rehabilitation and Urgent Needs for the Future of the Korea Mission," dated January 4, 1947 (United Church of Canada Archives, United Church of Canada Board of Overseas Missions Fonds, F502, series 6, Korea, 83.006C, 6-146.)

property in both Korea and Manchuria, regardless of whether it had been sold to Japanese authorities (under duress) or merely occupied by them. It therefore provides what seems to have been a detailed list of all the property that The United Church of Canada owned in Korea at the point the missionaries departed in 1942, regardless of what might have happened to it in the meantime. This document is valuable in the present moment because it provides a detailed list of properties owned by The United Church of Canada at the point of departure, as well as archival evidence of the intention to reclaim it.

As it happens, the only property that The United Church of Canada was able to reclaim in the end was the property in Seoul. Scott reports that following the surrender of Japan in 1945 the missionary residence was occupied by the American military and then used by the military government to house Japanese technicians they had brought over from Japan to improve the telephone system in Seoul. The United Church was able to regain possession of it through legal process by September of 1947.¹⁷ As for the Japanese-style house that had been built behind the residence, Scott reports that the Woman's Missionary Society was able to buy it in 1949 at a cost of about \$3000 as a residence for women missionaries.

Part III: 1974 Actions by PROK and United Church of Canada

Following the Korean War, The United Church of Canada expanded its mission presence in the Republic of Korea, again acquiring a considerable number of properties as operations expanded. During the 1950's and 60's, while South Korea was recovering from the Korean War, there was some necessity for this, but as time went by, for various reasons the properties became a source of tension with the PROK. In March 1974, there was a consultation held in Seoul that involved representatives from both the PROK and The United Church of Canada.

The official statement on the consultation mentions a number of measures that were agreed upon at that time, including the cessation of the current policy of grants from the DWO to the recurring budget of the PROK, while also providing for the PROK to invite the participation of The United Church of Canada "in certain projects and programmes of a special nature which it will hope to undertake in the future."¹⁸ This essentially established the current arrangement between the United Church and the PROK. Furthermore, provision was also made for the transfer over to the PROK of several properties owned by the United Church.

Although the statement does not mention the handing over of all properties, the consultation seems to have set the groundwork for it. The consultation seems to have produced a positive shift in the relationship between the two churches. In the words of the statement:

The discussions took place in an atmosphere of frankness and cordiality. We found such a

¹⁷ Scott, *Canadians in Korea*, 177-78.

¹⁸ See Appendix III, "Joint Statement of the Presbyterian Church in the Republic of Korea and the Division of World Outreach of The United Church in Canada" (United Church of Canada Archives, United Church of Canada Board of World Missions Fonds, F503, series 13, Korea, 83.011C 16-21)

*consultation to be most meaningful and fruitful, as will be seen by the recommendations which follow as well as the agenda items that remain for future consideration. **We believe we have charted a new and significant course in our co-operative relationship in mission.***

Within the following few years, all remaining properties owned by The United Church of Canada were transferred over to the PROK (including the property in Seoul re-acquired by the United Church after the liberation from Japan).

As has so often been the case in the history of the United Church's mission engagement, it seems that partnership practice preceded partnership policy. It was only through engaging with partners that the United Church developed its understanding of the principles of mutual partnership. The 1974 agreement seems to have provided the blueprint for future decision-making, in Korea and elsewhere. [Viz. GCE decision in September 2020 to distribute all remaining United Church of Canada-related funds in Japan to partners in Japan.] This action, undertaken in conjunction with the PROK, is remembered as a watershed moment in the relationship between the two churches, providing the basis for mutual sharing in future relationships. It also provides a framework for a possible response to the present request.

Part IV: How the United Church might respond

Important Considerations

The PROK Declaration of 2021 envisions that those individuals who owned property in the North prior to the Korean War that they left behind when forced to flee, would formally give up claims to this property as a gesture towards reconciliation between North and South.

In considering how to respond to the invitation to renounce all claim to former property in what is now the DPRK, the United Church would need take into account the reality that Korea under Japanese rule in 1942 was a very different situation than the Korea immediately following the cessation of the Korean War in 1953. United Church missionaries did not suffer the trauma and violence, the pain and suffering of war as did Koreans forced to flee during the Korean War. As foreign nationals, they were not individuals that "left property behind," they were prisoners of war who were returned home safely to Canada under a prisoner swap, with former United Church properties entrusted to the care of a custodian. The response of the United Church would need to recognize these differences.

Moreover, the response cannot be misconstrued as a legal action—in order to formally relinquish a claim to property, one has to produce legitimate claim. Rather, any response must be clear in its nature as a symbolic action, answering the call from partners to stand in solidarity with them, as the PROK seeks to shift the dominant narrative in Korean society, and within Korean churches, from one of hostility and conflict to peacemaking and reconciliation.

Recommended United Church of Canada Statement in Support of the PROK's Declaration***A Declaration Regarding the Renunciation of Claims to Former United Church of Canada Mission Property in the Democratic People's Republic of Korea***

The United Church of Canada expresses its support for and solidarity with The Presbyterian Church in the Republic of Korea (PROK) in its peace-making efforts in Korea and joins in partnership with the PROK to urge “the people of South and North Korea to overcome the division of hatred and confrontation and move toward reconciliation and reunification.”

The United Church of Canada knows from its own commitment of working towards right relations with indigenous peoples in Canada that the work of reconciliation is not an easy or straightforward process. It requires patience, listening, and trust-building, and an acknowledgement of our own complicity in structures of oppression. As difficult as this work may be, it is the ministry to which God has called us as Christians. Paul reminds the Corinthian church in 2 Corinthians 5:18-19, just as God, through Christ, “was reconciling the world to Godself,” so too we, as Christ-followers, have been invited to participate in this “ministry of reconciliation” in our own time, joining with others in participating with God in mending and healing of creation.

Some 50 years ago, The United Church of Canada's understanding of mutuality in mission led in South Korea to the handing over of all mission properties to the Presbyterian Church in the Republic of Korea. The United Church of Canada now formally renounces all intention of retaining claims of ownership of property in what is now North Korea and joins with partners in the ministry of reconciliation in Korea.

The United Church of Canada undertakes this action in the faith that this symbolic gesture expresses solidarity with the Presbyterian Church in the Republic of Korea and supports its efforts to shift the narrative in Korea from hostility and conflict to peacemaking and reconciliation. We unite with Korean partners and all who seek justice and peace in the Korean Peninsula:

*“in turning toward the path of reconciliation and cooperation,
so that Koreans of both South and North Korea
can rejoice and laugh together in new and creative ways.”*

APPENDICES TO
REPORT RE “RENUNCIATION OF CLAIMS TO FORMER MISSION PROPERTY IN THE
DEMOCRATIC REPUBLIC OF KOREA”

Origin: The General Secretary, General Council

APPENDIX I:

Resolution 6-9 from the 106th General Assembly of the Presbyterian Church in the Republic of Korea (2021): “남북 화해를 위한 북녘에 두고 온 재산권리 포기 선언문 채택” (“Adoption of a Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea”) Korean original, with unofficial English translation

Link to file: [PROK GA 106 giving up property in North Korea.pdf](#)

202 제106회 총회 회의서류

사회부 심의안건 6-9)

1. 현의제목 : "남북 화해를 위한 북녘에 두고 온 재산권리 포기 선언문 채택" 현의의 건
2. 현의부서 : 평화·통일위원회(평화공동체운동본부)
3. 제안설명 :
 - 1) 총회는 교단의 선교신학에 입각하여 신앙고백을 구체화하고 교단 선교의 실천방향을 대내외에 공표하기 위하여 선언서를 채택하여 왔습니다.
 - 2) 평화·통일위원회는 제104회, 105회 총회 동안 '북녘에 두고 온 재산권리 포기 선언서'(이하 '재산권 포기선언') 연구를 진행해 왔습니다.
 - 3) 남과 북의 화해와 통일을 위해 미리 준비해야 할 사안 중에 하나는 북에서 남으로 내려오신 분들이 북에 두고 온 재산권 문제입니다. 통일이 된다 해도 북의 재산에 대한 권리문제가 해소되지 않으면 또 다른 심각한 사회문제와 분열의 원인이 될 것입니다.
 - 4) '재산권 포기선언'은 성서가 요청하는 '회년 신앙'의 고백이며(레 25:23), 한반도의 화해와 통일을 위한 상징적인 실천이 될 것으로 믿습니다.
 - 5) 이에 '남북 화해를 위한 북녘에 두고 온 재산권리 포기 선언문'을 교단의 선교 실천선언으로 구체화하는 선언문으로 채택하고자 합니다. 선언문의 시대적 의미와 필요성은 다음의 제안문을 통해 밝힙니다.
 - 6) '남북화해를 위한 북녘에 두고 온 재산권리 포기 선언' 제안문
 하나님께서는 한반도의 화해와 평화를 위한 한국교회의 여정을 인도해주셨습니다. 앞으로도 기장교회는 하나님의 인도하심을 따라 민족화해와 평화통일을 위해 힘써 일할 것입니다. 이를 위해 준비해야 할 중요한 과제 가운데 하나는 '북녘에 두고 온 재산권'에 관한 문제입니다. 이 문제가 해소되지 않으면, 통일이 된다 해도 또 다른 심각한 사회문제와 분열의 원인이 될 것입니다. 우리는 <북녘에 두고 온 재산권리 포기선언>(이하 '재산권 포기선언')이 성서가 요청하는 회년 신앙의 고백이며, 한반도의 화해와 통일을 위한 상징적인 실천이 될 것으로 믿습니다.

 기장교회는 2019년 사회선교정책협의회에서 발표한 「사회선교 선언」에서, "우리는 남과 북의 화해와 치유를 위해, 회년 정신에 따라 북에 두고 온 재산권 포기선언이 필요함을 공유"한다고 밝힌 바 있습니다. 이를 구체화하기 위해, 평화·통일위원회는 우리 교단과 한국교회가 민족화해를 구체적으로 실천할 방안으로서 "북녘에 두고 온 재산권 포기선언 연구"를 제104회 총회부터 2년 간 해왔습니다. 이제 그 결과물을 현의안에 담아 106회 총회에 제출합니다.

여기 제안된 '재산권 포기선언'은 무엇보다 성서가 오늘 우리에게 요청하는 신앙고백입니다. 분단과 전쟁으로 인한 역사의 깊은 상처를 씻고 평화로운 한반도를 만들어가고자 하는 한국교회의 활동은 이 고백과 분리될 수 없습니다.

성서의 창조신앙과 하나님의 구원에 관한 믿음은 땅의 공공성(公共性)에 관한 이해와 깊이 연관됩니다. 노예살이를 벗어나 새로운 민족으로 살아갈 광야 백성에게 주어진 첫 번째 가르침은 '온 세상/땅(에레츠)이 하나님의 것'이라는 선언이었습니다(출 19:5). 땅의 공공성에 관한 고백은 성서가 제시하는 새로운 사회적 관계에 관한 핵심 가르침으로서, 그 절정은 회년 신앙입니다. 레위기 25장 <성결법전>에 나오는 회년 신앙은 "땅은 나의 것이다. 너희는 다만 나그네일 뿐이다."라고 말합니다(레 25:23). 이 규정에는 불의와 불균형으로 인해 고통스러운 경험을 했던 이스라엘 신앙공동체의 뼈아픈 성찰이 담겨 있습니다.

땅은 하나님이 창조하신 것으로서, 인간이 자신의 노동으로 늘릴 수 있는 것이 아닙니다. 땅은 노동의 생산물이 아니므로, 땅이 소수에게 집중되면 땅이 없는 사람들은 노예나 다름없이 살아가게 됩니다. 이것은 농경사회에서만 아니라 오늘날에도 마찬가지입니다. 땅을 독점하도록 허용하는 사회제도에서 빈부격차와 온갖 사회적 갈등이 빚어지는 모습을 우리는 보고 있습니다. 따라서 성서의 회년 사상은 새로운 사회를 건설하고자 하는 이스라엘 공동체의 청사진일 뿐만 아니라, 하나님의 뜻을 따라 한반도의 평화로운 미래를 위해 일하는 모든 이들의 고백이 되어야 합니다.

분단 75년 동안 남과 북은 재산권의 핵심권리인 토지제도에 대해 서로 다른 길을 걸어왔습니다. 북측은 1946년 3월 5일 북조선인민위원회의 주도로 '무상몰수 무상분배' 방식으로 토지개혁을 시행했습니다. 그 이후 북측의 사회주의 헌법이나 토지법에서도 "나라의 모든 토지는 인민의 공동소유로서 그것을 누구도 팔고 사거나 개인의 것으로 만들 수 없다."라는 것을 분명히 하고 있습니다. 남측은 1차 미 군정 당국에 의해 1948년 3월 11일 과도 정부법령을 공포하여 신한공사가 관리하고 있던 일본인 소유 농지, 즉 귀속농지에 한하여 우선 농지개혁을 단행했습니다. '유상매수(有償買收) 유상분배'를 원칙으로 하되, 농가 호당 2ha(논·밭 포함)를 상한으로 한다는 골자였습니다. 이후 남측의 본격적인 농지개혁은 1949년 6월 21일에 제정, 공포된 <농지개혁법>에 의거 1950년에 실시했습니다.

이로써 남과 북의 기본 재산권리인 토지가 새롭게 재편되었고, 이후 남과 북의 토지는 사실상 각각 다른 국가의 관리 속에 있었음을 인정해야 합니다. 재생산이 불가능한 토지를 개인들이 재산증식의 수단으로 삼고 있는 남측의 토지제도는 인민의 공동소유로 사유화를 금지하고 있는 북측의 토지제도와 근본적으로 상충되는 바 이에 대한 바람직한 해결책은 통일이 된 후에도 북측지역만이라도 토지를 중심으로 한 재산권을 공

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유화할 필요가 있습니다. 이를 위해서, 우리가 할 일은 먼저 75년 전의 재산권을 포기하는 것입니다. 북측지역의 토지에 대해 재산권리를 새삼 주장한다는 것은 화해 협력의 걸림돌이 될 수 있습니다.

아울러, 한국교회는 세력 확장식의 '북한선교' 정책들을 재고해야 합니다. 오래 전부터 한국교회의 일부 보수적인 교단을 중심으로 '북한교회 재건운동'이 전개되어 왔습니다. 해방 직후 북측지역에 소재하던 교회를 재건하는 계획을 수립하고 각 교파별, 교단별로 진행해온 것입니다. 그러나 북측지역을 남한교회의 연고에 따라 나누고 북측의 그리스도인들과 협의와 상호 소통 없이 일방적으로 밀어붙이는 제국주의적 방식의 선교는 지양해야 합니다.

'북한교회 재건운동'은 남북한 교회의 화해와 협력을 통해서 한국 사회에 소금과 빛의 역할을 하는 방식으로 진행되어야 합니다. 재산권리 포기를 통해서 교회가 앞장서서 화해 조치를 시행한다면, 남과 북의 교류협력 가속화와 신뢰구축에 좋은 영향을 미치게 될 것입니다.

북측교회가 자기의 방식대로 하나의 개신교단으로 출발하여 공고히 성장하도록 돕는 것이 남측교회의 과제이고, 거꾸로 그러한 모델을 통해 이를 개혁의 계기로 삼아 서로 협력하는 교회연합운동과 맞물리게 해야 합니다. 이런 화해적 조치와 선교협력이 남측교회로 하여금 우월하다는 교만에 빠지지 않게 할 것이며, 북측교회 역시 자신감을 회복할 수 있을 것이기 때문입니다.

한편 그동안 선교 열정으로 준비해온 '북한교회 재건 운동' 또한 디아코니아 신앙에 근거한 실천방안과 북측교회와의 협력을 통해 북측사회 맞춤형 사회봉사 메뉴얼을 공동으로 개발하는 보다 능동적인 방안을 모색해 볼 수 있을 것입니다. 북한 주민들의 사회경제적 생명을 풍요롭게 하도록, 지속 가능한 생태경제융합 사회개발사업 사역을 다양하게 전개함으로써 사실상 교회 재건이 가능하도록 돕는 방안입니다.

남북한의 화해를 통해 한반도의 영구적 평화를 이루는 길은 상징적이고도 구체적인 실천을 통해 가능할 것입니다. 따라서 우리는 선제적으로 신앙적인 관점에서 북녘에 두고 온 재산권리를 포기함과 동시에, 이 선언이 실질적으로 진행될 수 있도록 우리 교단부터 솔선수범할 것을 천명합니다.

4. 현의내용 :

- 1) '남북 화해를 위한 북녘에 두고 온 재산 권리 포기 선언문'을 아래와 같이 채택하고자 하오니 허락하여 주시기 바랍니다.

- 아래 -

남북 화해를 위한 북녘에 두고 온 재산 권리 포기 선언문

“땅은 나의 것이다. 너희는 다만 나그네이며, 나에게 와서 사는 임시 거주자일 뿐이다.” (레위기 25장 23절)

우리는 한민족인 남과 북이 증오와 대립의 분단 상황을 극복하고 화해와 통일로 나아갈 것을 촉구한다. 한반도의 평화통일은 민족의 번영과 발전뿐만 아니라 세계 평화에 이바지하는 것이며, 하나님께서 이 땅의 그리스도인에게 맡기신 역사적 과제다. 주님께서서는 우리가 평화를 이룰 때 하나님의 자녀라 불릴 것이라 말씀하셨다(마 5:9). 평화통일은 남북이 피차 원수로 대했던 과거에서 돌이켜 밝은 미래를 위해 서로 협력할 것을 약속하며, 자기를 쇠신하고 혁신하는 자세로 바로 지금 더 나은 화해의 길로 나서는 실천의 자리를 마련하는 것으로부터 시작해야 한다.

우리는 남북의 실제적 화해와 통일을 위한 기초를 놓는 심정으로 북녘에 두고 온 모든 재산의 권리를 포기한다는 것을 천명한다. 재산권리의 포기는 진정한 나눔과 화해, 교류협력과 통일을 향한 상징적이고 실질적인 계기가 될 것이다. 우리가 앞장서서 제국주의적 선교를 멈추고 동시에 선제적으로 재산 포기라는 화해의 손짓을 보내어 남북 교류협력의 가속화와 신뢰 구축에 토대를 놓으려는 것이다.

우리는 성경법전의 정신이 녹아 있는 회년 신앙에 따라 창조주 하나님이 모든 땅과 생명체의 주인 이심을 고백한다(레 25:23). 땅은 개개인의 사적 재산이기 이전에 모든 생명을 양육하는 터전이요, 공적으로 사용되어야 하는 공공성을 지니고 있다. 따라서 땅은 하나님의 영광을 위해 쓰여야 한다.

자본주의 사회의 사적 토지소유권은 인간의 탐욕을 부추기고 왜곡된 방향으로 흘러 사회경제적 양극화와 이로 인한 수많은 폐해를 양산해 왔다. 또한 지난 분단의 세월 동안 남북의 토지는 새롭게 재편되었고, 각각 다른 체제를 지닌 국가에 의해 관리되었다. 남측의 사적 소유권에 기대어 자신의 재산권리를 새삼스럽게 다시 주장하는 것은, 인민의 공동소유이기에 사유화를 금지하고 있는 북측의 토지제도와 법을 무시하는 일이며, 분단 70년을 넘어 새로운 화해의 길을 열고 남북 공동의 평화와 번영을 모색하는 통일 실천의 장에 큰 걸림돌이 된다.

능력에 따라 벌고 필요에 따라 나누며 유무상통하였던 초대 교회의 신앙을 본받아, 평화통일과 사회정의, 생명존중을 이루려는 그리스도인들은 자신의 땅이라 주장할 것이 아니라, 하나님의 공공성을 생각하며 새로운 미래를 열어가는 화해의 선교를 감당해야 한다. 한국교회는 각 교단이 표방하는 세력 확장식의 일방적 ‘북한선교 정책’을 내려놓고, 온 교회가 연합하여 하나의 창구를 가지고 새롭고 창의적인 방식으로 남북 모두가 함께 기뻐하고 웃을 수 있는 화해 협력의 길을 가야 한다.

예언자 이사야는 하나님께서 창조하실 새 하늘 새 땅에서는 사자가 소처럼 여물을 먹을 것이라 말하였다(사 65:25). 탐욕스러운 자본주의의 욕망을 내려놓지 않는다면 남북의 공존과 평화통일의 길은 점점 멀어질 수밖에 없다.

우리는 반세기가 넘는 대립과 갈등, 증오의 역사를 청산하고 참된 화해와 평화의 미래를 밝히고자 지금 여기에서 ‘북녘에 두고 온 재산권리 포기선언’을 하는 것이며, 이 땅의 평화와 통일을 바라는 모든 이들의 참여를 요청하는 바이다.

한국기독교장로회 제106회 총회

UNOFFICIAL English translation**Presbyterian Church in the Republic of Korea -- 106th General Assembly
Ministry of Social Affairs, Resolution 6-9**

“남북 화해를 위한 북녘에 두고 온 재산권리 포기 선언문 채택”

(“Adoption of a Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea”)

Link to file: [english translation.docx](#)

1. Title:

"Adoption of a Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea"

2. Department:

Peace and Reunification Committee (Peace Community Movement Headquarters)

3. Description of Proposal:

1) From time to time, the General Assembly has adopted a declaration to embody its confession of faith based on the mission theology of the denomination and to announce the direction of the denomination's practice of mission, for both internal and external audiences

2) During the 104th and 105th General Assemblies, the Peace and Reunification Committee conducted research on a declaration with regard to the renunciation of claims to property left in the North (hereinafter referred to as the Declaration Regarding the Renunciation of Claims to Property).

3) One of the issues to be addressed in advance before reconciliation and reunification between the South and the North can happen is the issue of property left by those who came down from the North to the South. Even if reunification is achieved, it will cause further serious social problems and division if the issue of property claims in the North is not resolved.

4) “A declaration Regarding the Renunciation of Claims to Property” is a confession of the Bible's demand for "Jubilee Faith" (Lev 25:23), and we believe it will be a symbolic act towards reconciliation and reunification on the Korean peninsula.

5) Therefore, we would like to adopt the Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North as a declaration of the missionary practice of the PROK. The significance of this declaration, and the necessity for it, is revealed in the following proposal.

6) In this proposal, “A Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea,” God has guided the

Korean Church's journey regarding reconciliation and peace on the Korean peninsula. In the future, the PROK will continue to follow God's guidance in working hard for national reconciliation and peaceful reunification. In this work, one of the important tasks to be addressed is the question of "claims to property left behind in the North." If this problem is not resolved, even if unification is achieved, it will cause further serious social problems and division. We believe that the Declaration Regarding the Renunciation of Claims to Property Left in the North (hereinafter referred to as the Declaration Regarding the Renunciation of Claims to Property) is a confession of faith demanded by the Bible and will be a symbolic action for reconciliation and unification on the Korean peninsula.

In the "Social Mission Declaration" released by the Social Mission Policy Council in 2019, the PROK said, "We share the need for a declaration regarding the renunciation of claims to property left in the North in accordance with the spirit of jubilee for reconciliation and healing between South and North Korea. In order to realize this, the Peace and Reunification Committee conducted a "Study on a Declaration Regarding the Renunciation of Claims to Property Left in the North" for two years since the 104th General Assembly as a concrete way for our denomination and the Korean church as a whole to implement national reconciliation. We are now submitting the results to the 106th General Assembly with this proposal.

The proposed declaration regarding the renunciation of claims to property is, above all, a confession of faith that the Bible asks of us today. The Korean church's activities to heal the deep wounds of history caused by division and war and to create a peaceful Korean peninsula cannot be separated from this confession.

The biblical faith in creation and God's salvation is deeply related to the understanding of the earth as belonging to the common good. The first instruction given to the people of the wilderness who would escape slavery and live as a new people was the declaration that "the whole world/earth (Eretz) belongs to God" (Ex. 19:5). Confession of the public nature of the earth is a key teaching in the new social relationship presented by the Bible, and its culmination is the jubilee faith. The jubilee faith in Leviticus, chapter 25, "The Code of the Holy Law," states, "The land is mine. You are just travelers" (Lev. 25:23). This regulation responds to the painful experiences of the Israelite faith community, which had suffered from injustice and inequality.

The earth was created by God, and it is not something that humans can increase with their own labor. Since land is not a product of labor, when land is concentrated in a few hands, those who do not have land end up living as slaves. This is true not only of agricultural societies, but also today. In a social system that allows people to monopolize land, we see the gap between the rich and the poor, and all sorts of social conflicts. Therefore, the biblical idea of jubilee should be a blueprint not only for the Israelite community to build a new society, but also a confession of all who work for a peaceful future on the Korean peninsula in accordance with God's will.

During the 75 years of division, South and North Korea have taken different paths regarding

systems of land ownership. On March 5, 1946, North Korea implemented land reform in the form of "free confiscation and free distribution" under the leadership of the North Korean People's Committee. Since then, the socialist constitution or land law in the North has also made it clear that "all land in the country is owned by the people in common, and no one can sell or buy it, or make it private." In the South, at first the U.S. military authorities promulgated a transitional government decree on March 11, 1948, implementing farmland reform only for Japanese-owned farmland, that is farmland belonging to Shinhan Corporation. It was based on the principle of "paid purchase and paid distribution," but with an upper limit of 2 hectares (including rice paddies and fields) per farmhouse. The first full-scale land reform in the South was carried out in 1950 under the Land Reform Act, enacted and promulgated on June 21, 1949.

As a result, property rights to land in both South and North Korea were newly reorganized, and since then, the land in South and North Korea has actually been under the management of two different systems. South Korea's system of land ownership, in which individuals use land as a means of increasing their property, fundamentally conflicts with the North's system of land ownership, which prohibits privatization of land as the common property of the people.

This needs to be resolved. To do this, what we have to do first is give up claims to property from 75 years ago. Making claims on property rights on land in the North can be an obstacle to reconciliation and cooperation.

In addition, the South Korean church should reconsider its power-expanding "North Korea Missionary" policies. For a long time, the "North Korean Church Reconstruction Movement" has been developed among some conservative denominations of the Korean church. Immediately after independence from Japan, a plan was established to rebuild the church located in the northern region, and each denomination and church proceeded accordingly. However, this imperialistic approach to mission, which divides the northern region according to its connection to the South Korean church and pushes forward unilaterally without consultation or mutual communication with Christians in the North, should be avoided.

The "North Korean Church Reconstruction Movement" should be carried out in a way that serves as "salt and light" in Korean society through reconciliation and cooperation between the churches of North and South Korea. If the church takes the lead in implementing reconciliation measures through the giving up of property rights, it will have a positive impact on accelerating exchange and cooperation between the two Koreas and in building trust.

It is the task of the church in South Korea to help the North Korean church start as a Protestant denomination and grow solidly in its own way, or conversely, through such a model, use it as an opportunity for reform by engaging with the cooperative church union movement. This is because such reconciliation measures and missionary cooperation will keep the South Korean church from falling into arrogance, and the North Korean church will also be able to recover its

self-confidence.

Meanwhile, the North Korean Church Reconstruction Movement, which has been prepared with missionary enthusiasm, can also seek more active ways to jointly develop social service approaches to North Korean society through cooperation with the North Korean church and practical measures based on diaconal faith. This is a plan to help the church rebuild by developing a variety of sustainable eco-economic and social development projects to enrich the socio-economic lives of North Koreans.

The path to permanent peace on the Korean peninsula through reconciliation between South and North Korea will be possible through both symbolic and concrete action. Therefore, we pledge in advance to give up claims to property left in the North from our faith perspective as Christians, and to take the initiative in ensuring that this declaration is carried out in practice.

4. Contents of the Declaration:

1) We urge the adoption of the Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea as follows:

Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea

"The land is mine. You are just travellers, temporary residents who come and live with me." Leviticus 25:23

We urge the people of South and North Korea to overcome the division of hatred and confrontation and move toward reconciliation and reunification. Peaceful unification of the Korean peninsula contributes not only to the prosperity and development of Korea but also to world peace, and is a historical task that God has entrusted to the Christians of this land. The Lord said that when we make peace, we will be called the children of God (Matthew 5:9). Peaceful reunification should begin by setting the stage for better reconciliation right now, promising to work together for a bright future, turning from the past when South and North Korea treated each other as enemies.

We pledge to give up claims to property left in the North with the intention of laying the foundation for real reconciliation and reunification between South and North Korea. The renunciation of property claims is a symbolic and practical step toward true sharing and reconciliation, exchange and cooperation, and finally unification. We are seeking to take the lead in rejecting mission to the North Korean people that is imperialistic. At the same time we are seeking to send a gesture of reconciliation by renouncing claims to property preemptively, so as to lay the foundation for accelerating exchange and cooperation between South and North Korea and build trust.

We confess that the Creator God is the Lord of all land and creatures according to the jubilee faith embedded in the Code of Holiness (Le 25:23). Before land is an individual's private property, it is the nurturing ground for all life and it has a public dimension. Therefore, the land should be used for the glory of God.

Private land ownership in a capitalist society has encouraged human greed and flowed in a distorted direction, producing socioeconomic polarization and numerous harmful effects. In addition, since the time of the division of the peninsula into South and North, land has come to be organized and managed according to two different legal systems. Reclaiming one's property rights according to South Korea's legal system of private ownership ignores North Korea's legal system, which prohibits private land ownership in which land is treated as the common property of the people. This is a major obstacle in opening up a new path to reconciliation beyond the 70 years of division and in seeking peace and prosperity.

Following the faith of the early church, where each member earned according to their ability and shared according to their need, Christians who want to achieve peaceful unification, social justice, and respect for life should not lay claim to their land rights, but take on the mission of reconciliation that opens a new future, keeping in mind God's emphasis on the common good. The churches in South Korea should turn away from the power-expanding unilateral "North Korean missionary policy" advocated by each denomination, and instead unite in turning toward the path of reconciliation and cooperation, so that Koreans of both South and North Korea can rejoice and laugh together in new and creative ways.

Isaiah the prophet said that in the new heavens and the new earth/land that God will create, the lion will eat straw like the cow (Is 65:25). If we do not abandon the greed of capitalism, the path of coexistence and peaceful reunification between South and North Korea will become increasingly distant.

In order to leave behind the confrontation, conflict, and hatred that has spanned more than half a century of our history, and to reveal the future of true reconciliation and peace, we are here and now making a "declaration regarding the renunciation of claims to property left in the North." We invite everyone who wants peace and unification in this land to participate.

(106th General Assembly of the Presbyterian Church in the Republic of Korea)

APPENDIX II:

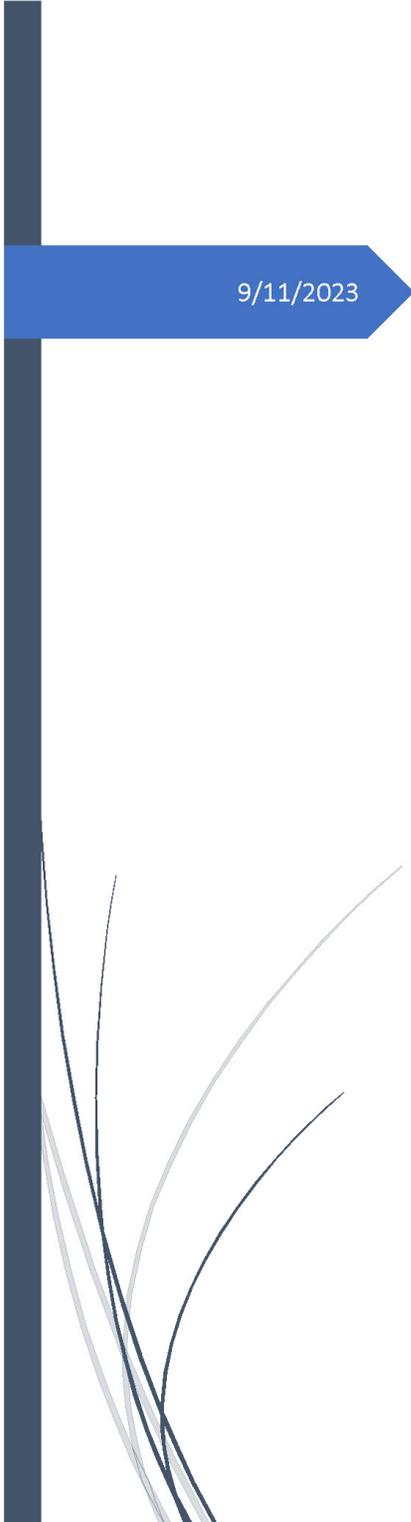
A list of property belonging to The United Church of Canada in Korea in 1942: “Summary of Property in Korea -- with values, The United Church of Canada, Korea Mission”

Link to file: [Korea Property Files 83.011 box 16.pdf](#)

APPENDIX III:

“Joint Statement of the Presbyterian Church in the Republic of Korea and the Division of World Outreach of The United Church of Canada, 1974”

Link to file: [1974 joint statement.pdf](#)



9/11/2023

Called into Radical Accompaniment:

A Review of The United Church of
Canada's Global Partnership Program,
June, 2023

Global Partnership Staff team
THE UNITED CHURCH OF CANADA
CHURCH IN MISSION UNIT – GENERAL COUNCIL OFFICES

Called into Radical Accompaniment

Global Partnership Program Review, 2023

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Global Partnership Program Review, 2023

Executive Summary

1. The Global Partnership Program Review 2023 was undertaken to assess program alignment with the church's Call, Vision, and Strategic Plan 2023–2025, and to inform and have an impact on the 2024 budget and beyond by providing recommendations related to program shape, structure, and priorities.
2. The Review recommends a deep, bold, and daring Global Partnership program of five integrated components, within a Framework for Radical Accompaniment. The Framework directs the church towards decolonizing¹ and deepening The United Church's ongoing relationships, with a reduced number of global partners, through implementing specific mechanisms understood as part of efforts to disrupt the "narratives of decline and despair" in the denomination. Using principle-based criteria, the Review explores how The United Church can live into this proposed program in the reality of reduced available financial resources within the period of the current Strategic Plan, and as the denomination goes forward into its second century post-2025.

Recommendations

3. That the General Secretary, General Council propose to the Executive of the 44th General Council that it:
 1. Receive the Report of the Global Partnership Review 2023 and its Supporting Documents.
 2. Approve "Radical Accompaniment" and its objectives as the Framework for engagement with global partners in the Global Partnership Program in the current and subsequent Strategic Planning cycle;
 3. Approve the five (5) components a, b, c, d, and e of the Radical Accompaniment Framework; and
 4. Approve the concept of component (e) of the Radical Accompaniment Framework, and direct the General Secretary, General Council to begin implementation in 2024, including ensuring adequate funding and staffing of the Roundtables processes;
 5. Initiate a consultation process building on this review and recommendations, led by elected members to envision and propose a global partnership framework to guide the witness of The United Church of Canada into its second century.

¹ "Decolonizing" is being used here to acknowledge ongoing complicity in systemic injustice and oppression, and the related commitment to processes of reconciliation and building right relations. It is recognized that decolonizing is a *process* of individual and collective transformation, and that decolonizing United Church relationships with global partners will require intention and time to address systems and infrastructure are inherently colonial in nature. The words of the GCE in May 2023 resonate here: The process of decolonizing is faithful work that The United Church is called to do—and that we do this work inspired by the Spirit.

1. Background to the Global Partnership Program Review 2023

".. We live in a time of rapid change in religious life, great inequities between peoples, and collective harm to our Earth community. As a church, we have been complicit in injustice. And yet we have this hope. We believe we continue to be called to witness in love and justice to the liberating, healing Christ risen in this place and time. Together, we strive towards repentance, repair, and right relations with all peoples and the planet."
(United Church of Canada, Strategic Plan 2023-2025)

4. In mid-March 2023, General Council-Global Partnership staff were assigned the task of an internal review of The United Church of Canada's Global Partnership program. The purpose of the Review is to assess program alignment with the church's Call, Vision, and Strategic Plan 2023–2025, and to provide recommendations related to program shape, structure, and priorities to leadership for the preparation of a 2024 budget for the General Council.
5. The Review was shaped by the context of the Strategic Plan, which seeks to "disrupt narratives of decline and despair" in the church and create conditions for the denomination's renewal. Reduced financial resources and decreased capacity at the General Council level have led to successive reductions in the size and shape of the Global Partnership program². Given denominational realities in 2023, the continuation of a General Council Global Partnership program within the Strategic Plan has been questioned. What is possible ... and faithful ... for The United Church's engagement with global partners beyond 2023?
6. The global context also shapes the Review – one of unprecedented economic, ecological, socio-political and spiritual challenges. The COVID-19 pandemic and the fallout from measures to control it exacerbated structural determinants of poverty and vulnerability in Canada and globally. In all regions, those most marginalized and vulnerable suffered disproportionately. In 2022, The United Church joined with global partners to declare "the urgency of joint witness in overcoming racism, discrimination, and xenophobia; in confronting the rise of populism; and in addressing the climate and ecological emergency"³.
7. This review seeks to respond to the critical and time-sensitive questions raised by United Church denominational realities, mindful of the global context's deepening crises. It explores the possibilities of a Global Partnership program that embodies "Radical Accompaniment," an invitation to live into commitments to authentic mutuality and equity, to building relationships of trust, respect, and transparency to engage with others in God's Mission of abundant life for all humanity and Creation.
8. Constraints of time and capacity limited the Review in two ways. The *scope* of the Review focused on the overall *program*, not an in-depth, granular evaluation of 85 annual Mission & Service partner grants – a major budget-related component of the Global Partnership program. The Review's *Supporting Documents* include an overview and description of all 2023 Global partner grants. The breadth of those consulted in the Review was also affected by time and capacity. While it was not possible to consult with all global partners, Global Partnership Staff convened three online consultations with **The United Church of Canada Partner Council** to engage their leadership and direction in the Program Review. Details of the Review [methodology](#) and [consultation](#) with the Partner Council can be found in the attached [Appendices](#) and the Review's [Supporting Documents](#).

² See [Appendix 1](#) – United Church Global Partner Grants 2000 – 2023

³ World Council of Churches Specialized Ministries Pre-Assembly Message, 2022.



Called into Radical Accompaniment

Global Partnership Program Review, 2023

2. Called into Radical Accompaniment: An ecclesial imperative for The United Church of Canada

9. The United Church of Canada has since 1925 periodically reflected on the nature and mission of the church or its *ecclesiology*. This latter was defined by The Theology and Inter-Church Inter-Faith Committee in 2012 “as a practice through which the church rethinks the meaning of its self-understanding as a community of Jesus Christ in every changing circumstance.”⁴ The Call, Vision, and Strategic Plan 2023-25 demonstrates the most recent grappling with questions of ecclesiology, which “often surface in times when the church and/or the society in which we minister are undergoing great change”⁵. Global Partners remind The United Church that we are not alone in facing these times of great challenge nor in the struggle to understand and claim an identity and mission which is timely and contextual.

10. Woven throughout key General Council statements is the denomination’s commitment to mission as *relationship* with God, with others, and with Creation:



11. Not for the first time, this understanding of mission was expressed powerfully in The United Church’s 2008 Review of Partnership in a time of Empire: *‘Right Relationships’ are at the heart of God’s Mission. The church believes that right relationships flow from an understanding that relationship is central to the nature of God and that the Spirit calls us to live relationships that reflect Christ’s character of justice and love.*⁶

12. Other defining statements echo this call to relationship, and deepen its implications to involve engagement with others for fullness of life for all, and actively resist all forces, powers, and systems which deny, destroy, and reduce life. “*Intercultural Ministries: Living into Transformation*” (2009) and “*A Justice Seeking/ Justice Living Church,*” (2012) both offer a vision of the church as an intercultural, mutually transformative, equitable, justice-seeking and justice-living community.⁷

⁴ [A Church with a Purpose: Towards an Ecclesiology for The United Church of Canada in the 21st Century.pdf](#) (2012)

⁵ *Ibid.*

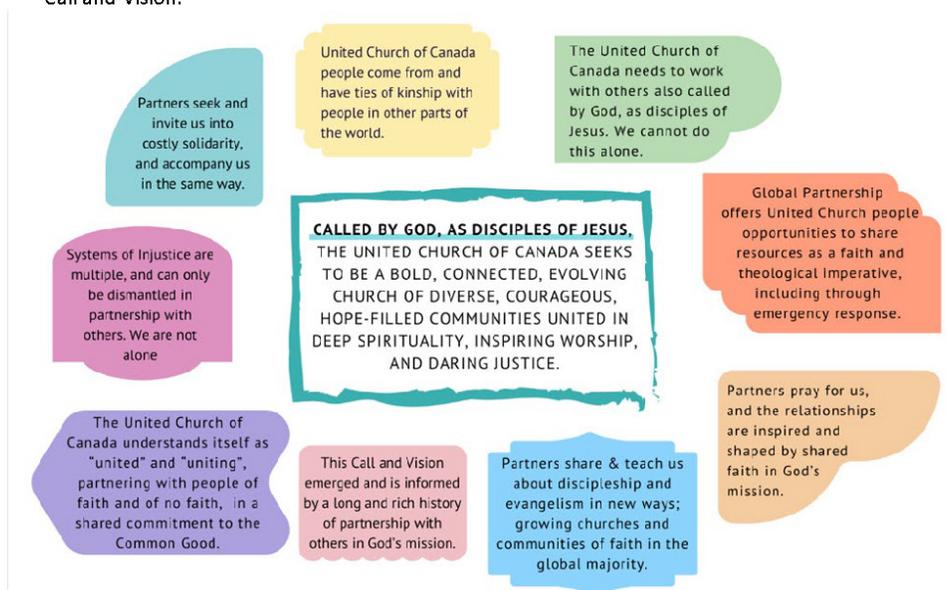
⁶ [Reviewing Partnership in the Context of Empire.pdf](#) (2009)

⁷ *A Church with a Purpose*, (2012).

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13. Global partners urge The United Church to continue living into these expressed commitments and in so doing, live into a renewed, deepened understanding of Global Partnership as “Radical Accompaniment”.
14. The Partner Council named “Radical Accompaniment” as a way of holding in dynamic tension several principles:
- Partnership in God’s mission extends beyond financial resource sharing.
 - Partnership in God’s mission includes the sharing of financial resources as an act of justice and as a tangible sign of solidarity.
 - Partnership in God’s mission that seeks to decolonize relationships must address questions of power and privilege in decision-making about resource sharing.
15. Radical Accompaniment is about critical presence – The United Church *being with* partners and partners *being with* The United Church. Radical Accompaniment is a way of living out the Church’s Call and Vision:



16. Partners say to The United Church, “What can we offer? We hold hands together.”

17. The United Church is called into relationships with others in Canada and globally, as expressed in its foundational documents and its Call and Vision, not because we have the answers or because partners do. Indeed, partnership is about engaging together on the causes of injustice, alienation, poverty, violence, and more, and working together on strategies to address them. Spaces will need to be created to come to these agreements; identify the roles The United Church and other partner organizations can play, and develop collaborative initiatives. The United Church of Canada needs to do this work with global partners; we know we simply cannot do it alone.



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3. A Framework for Radical Accompaniment

18. The United Church of Canada's understanding of mission, articulated in the previous section, affirms that the church seeks to participate with others in places where God is at work in the world. Based on these affirmations and on principle-based criteria, what follows is a proposal for a Global Partnership program of 'Radical Accompaniment' that implements specific mechanisms towards decolonizing⁸ and deepening The United Church's ongoing relationships with a reduced number of global partners within the 2023-2025 Strategic Plan, and beyond into the church's second century.

19. As the framework for global partnership, Radical Accompaniment has three objectives.

These are to:

1. Deepen mutual engagement, advocacy, and public witness of The United Church with partners;
2. Invite and involve the whole church in justice-living and justice-seeking in the midst of empire, and challenge intersecting systems of oppression through differentiated and coordinated activities with partners (including through critical self-reflection, shared contextual analyses, and advocacy); and
3. Facilitate mutually accountable, decolonizing spaces for ongoing collaboration with global partners that honour diverse partner voices, centre global partner experiences, and de-centre decision-making.

20. This framework of Radical Accompaniment has the following five (5) integrated components:

a) **Radical Accompaniment through participation in United Church of Canada governance bodies**

Partner Council participation in the meetings of the Executive of the General Council (2 appointed members of Partner Council per triennium) as corresponding members with no vote. The Partner Council's role relates directly to the Partner Council mandate to help decision-making bodies of The United Church listen to the global voice: to inform, help discern, and advise the Executive **particularly concerning decisions that have implications for global partners.**

b) **Radical Accompaniment through financial resource-sharing (See Appendix 4):**

- i. A 25% reduction in Mission & Service resources to Global Partner grants;
- ii. Application of **principle-based criteria and guidelines (See Appendix 5)** to implement a decrease in bilateral partnerships by ~16% (from 81 partners in 2023 to 68 in 2024). In addition to guidelines of flexibility and strategic ecumenical collaboration, the principle-based criteria will continue to shape a contextual Framework of Radical Accompaniment that reflects critical presence; vibrant, actively-engaged relationships; unique window into a context or an issue; alignment of partner and United Church staff context; sources of funding; sharing of vision and goals.

⁸ "Decolonizing" is being used here to acknowledge ongoing complicity in systemic injustice and oppression, and the related commitment to processes of reconciliation and building right relations. It is recognized that decolonizing is a *process* of individual and collective transformation, and that decolonizing United Church relationships with global partners will require intention and time to address systems and infrastructure are inherently colonial in nature. The words of the GCE in May 2023 resonate here: The process of decolonizing is faithful work that The United Church is called to do—and that we do this work inspired by the Spirit.



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- iii. An integrated global program of relationships of Ecumenical Partners (~77%) and Civil Society and Social Change Partners (~23%), shifting from the current program of separate global regions.

Relates to Strategic Plan Activities: [S1.05.001](#)

c) Radical Accompaniment through response in times of crisis (See [Appendix 6](#)):

In collaboration with ecumenical and civil society partners in humanitarian response and sustainable development initiatives.

Relates to Strategic Plan Activities: [S1.05.001](#) [S4.04.001](#)

d) Radical Accompaniment through solidarity, advocacy, public engagement, and people-to-people connections (See [Appendix 7](#)) that:

- i. Deepen mutually accountable and solidarity relationships of The United Church and global partners;
- ii. Challenge intersecting forms and systems of oppression and injustice through critical self-reflection, shared contextual analyses, and advocacy, and networking; and
- iii. Enliven whole church engagement, through the inspired theological reflection, bold discipleship and daring justice of global partners, and their invitation to join them.

Relates to Strategic Plan Activities: [S1.02.010](#), [S1.03.002](#) [S1.04.001](#) [S1.04.002](#) [S1.04.003](#) [S1.05.001](#) [S2.01.003](#) [S4.02.001](#) [S4.02.002](#) [S4.02.003](#) [S4.02.004](#) [S4.04.001](#) [S5.02.001](#) [S5.02.007](#)

e) Radical Accompaniment through global partner roundtables as mechanisms for intentional partner engagement with Strategic Plan activities (See [Appendix 8](#)) with dedicated staff, budget (beginning in 2024 with a total of \$100,000 funding external to the Mission & Service budget), and annual work plans as follows:

- i. Facilitate and support **Partner Council** in its role to provide ongoing direction and advice on the implementation of the Strategic Plan, the global partnership program, and as a mutual discernment space of the whole church seeking to do this transformative work.
(Relates to Strategic Plan Activities: [S5.02.001](#), [S5.02.007](#));
- ii. **“Mending the World” Roundtable** of mutual engagement to address the global climate crisis and its many associated impacts on vulnerable population groups on different fronts, including economic justice, food security/sovereignty, militarism and violence, water rights, refugees and migration, and other interconnected issues.
(Relates to Strategic Plan Activities: [S1.05.001](#), [S1.02.010](#), [S4.02.001](#), [S4.02.003](#), [S4.02.004](#), [S4.04.001](#));
- iii. **Global LGBT+ Rights and Dignity Roundtable** on mutual engagement to live out commitments to protect and promote gender and sexual identity as gifts of God, including through advocacy and networking.
(Relates to Strategic Plan Activities: [S1.03.002](#), [S1.03.005](#))



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21. Partner roundtables would be based on the following:

- a) **Theological understanding:** a methodology of mission engagement that comes from a commitment to mutuality among all mission partners. "Mutuality" here means the pursuit of goal-oriented relationships, strategic in outlook, that share a vision of God's Mission and God's Beloved Community among all people and creation; and
- b) **Process:** that calls on the engaged partners to join in seeking God's interests for all by each rising above self-concerns in crossing humanly constructed boundaries. Mutual relationships are understood as a network of interdependent ideas, concerns, interests, groups, and individuals seeking the broader and larger goal of God's Mission. For more detail, [see Appendix 8.](#)
- c) **Objective:** to deepen mutually-accountable, decolonizing engagement with partners to develop innovative practical ways of doing mission together, following Jesus's call to transform the world to manifest life in its fullness.
- d) **Terms of Reference:**
 - i. Timeframe: Roundtable processes to be implemented within the current Strategic Plan timeframe and through the following Strategic Planning cycle;
 - ii. Partner Council participates in oversight and design of Roundtable processes;
 - iii. Participation of all global partners, particularly partners engaged in the specific Roundtable priority;
 - iv. Full Roundtables to meet online a minimum of two times a year, with flexible, issue-specific working groups meeting more frequently as required by the task of each working group and the Roundtable work plans;
 - v. Are convened and staffed by Church in Mission staff with facilitation of Roundtable meetings to be assigned as determined by participants of each Roundtable;
 - vi. Relate directly with priorities in The United Church Strategic Plan that link with partner priorities;
 - vii. Share resources and participate in joint decision-making to advise and give direction on the allocation of shared resources;
 - viii. Recommendations and decisions of the Roundtables and their implementation are mutually accountable to United Church and partner reporting structures, as well as to the next Roundtable process.

4. [Living into Radical Accompaniment and The United Church of Canada Strategic Plan](#)

22. Radical accompaniment is also about *mutual* accompaniment. Ecumenical collaboration with global partners brings the possibility of shared learnings that deepen our own engagement in the strategic objectives the United Church has named for itself in its Strategic Plan 2022-25. The following highlight a few of the ways global partners, in their contexts, aspire to live out goals that reflect these missional priorities:

a) **Strategic Objective: GROWTH -- Strengthen Invitation: Humility and Confidence in Sharing Faith**

Measurable Goal by 2025: Revitalize and energize the church on the journey to foster new communities and expressions of faith.



Partner: United Church of Christ in the Philippines

The United Church of Christ in the Philippines (UCCP) is union of five protestant denominations with a vision to be a responsible, empowered, self-reliant and caring community of Christian believers committed to the pursuit of a transformed church and society towards an abundant and meaningful life for all. UCCP maintains its historic emphasis on the importance of connecting evangelism and social concerns. They intentionally engage ecumenically and with individuals and communities not connected to church spaces on issues of justice and peace; for UCCP, evangelism is distinct from proselytism.

Through the “Integral Evangelism” initiative, UCCP empowers church workers, laity and local churches to focus on the transformation of lives and communities through emphasis on the daily realities of social concerns of communities. Their focus is mission towards a just and compassionate social order, transforming both church and society.

b) Strategic Objective: Deepen Integrity – Living CLIMATE Commitments

Measurable Goal by 2025: Contribute to addressing the far-reaching impacts of the climate crisis.

Partner: The Canadian Foodgrains Bank

The Canadian Foodgrains Bank (CFGFB) is a partnership of 15 church and church-based agencies, including The United Church of Canada, working to end global hunger. Together, the members represent nearly 30 Christian denominations across Canada. Working with global partners the network seeks to meet emergency food needs, achieve long-term solutions to food insecurity, and engages in advocacy and education with the broader public on these issues.

The CFGFB network is implementing the “Nature-positive Food Systems for Enhanced Climate Change Adaptation” in Kenya, Ethiopia and the Chimamani watershed region (Zimbabwe/Mozambique). The United Church accompanies global partner, the National Council of Churches of Kenya, on this 3-year innovative climate programming. This ecumenical collaboration of partners, CFGFB members and staff, and technical support partners addresses climate change impacts by strengthening local communities’ ability to absorb and adapt to climate shocks by promoting climate-resilient livelihoods and increasing food security. This is done through trainings based on the sustainable use of biodiversity, and land and water management. The program also builds the capacity of local communities and the CFGFB network to address the rapidly changing climate through nature-based solutions.

c) Strategic Objective: Embolden JUSTICE – Collaborating to Mend Church and World

Measurable Goal by 2025: Collaborate in spaces where just relationships can flourish for abundant life in the church, Canada, and in global communities.

Partner: All Africa Theological Education by Extension Association

All Africa Theological Education by Extension Association (AATEEA) is an association of institutions offering distance theological learning for 25 countries in Africa. AATEEA’s “Building Inclusive Communities” program focuses on connecting with communities who have been pushed to the margins, including those of diverse sexual identities and gender expressions. By facilitating transformative dialogue, AATEEA seeks to engage from a pastoral care perspective to invite those with differing experiences and understandings into safe connection. They ground



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their work in a redemptive reading of the bible, working with church leaders to transform communities.

- d) **Strategic Objective: Invigorate LEADERSHIP -- Adapting and Innovating for Bold Discipleship**
Measurable Goal by 2025: ...enhance the vitality and flourishing of communities of faith ...

Partner: The Ecumenical Seminary of Theology (SET), Cuba

The Ecumenical Seminary of Theology, Matanzas, Cuba provides students with rigorous academic training, solid spiritual preparation, and a vocation for service, from a community-based, ecumenical, and diverse perspective. In a regional context of growing fundamentalism in Latin America, SET is the only seminary in Cuba that has a “macro ecumenical projection”, one that is open to “other religions and ideologies” and provides theological training contextualized by today’s most national and global problems. This is particularly important as Cubans are facing the country’s worst economic crisis in 64 years marked by shortages in fuel, electricity, food, and basic medical supplies. The Seminary’s programs include 1) Bachelor in Biblical-Theological studies 2) Masters in Theology, and 3) Ecumenical Institute for Advanced Studies in Religious Sciences.

- e) **Strategic Objective: INDIGENOUS Pathways:**
Measurable Goal by 2025: Deepen Indigenization and healing [in The United Church of Canada] towards self-determination [and the possibility of reconciliation]

Partner: Women’s Network of Maya Presbyterials (Fraternidad), Guatemala

Women’s Network of Maya Presbyterials /Fraternidad de Presbiteriales Mayas (FPM) is an organization of Indigenous Christian women that strengthens Indigenous women’s leadership in their communities and Indigenous Christian spaces in the departments of Quetzaltenango, Sacatepequez, and Retalhuleu, Guatemala. It arose from the need to address the multiple forms of discrimination faced by Kaq- chikel, K’iche, and Mam women as indigenous women confronting poverty. The FPM’s 3-year natural medicine program trains participants in the properties of indigenous plants, how to make natural medicines and self-care products, and new recipes for their families. . The FPM’s three-year training course in theological education covers topics including gender discrimination, women’s rights and affirms the right of indigenous women to study. Like the natural medicine program, it strengthens the participants’ sense of self-worth and women’s leadership in their families, churches, and communities, reducing family violence and malnutrition.

Partner: Cordillera Peoples’ Alliance, Philippines

The Cordillera Peoples Alliance (CPA) is an alliance of mostly grassroots Indigenous Peoples organizations in the Cordillera region of the Philippines promoting Indigenous Peoples’ rights and welfare, democracy and social justice. The CPA has a strong history of organizing in resistance to extractive natural development projects that are proposed without free, prior and informed consent. Since their founding in 1984, CPA has launched sustained information drives, advocacy activities, campaigns and direct actions advancing Indigenous people’s rights and self-determination, and promoting human rights, genuine peace, and fundamental democratic rights for all.

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5. Closing

23. Through Radical Accompaniment, the United Church celebrates God's presence through global partnership. Accompaniment here being the intentional practice of presence as an aspect of deep spirituality with the goal of leveraging privilege and collectively changing the narrative of decline to growth. "Since, then, we have such a hope, we act with great boldness." (2 Cor 3:12)

Gracious God:

We return thanks to you. You are a faithful God.

We have discussed many issues and reflected on very challenging situations.

But we know that you are with us. You give us hope and strength.

We seek your help for those things that are so difficult.

Give us the willingness and strength to work on them.

For those things that we see are working out well, we give you thanks and we pray that you help us to carry on.

Be with us now, in our various tasks until we meet again.

In the name of your son, Jesus Christ. Amen.

- **Rev. Dr. Kangwa Mabuluki** - All African Theological Education by Extension,
Member, United Church of Canada Partner Council, June 9, 2023.



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APPENDICES

Appendix 1 Mission & Service Global Partner Grants 2000 – 2023

Reshaping and reducing its Global Partnership program is not new to The United Church. The data below shows the pattern of reduction to the global *grants* portion of the program, reflecting the overall decrease of financial resources available to the General Council. The United Church will not be well served by repeating past practices of revisions through solely through budget reductions. Global partners are calling The United Church to join with them in deepened, bolder, more daring engagement. The United Church's Partner Council reminded us that the progressive, prophetic voice of The United Church needs partners that reflect the world's diversity world if this denomination is seeking to "be transformed and to engage in transforming ministry in the world".

Region	M&S Partners 2000	M&S Partners 2011	M&S Partners 2020	M&S Partners 2023
Africa/Middle East	49	41	28	29
Asia Pacific	50	33	23	21
Latin America/Caribbean	52	40	29	25
Global Ecumenical	8	8	7	7
Total # Global partners	159	122	87	82
Total Global Partner grants*	\$5,798,000	\$3,113,000	\$2,035,700	\$1,584,200

*Does not include Canadian ecumenical partners, nor resource sharing through the People in Partnership program.

Appendix 2 Methodology for the Global Partnership Program Review

Purpose: to assess program alignment with the church's Call, Vision, and Strategic Plan and to provide recommendations related to program shape, structure, and priorities for senior leadership for the preparation of a 2024 budget.

Timeline: In mid-March 2023, General Council-Global Partnership staff were assigned the task of an internal review of The United Church of Canada's Global Partnership program with a report including recommendations to be submitted by mid-June 2023.

Scope: Limited by time constraints, the scope of the Review was of the overall *program*, not an in-depth, granular evaluation of 85 annual Mission & Service partner *grants*.

A workplan guided the activities carried out in the Review:

UCCanada Global Partnership Program Review -- Workplan Timeline				
What	Who	When (Complete by)	DONE Y/N	Notes
PREPARATION PHASE				
Review ToR for Review; Consider scope, process and deliverables	Patti All		Y	
Begin "What we know, What we don't know" summary	Patti	March 22	Y	
Schedule dates for CHIP Cluster in-person planning	Patti	March 24	Y	
Background source documentation review and confirmation	All	ongoing	Y	
Develop and design Cluster planning sessions	Patti, Amy	March 27, 31	Y	
Review draft design with Japhet, Amy	Patti	March 28	Y	



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UCCanada Global Partnership Program Review – Workplan Timeline				
What	Who	When (Complete by)	DONE Y/N	Notes
Finalize Scope, Process, methodology and deliverables	Patti	April 6	Y	
Communicate with Partner Council	Patti	April 6	Y	Set meeting dates
Design process of consultation with Partner Council	Patti, Wendy	April 6	Y	
DESIGN PHASE				
Develop draft structure of proposal, key outstanding questions	Thivan, Christie, Amy	April 14	Y	
<i>April 18 - 29 Japhet to Global Ministries - Middle East visit</i>				
Review proposal for draft structure, outstanding key questions, focused discussion on decision making related to resource sharing, proposed timeline and writing	All	April 17 Cluster Meeting	Y	Cluster to indicate willingness for section writing
Consult with Partner Council -- meeting #1	Japhet, Patti, Wendy	April 20	Y	Notes completed, shared
Cluster Program Review Meeting, Hear back from Partner Council Meeting	Wendy, Patti	April 24th	Y	Section writers to start drafting
<i>May 1 - 7 Patti - WCC/ACT Working Together Consultation</i>				
Incorporate feedback from Partner Council and Cluster into first section draft	Designated writers	May 1	Y	
Cluster Program Review Meeting -- questions arising from section drafting	Thivan, Christie, Amy	May 1	Y	Key directions noted.
Cluster section edit based on conversation	Writers	May 3	Y	Edited sections shared.
Draft created from written sections	Amy	May 4	Y	Draft uploaded, reviewed
Draft #1 shared with Partner Council for feedback	Wendy, Japhet	May 4	Y	Uploaded draft to Google Doc
<i>May 9 - 15th Christie to CANACOM Council/Grenada</i>				
Partner Council Meeting	Japhet, Patti, Wendy	May 9	Y	Notes completed, shared
Cluster Program Review Meeting, Review of 1st Draft and hearing from Partner Council	Thivan, Christie, Amy	May 10	Y	Revisions, key directions noted
Written feedback from Partner Council due to draft #1	Patti, Wendy	May 11	Y	Comments, input received
All cluster to review feedback from Partner Council	All	May 15	Y	Review draft before meeting
Cluster Program Review Meeting Review 2nd draft	Thivan, Christie, Amy	May 15th	Y	Edits arising from meeting
EDIT PHASE				
Cluster mtg: Applying the principles-based criteria	Christie	May 25	Y	Draft recommendations on criteria
Cluster mtg: In-person New funding model	Patti, Amy	May 31	Y	Draft recommendations on model
Develop draft conclusions and recommendations	Patti, Amy	June 5	Y	Draft uploaded, reviewed
<i>May 21 - 28 Thivan ACT Humanitarian Director's Mtg/Eur Forum</i>				
Draft 2 of Report to Partner Council, with conclusions + recommendations	All	June 7	Y	Uploaded draft 2 to Google Doc
Partner Council meeting	Wendy, Patti, Japhet	June 9	Y	feedback from Partner Council
Integrate feedback from PC on Draft 2 into final draft	Patti, Wendy, Christie	June 13	Y	PC comments visible in final draft
Final Draft Report to Japhet and Partner Council	Patti, Wendy, Christie	June 14	Y	Japhet received Google Doc
Revisions received from Japhet and Partner Council	Patti, Wendy, Christie	June 15	Y	Final draft is edited and shared with cluster
Japhet, Partner Council feedback into final version	Patti, Wendy, Christie	June 16	Y	Uploaded draft to Google Doc
Revisions, Final report to General Secretary & shared w/ Partner Council	Japhet	June 19 (am)	Y	Emailed to PC, shared internally



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Appendix 3 Consultation with the Partner Council of The United Church of Canada

Central to the Global Partners Program Review 2023 was the importance of consultation with partners. This commitment is not a new one – In *Reviewing Partnership in the Context of Empire (2009)*, The United Church signaled its commitment to shift from consulting partners towards shared decision-making, particularly in situations of resource reduction. The United Church affirmed that the *practice* of partnership means living out the *principle* of mutual accountability:

“The Executive of the General Council directed the General Secretary, General Council, to explore options for more effective consultation with global partners concerning programming and budgeting decisions that have an impact on global partnership.”

This commitment led to the formation of The United Church of Canada [Partner Council](#) in 2011 as part of the church’s commitment to live into its partnership principle of mutuality and accountability.

The 2023–2025 Partner Council is served by:

- Aisha Francis, Executive Director - KAIROS-Canada;
- Samer Laham, Director of Emergency Response Services - Middle East Council of Churches;
- Marcelo Leites, General Secretary - World Christian Student Fellowship;
- Kangwa Mabuluki, General Secretary - All Africa Theological Education by Extension Association;
- Horacio Mesones, Centro Regional Ecu mico de Asesor a y Servicio (Argentina); and
- Annie Namala, Human Rights Advocacy and Research Foundation (India).

Three online consultations were convened with the Partner Council to engage their leadership and direction in the Program Review. The Partner Council shared experience, reflections, and challenges for consideration during these online gatherings and in written comments during the 3-month review.

- April 20th: The Partner Council went over the purpose, scope and goals of the Review. Discussion focused on the questions: “Given these times, your context and experience, what is called in terms of partnership and accompaniment from The United Church of Canada?” and “What are we called to do together?”
- May 9th: The Partner Council gave direction on the initial shaping of a draft report, addressing the concept of “Radical Accompaniment”, asking, “How could The United Church live into a decolonizing approach to partnership?” and “How can more decision-making related to resource sharing be located in partners’ hands?”
- June 9th: The Partner Council discussed draft 2 of the Review Report and proposed recommendations.

* Detailed notes of the Partner Council consultations are in the Review’s *Supporting Documents*.

C. Documents consulted:

The following United Church of Canada documents provided theological and missiological grounding:

- [The United Church of Canada Strategic Plan \(2023-25\)](#)
- [Mending the World: An Ecumenical Vision for Healing and Reconciliation.pdf](#) (1997)
- [A Song of Faith](#) (2006)
- [The United Church of Canada Global Partnership Principles](#) (2008)
- [Reviewing Partnership in the Context of Empire.pdf](#) (2009)
- [Intercultural Ministries, A Process of Church-Wide Transformation.pdf](#) (2009)



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- [A Church with a Purpose: Towards an Ecclesiology for The United Church of Canada in the 21st Century.pdf](#) (2012)
- [Towards 2025 A Justice Seeking, Justice Living Church.pdf \(adobe.com\)](#) (2012)

Ecumenical resources consulted included:

- [Together towards Life: Mission and Evangelism in Changing Landscapes](#), World Council of Churches Affirmation on Mission and Evangelism, 2013;
- [Moving in the Spirit: Called to Transforming Discipleship -- The Arusha Call to Discipleship](#), WCC 2018 Conference on World Mission and Evangelism
- [Un paradigma del compartir: mesas redondas de misión/Mission Roundtables, a Paradigm of Sharing, 1a ed.](#), Humberto Martin Shikiya.: Ciudad Autónoma de Buenos Aires : Centro Regional Ecueménico de Asesoría y Servicio-CREAS, 2020.

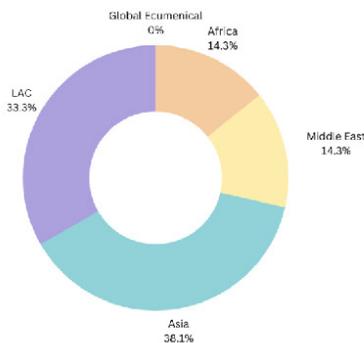
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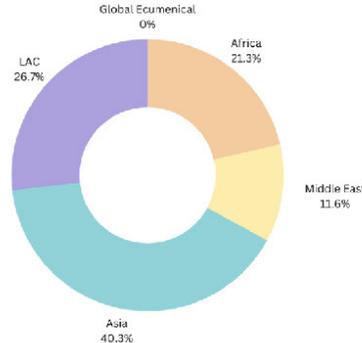
Appendix 4 Radical Accompaniment through financial resource sharing

The data presented below represent only the direct, bilateral grants to global partners, a portion of the Global Partnership Program; there are other significant ways the Mission & Service Fund supports the engagement of United Church people and communities of faith with global partners, including Advocacy and People in Partnership programs that were outside of the specific scope of this review.

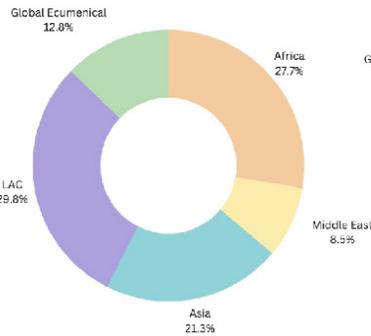
2024 Civil Society and Social Change Partners by Region



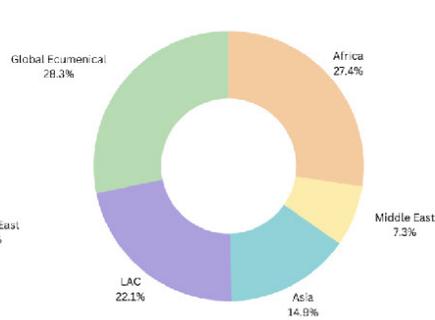
2024 Civil Society and Social Change Global Partnership Grants by Region



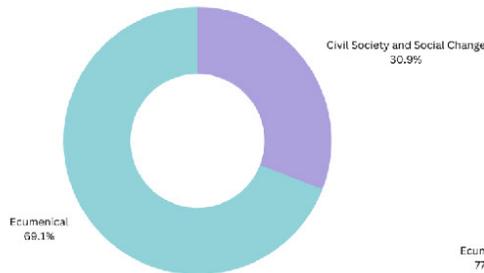
2024 Ecumenical Partners by Region



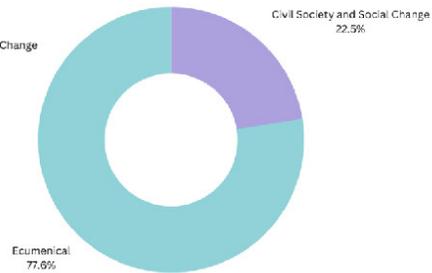
2024 Ecumenical Global Partnership Grants by Region



2024 Partnership Category by Number of Partners



2024 Partnership Category by Global Partnership Grants

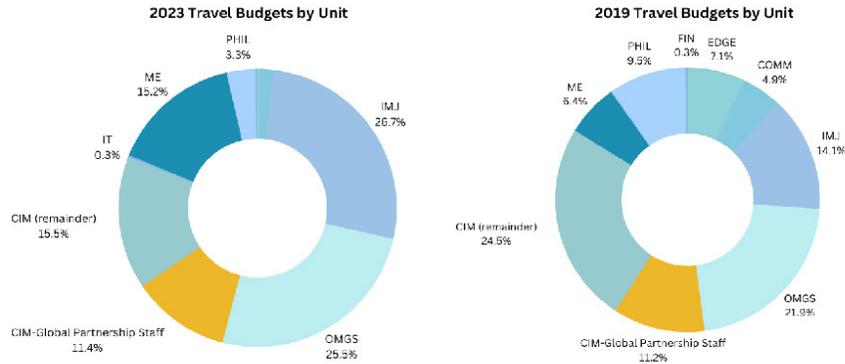


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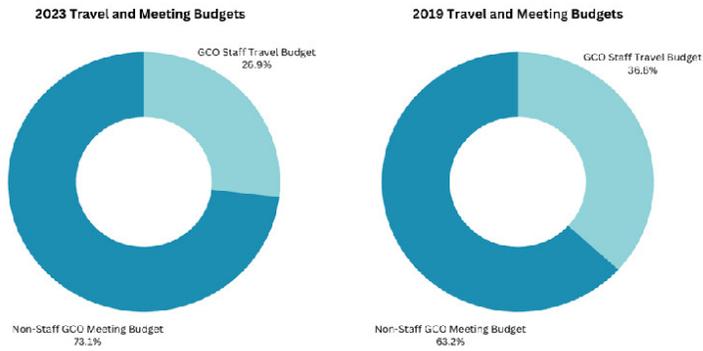
Global Partnership Program Review, 2023

The following graphs show Global Partnership staff travel as a proportion of overall General Council Office (GCO) staff travel, and GCO staff travel budgets and non-staff GCO meeting and travel budgets.

General Council Office Staff Travel Budget



Budgets for GCO Staff Travel and GCO Meetings (Non-Staff)



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Appendix 5 Principle-based criteria and guidelines to shape Radical Accompaniment program

The following principle-based criteria and guidelines for partnerships were used to determine bilateral partnerships in the current denominational realities and the global context in 2023. They were adapted after reviewing the work of a 2010 GCE-elected member working group that developed *A Framework for a Sustainable and Vibrant United Church of Canada Global Partnership Program*.

Principle-based criteria:

Critical presence
<p>Critical presence is understood as embodied presence, (e.g., companions in mission, mutual recognition of ministry) and opportunities for costly solidarity (advocacy and witness) in the partner's <u>and/or</u> The United Church's context.</p> <ul style="list-style-type: none"> • Where is the possibility of critical presence strongest in the global region(s)? • In which partnerships is the strongest possibility of Radical Accompaniment by the partner of The United Church? • Is the relationship one in which there is mutual learning and agreement about the key causes of injustice, strategies, and differing roles to address the challenges?
Vibrant, actively-engaged relationship:
<p>A vibrant, actively engaged relationship between partners is marked by ongoing communication, the sharing of experiences, and God's resources (human and financial) for the purpose of deepening each other's engagement in God's mission. It also addresses how social location, intersectionality, and inequities affect the relationship.</p> <ul style="list-style-type: none"> • In which partnerships is The United Church constituency most vibrant and engaged (keeping in mind that the constituency cannot/should not be aware of/or involved with all partnerships)? • Do these relationships involve ethnocultural or Indigenous communities? • Is there a Canadian civil society constituency that encourages us toward relationship with the partner? • Do these relationships seek to honour diverse voices, centre global partner experiences, and de-centre decision-making?
Unique Window into a context or an issue
<ul style="list-style-type: none"> • Is this partner relationship important for understanding particular systemic justice questions or questions from a unique context that deepen our theology and engagement in advocacy for justice? • Does the partner provide a perspective into a country that plays a key regional or geo-political role? • Does the partner's work compel us to examine The United Church of Canada's own vision and call more deeply?
Alignment of partner and UCC staff capacity
<p>Staff capacity: Since the last funding reduction, the capacity of the Global Partnership Team has decreased, while accountability requirements by Canada's Revenue Agency (CRA) have increased. Climate justice accountability regarding staff travel needs to be contemplated. While CRA</p>

<p>and climate accountabilities may move us in a different direction, we are called into a partnership model that more deeply values partnership beyond funding, and ecumenical collaboration.</p> <ul style="list-style-type: none"> • Do we have staff capacity to maintain the partnership in a vibrant, active, and sustained way that complies with our CRA obligations? • Does the program include meaningful unfunded relationships? Have these been taken into account as part of staff capacity? • How have our commitments to climate justice shaped this program?
<p>Sources of funding</p> <ul style="list-style-type: none"> • Does the partner have other sources of funding? • What are the implications of being the sole/primary funder? If The United Church is the sole funder, does the partner have a plan to pursue self-sustainability? • Does the current allocation of resources reflect the priority we give/should give this partner?
<p>Shared vision and goals</p> <ul style="list-style-type: none"> • Is there a shared vision and commitment to the fullness of life for all and the healing of creation? • Does the partnership contribute to efforts to live faithfully in the midst of empire, challenging intersecting forms and systems of oppression, both structural and granular? <p>*While we seek mutuality at the level of vision and goals, The United Church global partnership program seeks to respond to the programmatic priorities of partners. This reflects The United Church of Canada's commitment to de-centre decision making.</p>

Guidelines:

Flexibility

Radical accompaniment is contextual. Flexibility is required in the application of the principle-based criteria to guide resource-sharing. Funds may go further in some regions, while other regions or partnerships require more staff time (i.e., Middle East, Philippines). Uneven numbers of partners between regions do not necessarily reflect priorities. There are partnerships that require little funding or staff time but are important to support partnership work on issues, e.g., with expert knowledge.

Strengthen strategic ecumenical collaboration and accompaniment

Reduced resources and capacity, coupled with the increasing urgency of partnering for justice and peace, mean that The United Church looks for new ways to collaborate with full communion and other ecumenical partners, including partner churches, national, regional, and global councils, and networks. Engagement for justice and peace requires the collaboration of ecumenical and civil society/social justice partners to deepen and strengthen mutual work and address strategic priorities. In some work and regions, The United Church may carry lead responsibility. In others, collaboration may require joint advocacy, information-sharing, coordinated visits, and ways specific to the relationship, context, and presenting issues.



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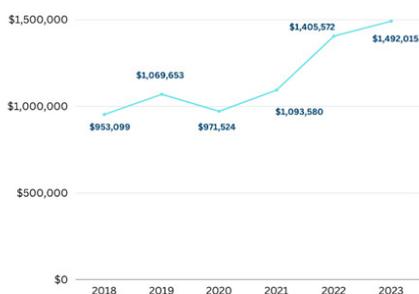
Appendix 6 Radical Accompaniment: Responding in times of crisis

The denomination’s understanding of God revealed in Jesus Christ as compassionate and redemptive and the desire of United Church members to participate in this redemptive and healing mission for humanity and creation informs The United Church of Canada’s approach to humanitarian emergencies. The purpose of The United Church’s work in global emergencies is to respond to partners’ needs in the short term while continuing to address longer-term issues, including systemic injustice, through the Mission and Service Fund and the Emergency Response Fund so that those most affected may know that they "are not alone" and that all "live in God's world."

Global crises are increasing in frequency, severity, and complexity as the intersection of conflict and oppression, climate change, disease, gender inequality, and economic disruptions deepen the suffering of people and Creation. Humanitarian response, development initiatives, and injustices are deeply interconnected, and in these times, faithful Christian witness calls The United Church into meaningful response.

The Global Partnership Program is a unique pathway for deeper engagement between global partners and United Church people who seek to faithfully respond to alleviate suffering in contexts outside their own. United Church people increasingly demonstrate a desire to expand their understanding of global partners’ contexts and share resources. This is evident in the noteworthy responses from United Church people and communities of faith to the COVID-19 global pandemic, the Ukraine crisis, the Syria/Türkiye earthquake, and other large-scale emergencies. The total raised was over CAD \$3 million over five years from 2019 to June 2023⁹.

Donations to United Church Equity for the Canadian Foodgrains Bank



United Church membership in the Canadian Foodgrains Bank (CFGB) continues to inspire members into action as individuals and farmers participating in “Grow Hope” initiatives across Canada contribute funds into United Church equity for emergency food assistance, long-term food security, and ecumenical collaboration. Current givings have significantly increased since 2019/2020 by CAD \$400,000.

⁹ From United Church appeals launched between 2019 to 2023.

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Re-focused Global Partnership Program staff capacity has enabled the programming of United Church-related CFGB resources directly with United Church partners – resources previously programmed through other CFGB members. Before 2019, United Church did direct programming of *one* 3-year conservation agriculture project with a budget of CAD \$540,460. Since 2019, United Church has programmed *seven* projects totaling over CAD \$9 million utilizing CAD \$2.2 million of United Church equity¹⁰. This means that from 2019-2023, The United Church received a total of CAD \$123,500 for “Member Program Support costs” – a critically important source of funds that supplements the Mission & Service budget to implement complex programming requirements.

“God calls us in right relationship to address the brokenness of our human life and community. ... The church is called to celebrate acts of love that address direct human suffering while upholding transformative justice as the expected outcome of all forms of partnership.”¹¹

Grounded in its Global Partnership Principles and called into Radical Accompaniment, these challenging times call The United Church into deepened engagement with others to respond to global crises, sustainable development, and issues of systemic injustice.

¹⁰ The figures include the Global Affairs Canada funded project on climate change – Nature Positive Food Solutions project which is currently in the planning phases.

¹¹ From *Reviewing Partnership in the Context of Empire Report (2009)*

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Appendix 7 Radical Accompaniment through solidarity, advocacy, public engagement and people-to-people connections

United Church partnership principles have consistently affirmed relationships based not only on the sharing of resources but which call us “to struggle against the principalities and powers that seek to undermine a world of justice and love.” (A Statement on Global Partnership 2008). Global partnership is interwoven throughout the Justice and Climate Objectives of the 2023 – 2025 Strategic Plan and in other strategic objectives such as Growth and Leadership.

Justice	Climate
S1.02.010 Palestine and Israel: Contribute to protecting rights defenders at risk through leadership visits, exchanges, internships and Come and See Trips, as well as solidarity response and participation in EAPPI	S4.02.001 Advocacy on Climate
S1.03.002 Enhancing 2SLGBTQIA+ rights including addressing religious induced homophobia	S4.02.002 Climate Defense
S1.04.001 Advocacy with the Federal Government	S4.02.003 Youth climate activists
S1.05.001 Accompaniment: support global partners	S4.02.004 Resource Extraction
S1.04.003 Building stronger ecumenical partnerships	S4.04.001 Respond to climate impact
S1.04.002 Ecumenical Youth Exchange	
Growth	Leadership
S5.02.001 Gathering learning from our own experience and that of denominations and global partners, create 100 new communities of faith	S2.01.003 Worship: Discerning the national role, strengthen and focus worship resources to meet emerging needs Then Let us Sing! working with global partners to negotiate copyright of music, so royalties flow to communities closer to their source, collaboration and consultation with partners on songs for new collection.
S5.02.007 Global and Ecumenical Partnership: Further and explore communion and partnership conversations that enhance the creation and development of communities of faith	

In 2010, support for the involvement of the whole church – not the General Council office alone – was named as a characteristic of a sustainable and vibrant United Church of Canada Global Partnership Program. Increased resources were allocated to support people-to-people participation in global partnerships to deepen organized involvement and relationship-building between people of The United Church and partners. This is embodied in:

- Programs that enable United Church people to serve in different capacities with global partners and for global partners to serve with The United Church (Pilgrims, Companion, Learner and jointly held co-worker opportunities);
- Support for United Church congregations developing long-lasting mutual relationships with global partners;
- Receiving global partners by United Church theological schools, communities of faith;

Called into Radical Accompaniment

Global Partnership Program Review, 2023

- Support by global partners for United Church and ecumenical delegations and visits such as the COP Climate Change negotiations, Come & See Visits to Palestine, etc.; and
- Mutual advocacy campaigns working towards justice and peace through connections with communities of faith, elected officials, civil society, and ecumenical organizations in various United Church of Canada spaces.

These programs continue to engage young people, ethno-cultural networks, regional councils, theological schools, and communities of faith with the ministries of global partners, and develop, inform, and enable leadership within The United Church. Recent advocacy initiatives have included the Korea Peace Appeal, the Santa Marta 5 in El Salvador, and efforts to work towards a just end to the occupation in Palestine through networks such as Returned Ecumenical Accompaniers (WCC's EAPPI) and the United Network for a Just Peace in Palestine and Israel (UNJPPI).

The Mutual Recognition of Ministry agreements that The United Church of Canada holds with The United Church of Christ, USA, The United Church of Christ in the Philippines, and the Presbyterian Church in the Republic of Korea are another example of people-to-people connections. These agreements allow clergy to answer a call to serve at a local congregation in the other's context, further strengthening partnerships.

While the experience of engaging in these initiatives is important, equally so is integrating the experience in the local community of faith and participating in advocacy upon return. Individuals and groups return to their communities of faith with richer understandings of the mutuality of partnership, and the impact of Mission & Service. Their experience strengthens the ability of United Church people (including regions, theological schools, etc.) to authentic, embodied, direct relationship.

Called into Radical Accompaniment

Global Partnership Program Review, 2023

Appendix 8 Roundtables as a Paradigm of Sharing

Mission roundtables as platforms for the ecumenical sharing of resources are familiar on the denominational and global level. A long-time global partner of The United Church, the Centro Regional Ecu mico de Asesor a y Servicio ("CREAS") has significant expertise and wisdom on Roundtables as a Paradigm of Sharing¹² accumulated over years of experience in facilitating such gatherings and drawn from its data-based research.

Roundtable opportunities include the following:

- a. Roundtables are one model for bringing together a network of mission partners within a specific geographical area or concerning a particular topic or initiative. The operational methodology involves:
 - A gathering convened/called by one partner, usually a national church or an organization (in-person or online);
 - The explicit valuing and acknowledgement of all resources that partners bring from several contexts;
 - External facilitation.
- b. Focused purpose and goals, reflecting a mission strategy proposed or established by the convening partner. All belong, and each one gathered has a voice and is fully heard. The Circle is a powerful teaching shared by Indigenous peoples in Canada and elsewhere. Named here with respect, this is a sacred teaching, sometimes misused and misunderstood by non-Indigenous peoples. A mission roundtable is not a talking circle but a process for drawing together a network of partners mutually engaged in God's Mission within a specific geographical area or to focus on a particular topic or initiative.
- c. The roundtable concept is based on building mutual trust, promoted by relationships of reciprocity, respect, and transparency. "Such partnerships require the transforming grace of God, and also require a working environment marked by honest, open interaction, and careful listening to one another as equal members of the one body [1 Corinthians 12]."¹³
- d. The model is adaptable for a broader sharing of resources that includes experience, context, communication, knowledge, materials, educational resources, and strategies. This is done

The central theological understanding for roundtables as a methodology of mission engagement comes from a commitment to mutuality among all mission partners. "Mutuality" here means the pursuit of goal-oriented relationships, strategic in outlook, that share a vision of God's Mission and God's coming reign among all people and creation as a whole.

The process calls on the engaged partners to join in seeking God's interests for all by each rising above self concerns in crossing humanly constructed boundaries. Mutual relationships are understood as a network of interdependent ideas, concerns, interests, groups, and individuals seeking the broader and larger goal of God's Mission.¹

¹² This section draws from the resource written by Humberto Mart n Shikiya, *Un paradigma del compartir: mesas redondas de misi n/Mission Roundtables, a Paradigm of Sharing, 1a ed.*: Ciudad Aut noma de Buenos Aires : Centro Regional Ecu mico de Asesor a y Servicio-CREAS, 2020. This resource was based on the CREAS research project "Mesas redondas de misi n con las iglesias metodistas en Sudam rica", and co-funded in partnership through the United Methodist Church's Latin America regional office, the Methodist Church of Britain, The United Church of Canada, and Connexio.

¹³ Shikiya, p. 390.

Called into Radical Accompaniment

Global Partnership Program Review, 2023

through networking, mutual learning, shared accountability, shared reporting, transparency, the joint search for solutions, and a strengthened sense of shared mission. Partners with greater capacity, knowledge, expertise, and funds share with those with less. The capacity for south-south sharing is increased.

Roundtables present opportunities and challenges. *Mission Roundtables, Paradigm of Sharing* includes a frank assessment of the positive benefits and possible negative aspects of roundtables¹⁴ and stresses the imperative of careful development, planning, coordination, and follow-up. Additional challenges for The United Church in adapting this model include:

- a. Consultation with partners about developing a unique roundtable model of working together. How can this model be equitable e.g., ensuring partners who are less able to connect in (time zone, time, capacity) can participate?
- b. Facilitating roundtables in consultation and collaboration with partners to alleviate the risks of them becoming an additional burden of time and capacity on partners.
- c. Re-configuring global partnership staffing to ensure time and capacity to convene partners.
- d. Maintaining and increasing the depth of understanding of global partnership staff on regional contexts, issues, and unique contextual challenges.

For The United Church of Canada, the ecumenical sharing of all resources remains both inspirational and aspirational. Engaging with others in God's Mission of justice, peace, and whole for all Creation and humanity takes many and varied forms. This moment demands new vision for platforms and methodologies that are intercultural, anti-racist, and de-colonizing in nature and form. Partner roundtables and other fora that bring partners together can present such possibilities.

¹⁴ Shikiya, pp. 400 – 422, "Basic Principles and Values of Roundtables"



Consent Proposals

BP 03 GOVERNANCE COMMITTEE TERMS OF REFERENCE**Origin: Business Planning Committee****1. What is the issue?**

The Governance Committee is in need of terms of reference to guide its work on behalf of the General Council Executive.

2. Why is this issue important?

Good governance requires clear policies and terms of reference to ensure consistency with current structures and practices. The proposed Governance Committee does not have terms of reference.

3. How might the General Council Executive respond to the issue?

The Business Planning Committee recommends

That the General Council Executive approve Policy 3.07 Governance Committee to serve as the terms of reference for the Governance Committee, subject to final editing for punctuation, formatting, consistency of terminology and similar editing matters, as may be approved by the General Secretary.

4. What will be the impact?

This policy will enable the Governance Committee to operate with clarity and accountability in its responsibilities on behalf of the General Council Executive.

5. How does this proposal help us live into the commitments on equity?

The Governance Committee is responsible for developing a framework and approaches that will facilitate and promote equity in the Executive's governance.

6. For the body transmitting this proposal to the General Council Executive:

This proposal is in response to the recommendation from the Work Flow Working Group and the Business Planning Committee that a Governance Committee will better serve the needs of the Executive at this time, and the direction from the General Council Executive to bring updated terms of reference to this meeting.

Motion: Kit Loewen/Mitchell Anderson

2023-05-12-034

That the General Council Executive approve in principle BP 02 Governance Committee, and that the terms of reference for the proposed Governance Committee be brought to the September, 2023 meeting of the Executive.

Carried

**TERMS OF REFERENCE
GOVERNANCE COMMITTEE
A STANDING COMMITTEE OF THE EXECUTIVE OF THE GENERAL COUNCIL
UNITED CHURCH OF CANADA**

3.07 Governance Committee

Purpose Statement

The Governance Committee develops and recommends a governance framework and approaches that will facilitate and promote exemplary, equitable governance for the Executive, including but not limited to the following:

- **Recommending strategic educational sessions**
- **Providing support for aspects of Executive composition and committee membership**
- **Guiding the evaluation of individual, committee and collective Executive effectiveness**
- **Providing support for effective information management (i.e agenda development and facilitation)**
- **Ensuring appropriate Executive oversight of risk management issues**
- **Providing leadership for the review and renewal, where necessary, of appropriate governance documents**

Terms of Reference

Membership

1. **The Governance Committee will be composed of up to four members of the Executive and may include up to two additional members appointed from the church for their governance expertise.**
2. **The Executive, on the recommendation of the Moderator, appoints the Committee members and chair.**
3. **The General Secretary, or their nominee, provides staff and administrative support to the Committee.**
4. **The Committee may engage independent advisors at the expense of the General Council Office when it deems necessary, subject to the approval of the Moderator and General Secretary.**

Duties and Responsibilities

5. Subject to the powers and duties of the Manual and the Executive, the Governance Committee:
 - (1) at least every two years, reviews the governance framework (including written policies) and advises the Executive regarding:
 - a. areas of need/concern/growth
 - b. best practices in theological governance leadership
 - c. The appropriate oversight of risk management and recommended changes
 - (2) ensures appropriate structures and procedures are in place to allow the Executive to function effectively
 - (3) annually reviews the composition of the Executive as a whole and recommends, if necessary, changes to the Competency Matrix, and/or other tools, to ensure the desired makeup includes an appropriate balance of knowledge, experience, skills, expertise and diversity
 - (4) annually or as vacancies arise, works with the Nominations Committee of the General Council, Moderator and General Secretary to identify any gaps that should be filled in new Executive Member candidates and recommends to the Executive the desired skills and experience for potential new Executive Members;
 - (5) in respect of elected Executive members, works with the Moderator and General Secretary to identify potential candidates for appointment to committees; consults with the committee chairs of the cascading committee regarding the preferred background, experience or skills to fill upcoming vacancies
 - (6) ensures programs are in place for Executive and committee member orientation and ongoing professional development
 - (7) assists and supports annual review processes for evaluating the effectiveness of the Executive as a whole, individual members, and committees
 - (8) periodically reviews and assesses the Executive's communications to stakeholders and the general public with respect to its policies and practices in the area of governance, including the communication contained on The United Church of Canada's internal and external websites
 - (9) annually reviews and ensures the adequacy of the United Church's Behavioural Covenant for Executive Members
 - (10) annually obtains Behavioural Covenant Declarations from Executive Members
 - (11) addresses Behavioural Covenant issues as delegated to the Committee by the Executive
 - (12) assumes other related responsibilities as assigned by the Executive.

Meetings

- 6. The Governance Committee meets at least four times per year. Additional meetings may be held as deemed necessary by the Committee chair or as requested by any two Committee members.

Reporting

- 7. The Committee reports to the Executive by distributing a high-level summary at the next Executive meeting. The summary details
 - (1) what the Committee has been working on (since it last reported to the Executive)
 - (2) what the Committee is bringing forward for discussion or approval
 - (3) what is coming up on the Committee’s agenda

Responsibility for Policy Review

- 8. The Committee has responsibility to review at least every two years, and more frequently, if necessary (e.g., based on legislative changes, or a development in governance best practices), Executive and Executive-approved organizational policies.

Committee Timetable

- 9. The timetable for the Governance Committees activities is reflected in the calendar set out in Appendix A.

Appendix A

GOVERNANCE COMMITTEE CALANDAR					
	DATE	DATE	DATE	DATE	DATE
Review governance framework and applicable Executive and organizational policies	Every 2-3 years				
Oversee orientation for new Executive Members As required	As required				
Recommend and lead professional development for Executive Members	Annually (November)				
Review Executive evaluation processes and recommend appropriate process for upcoming year, lead evaluation process. a. Executive evaluation started. b. Executive evaluation completed	November	May	September		

With Moderator and General secretary, review skills and experience required on Board and confirm or amend Competency Matrix/related tools	As required				
Review Behavioural Covenant for Executive Members	As required				
Obtain Behavioural Covenant declarations (annual)	Annually				

GS 43 EDITORIAL CHANGES TO *THE MANUAL*: ADJUSTING NUMBERING D.5.3.

Origin: General Secretary, General Council

1. What is the issue?

It is desirable to make certain editorial changes to *The Manual* for greater clarity and to reflect current terminology, policies and practices.

2. Why is this issue important?

With the General Council now meeting annually rather than triennially, *The Manual* needs to be updated annually to keep current with General Council decisions.

The General Council Executive has responsibility for approving changes to *The Manual* where it is redundant, ambiguous, or unclear.

Sections D.5.3.6 to D.5.3.8 are numbered incorrectly.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends:

That the General Council Executive approve the following editorial changes to *The Manual* to correct the numbering in section D.5.3:

Adjust the numbering as follows:

D.5.3.6 to **D.5.3.5**

D.5.3.7 to **D.5.3.6**

D.5.3.8 to **D.5.3.7**

4. For the body transmitting this proposal to the General Council Executive:

N/A

GS 44 EDITORIAL CHANGES TO *THE MANUAL*: MINOR EDIT A.5.3.

Origin: General Secretary, General Council

1. What is the issue?

It is desirable to make certain editorial changes to *The Manual* for greater clarity and to reflect current terminology, policies and practices.

2. Why is this issue important?

With the General Council now meeting annually rather than triennially, *The Manual* needs to be updated annually to keep current with General Council decisions.

The General Council Executive has responsibility for approving changes to *The Manual* where it is redundant, ambiguous, or unclear.

Minor edit to A.5.3. The resources for record keeping are located in the General Council Archives and not the General Council Office. Change from General Council Office to General Council Archives. The link has already been updated.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends:

That the General Council Executive approve the following editorial changes to *The Manual*:

*There are procedures for creating, keeping, transferring, and depositing records. These procedures must be followed by councils. These resources are available from the **General Council Archives**. ~~General Council Office.~~*



4. For the body transmitting this proposal to the General Council Executive:

N/A

GS 45 EDITORIAL CHANGES TO *THE MANUAL*: ADD D.2.7 AUTHORIZING REMITS

Origin: General Secretary, General Council

1. What is the issue?

It is desirable to make certain editorial changes to *The Manual* for greater clarity and to reflect current terminology, policies and practices.

2. Why is this issue important?

With the General Council now meeting annually rather than triennially, *The Manual* needs to be updated annually to keep current with General Council decisions.

The General Council Executive has responsibility for approving changes to *The Manual* where it is redundant, ambiguous, or unclear.

Section D.2 outlines the role of the General Council, but it does not include its power to authorize remits. The proposed change adds D.2.7 Authorizing Remits.

The proposed changes to Section F.2.2.7 makes it clear that the General Council cannot delegate the power to enact category 2 and 3 remits to the Executive or Sub-Executive of the General Council.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends:

That the General Council Executive approve the following changes to *The Manual* for greater clarity:

D.2.6 Proposals

The General Council is responsible for dealing with proposals that it receives from regional councils and from the executive, committees, and members of the General Council.

D.2.7 Authorizing Remits

The General Council authorizes remits. This responsibility cannot be fulfilled by the Executive or Sub-Executive of the General Council.

F.2.2.7 Enacting the Remit

If a remit has been approved by the required majority of all regional councils—and for category 3 remits, communities of faith that are pastoral charges—the General Council must decide whether or not to enact it. Except for category 1 remits, this responsibility cannot be fulfilled by the Executive or Sub-Executive of the General Council.

If a remit has not been approved, the General Council ~~may~~ shall not enact it.

4. For the body transmitting this proposal to the General Council Executive:

N/A

GS 46 CHANGES TO *THE MANUAL* FOR GREATER CLARITY: I.3.4.2 AND I.3.4.4

Origin: General Secretary, General Council

1. What is the issue?

It is desirable to make certain editorial changes to *The Manual* for greater clarity and to reflect current terminology, policies and practices.

2. Why is this issue important?

With the General Council now meeting annually rather than triennially, *The Manual* needs to be updated annually to keep current with General Council decisions.

The General Council Executive has the responsibility for approving changes to *The Manual* where it is redundant, ambiguous, or unclear.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends:

That the General Council Executive approve the following changes to *The Manual* for greater clarity:

I.3.4.2 Salary and Benefits—Six-Month Period

The spouse or dependent children of a ministry personnel are entitled to receive **the equivalent amount of** ministry personnel's salary **and the equivalent amount and/or use of the ministry personnel 's benefits** for six months. This includes the use of the manse or alternative accommodation. It does not include a travel allowance **or other allowances for professional duties**.

They are entitled to the same amount of salary and benefits as the ministry personnel was receiving at the date of death.

The six-month period starts following the end of the month in which the death took place. The month in which the death took place is not counted.

There is one exception, set out in section I.3.4.3 below.

I.3.4.4 Responsibility to Pay

The community of faith is responsible for providing the support **outlined in I.3.4.3.** ~~equivalent amount in salary and benefits.~~

It may ask for financial assistance if it is unable to fulfill this responsibility. The request is made through the regional council to the appropriate General Council working unit.

GS 47 EDITORIAL CHANGES TO *THE MANUAL*: 1.2.5.3 FUNCTIONS OF MINISTRY—OUTSIDE PASTORAL RELATIONSHIP

Origin: General Secretary, General Council

1. What is the issue?

It is desirable to make certain editorial changes to *The Manual* for greater clarity and to reflect current terminology, policies and practices.

2. Why is this issue important?

With the General Council now meeting annually rather than triennially, *The Manual* needs to be updated annually to keep current with General Council decisions.

The General Council Executive has the responsibility for approving changes to *The Manual* where it is redundant, ambiguous, or unclear.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends:

That the General Council Executive approve the following change to *The Manual* to resolve the inconsistency in this section:

1.2.5.3 Functions of Ministry—Outside Pastoral Relationship

At any time that ministry personnel are not called or appointed to a community of faith, they may carry out the functions of ministry in the United Church only if

- a) they have a formal association with a community of faith, are acting on behalf of that community of faith, and have the approval of the community of faith's governing body; or

An example of a "formal association" with a pastoral charge would be where the minister has been designated as a "voluntary associate minister" or "honorary associate minister" by the community of faith or its governing body.



- b) they have been appointed to a **paid accountable ministry and/or other ministry recognized by a regional council.** ~~community of faith to exercise the functions of ministry associated.~~

4. For the body transmitting this proposal to the General Council Executive:

N/A

GS 48 FINANCE ADVISORY COMMITTEE – UPDATE TO TERMS OF REFERENCE

Origin: Finance Advisory Committee

1. What is the issue?

In July 2023, the Finance Advisory Committee identified a few additional changes to their terms of reference to more accurately describe their roles and responsibilities. These changes are in addition to the updates approved by the Executive in May 2023.

2. Why is this issue important?

It is important that committees of the General Council have clear terms of reference to ensure clarity and accountability for their work. Terms of reference need to be reviewed and updated regularly to accurately reflect the responsibilities of the committee.

3. How might the General Council Executive respond to the issue?

The General Secretary proposes

That the General Council Executive approve the following updates to the Finance Advisory Committee Terms of Reference subject to final editing for punctuation, formatting, consistency of terminology and similar editing matters, as may be approved by the General Secretary:

Responsibilities

- **2.1** remove “oversee and” at the beginning of the point
- **2.2** remove “oversee” and replace with “consider and suggest”
- **2.3** add “and Finance team”
- remove item 2.5 “monitor income, expenditures, assets, liabilities and capital initiatives and report them regularly to the Executive”
- remove item 2.7 “ensure accountability for delegated tasks”
- **2.8** add “has adequate information to”

Terms of Reference appended.

3.03 – General Council Executive Finance Advisory Committee

Page 1 of 2

VISION:

Remember this: The person who sows sparingly will also reap sparingly, and the person who sows generously will also reap generously. Each person should do as he has decided in his heart—not reluctantly or out of necessity, for God loves a cheerful giver. – 2 Corinthians 9:6-

Based on the gift each one has received, use it to serve others, as good managers of the varied grace of God. – 1 Peter 4:10

Purpose Statement

The GCE Finance Advisory Committee will provide support, leadership and advice on the finances of the General Council Office, the General Council and its Executive, the impact on the Regions and Communities of Faith.

Policy

Governed by This Policy

1. The policy applies to the members of the GCE Finance Advisory Committee.

Terms of Reference

Responsibilities

2. The GCE Finance Advisory Committee is responsible to
 - (1) ~~oversee and~~ monitor the finances and policies of the General Council including assets, liabilities, income, expenditures, considerations of its short and long-term financial issues, risk management and investment and fund management
 - (2) ~~oversee~~ consider and suggest long-term financial planning for the General Council
 - (3) work with the Executive and Finance team recommending the assumptions on which the annual budget is prepared
 - (4) recommend the overall expenditure and income budget to the Executive
 - ~~(5) monitor income, expenditures, assets, liabilities, and capital initiatives and report them regularly to the Executive~~
 - (6) recommend financial and sustainable strategies
 - ~~(7) ensure accountability for delegated tasks~~
 - (8) ensure that the Executive has adequate information to briefs the General Council on a regular basis on its finances.

Membership

3. The Committee will be composed of six to eight members including:
 - (1) two voting members of the Executive appointed by the Executive of whom one will be chair.

- (2) This person will have good communication, facilitation and process skills, as well as a broad vision of the financial health and program work of The United Church of Canada.
 - (3) up to six other members who will be able to contribute some or all of the following gifts: a passion
 - (4) for and sound understanding of the United Church of Canada, financial experience and skills, theological reflection skills and experience, or stewardship knowledge and experience.
 - (5) Ideally, the make-up of the committee will include an accountant with a professional designation
 - (6) such as CPA, CGA, and persons with real estate and philanthropy expertise.
4. The Executive Officer, Finance and Executive Officer Philanthropy are Resource Staff for the Committee.

Meetings

- 5. The Committee meets throughout the year as necessary at the General Council Office or by conference call, depending on agenda items. Additional committee and task group meetings will be used for items specific to agenda projects where warranted.

The Manual, 2023,

Established 2001-11-02-0247 by the Executive of the General Council

Revision History

Date	Resolution or Minute Number	Description of Modification	Modification Authorized by
2007-11-16	214	New Format	Executive of the General Council
2019-04-28	2019-04-27-019	Adjustments for change in church structure	Executive of the General Council
2023-05-12	2023-05-12-031	updates	Executive of the General Council

Review History

Date	Have modifications been made (Yes/No?)	Review conducted by	Review Approved by
2007-05-04-122	Yes	Executive of the General Council	Executive of the General Council
2019-04-27-019	Yes	Executive of the General Council	Executive of the General Council

GS 49 RENUNCIATION OF CLAIMS TO FORMER MISSION PROPERTY IN THE DEMOCRATIC PEOPLE’S REPUBLIC OF KOREA

Origin: The General Secretary, General Council

1. What is the issue?

The 43rd General Council affirmed in 2018 that God is calling The United Church of Canada to join with partners to seek peace, justice and reunification on the Korean peninsula. One such partner is The Presbyterian Church in the Republic of Korea (PROK). The PROK, seeking to shift

the dominant narrative in Korean society from one of hostility and conflict to peacemaking and reconciliation, adopted at its General Assembly in 2021 a *“Declaration Regarding the Renunciation of Claims to Property Left in the North for the Sake of Reconciliation between South and North Korea.”* Given that prior to the Korean War the United Church owned mission properties in what is now the Democratic People’s Republic of Korea (DPRK), the PROK has invited the United Church to act in response to this declaration.

2. Why is this issue important?

Since the late 19th Century, The United Church of Canada has been committed to God’s mission of peace and justice in the Korean peninsula. We are in long-term partnership with the Presbyterian Church in the Republic of Korea. The Korean peninsula is the most militarized zone on the earth, with impacts that stretch into every aspect of life in Korea, and has implications for the well-being and stability of the world. GC43 urged the church to address the suffering of the Korean people, which continues since the Korean War has not ended, some seven decades after it was begun. This issue is important to us as disciples of Jesus, because, as the gospel of John reminds us, Christ taught us that in him the troubles of the world are overcome, and peace reigns (John 16.33).

3. How does this proposal help us to live into our church’s commitments on equity?

This request comes to The United Church of Canada from a global partner, The Presbyterian Church in the Republic of Korea (PROK). Responding to this request is a way of living out the United Church commitment to radical accompaniment, decolonizing partner relationships and deepening mutual engagement in God’s mission .

4. How might the General Council respond to the issue?

The General Secretary recommends

That the General Council Executive request that General Council 44, at its annual meeting in October, 2023, respond to the request from The Presbyterian Church in the Republic of Korea (PROK) by making a statement in support of the PROK’s declaration regarding former properties in North Korea, including a renunciation of claims to property in the Democratic People’s Republic of Korea (DPRK), and framing this action as an expression of The United Church of Canada’s ongoing commitment to decolonization and reconciliation.

Recommended United Church of Canada Statement in Support of the PROK's Declaration

A Declaration Regarding the Renunciation of Claims to Former United Church of Canada Mission Property in the Democratic People's Republic of Korea"

The United Church of Canada expresses its support for and solidarity with The Presbyterian Church in the Republic of Korea (PROK) in its peace-making efforts in Korea and joins in partnership with the PROK to urge "the people of South and North Korea to overcome the division of hatred and confrontation and move toward reconciliation and reunification."

The United Church of Canada knows from its own commitment of working towards right relations with indigenous peoples in Canada that the work of reconciliation is not an easy or straightforward process. It requires patience, listening, and trust-building, and an acknowledgement of our own complicity in structures of oppression. As difficult as this work may be, it is the ministry to which God has called us as Christians. Paul reminds the Corinthian church in 2 Corinthians 5:18-19, just as God, through Christ, "was reconciling the world to Godself," so too we, as Christ-followers, have been invited to participate in this "ministry of reconciliation" in our own time, joining with others in participating with God in mending and healing of creation.

Some 50 years ago, The United Church of Canada's understanding of mutuality in mission led in South Korea to the handing over of all mission properties to the Presbyterian Church in the Republic of Korea. The United Church of Canada now formally renounces all intention of retaining claims of ownership of property in what is now North Korea and joins with partners in the ministry of reconciliation in Korea.

The United Church of Canada undertakes this action in the faith that this symbolic gesture expresses solidarity with the Presbyterian Church in the Republic of Korea and supports its efforts to shift the narrative in Korea from hostility and conflict to peacemaking and reconciliation. We unite with Korean partners and all who seek justice and peace in the Korean Peninsula:

*"in turning toward the path of reconciliation and cooperation,
so that Koreans of both South and North Korea
can rejoice and laugh together in new and creative ways."*

GS 50 RESPONSE TO REQUEST FOR A UNITED CHURCH OF CANADA FORMAL APOLOGY TO 2SLGBTQIA+ FROM FUNDY ST. LAWRENCE DAWNING WATERS REGIONAL COUNCIL

Origin: General Secretary, General Council

1. What is the issue?

The Fundy St. Lawrence Dawning Waters Regional Council has forwarded a proposal to the General Council requesting that the General Council offer an apology to the 2SLGBTQIA+ community in the church.

2. Why is this issue important?

This issue has come to many General Councils. In 2009, the 40th General Council directed the church to host a GLBTT national consultation to report back to the 41st General Council, 2012.

Following the consultation, in 2012 the Permanent Committee on Programs for Ministry and Mission (PCPMM) Accountability Report to General Council Executive included the following suggestion of a formal apology for harm done:

“General Council to offer a formal statement of apology to all people that have been hurt by the practices and polity that encourage and reinforce the right to discriminate based on sexual orientation and gender identity.”

However, on receiving the report of the Iridesce Working Group (GS33, May 12-13, 2023) the General Council Executive committed to the following action:

- Commit to offering an apology to the 2SLGBTQIA community at an appropriate time to be determined;
- Appoint a small working group of up to four (4) persons to draft the words of an apology, and request the Nominations Committee to recruit the members to serve on the working group;

The Fundy St. Lawrence Dawning Waters proposal would suggest that they were not aware of the action of the Executive.

3. How might the General Council Executive respond to the issue?

The General Secretary proposes

That, with respect to RC 01 United Church of Canada Formal Apology to 2SLGBTQIA+, the General Council Executive forward the proposal to the General Council Annual Meeting, October 2023, with the recommendation that the Council receive it for information and share with the Task Group assigned to work on the apology.

4. What will be the impact?

This will be experienced as a moment of healing for members of the community and it will continue to support the work of Affirm United/S'affirmer ensemble and the affirming ministries program

5. How does this proposal help us live into the commitments on equity?

Over the course of several years, the General Council has made the commitment to welcome people of all sexual orientations and gender identities into full membership and ministry in the church.

6. For the body transmitting this proposal to the Executive of the General Council.

This work has been ongoing since 2012 through the work of the Iridesce Project and Working Group.

See proposal: GS 33 Iridesce: The Living Apology Recommendations, GCE May 12-13, 2023

RC 01 proposal attached for information

RC 01 United Church of Canada Formal Apology to 2SLGBTQQA+ Origin: Fundy St. Lawrence Dawning Waters Region

1. What is the issue?

We believe God has been calling the United Church of Canada for many years, to seek justice for 2SLGBTQQA+*. While there have been many positive actions, the 2012 suggested formal apology to 2SLGBTQQA+ has yet to happen.

* 2SLGBTQQA+ is a place holder that stands for 2-Spirit, lesbian, gay, bisexual, transgender and transsexual, queer, questioning, intersex, asexual and everyone else.

2. Why is this issue important?

Given its prophetic mission, the United Church of Canada (UCC) strives to be a leader in working towards justice in the world. Much information has been collected about the discrimination against 2SLGBTQQA+ within our church. As such, the UCC today finds itself in the position of allowing discrimination towards 2SLGBTQQA+, even while this is outlawed in civil society.

This issue has come to many General Councils. In 2009, the 40th General Council directed the church to host a GLBTT national consultation to report back in GC 41.

Following the consultation, in 2012 the Permanent Committee on Programs for Ministry and Mission (PCPMM) Accountability Report to General Council Executive included the following suggestion of a formal apology for harm done.

“General Council to offer a formal statement of apology to all people that have been hurt by the practices and polity that encourage and reinforce the right to discriminate based on sexual orientation and gender identity.”

Through a formal apology the United Church of Canada would be: practicing the UCC call to Bold Discipleship, Daring Justice and Deep Spirituality in living out who we say we are; stepping forward and taking responsibility for harm done; practicing being Public, Intentional and Explicit (PIE) as to what has been done and bearing witness to what is not acceptable.

Should no action be taken, it sends a message that the UCC discounts the experience and feelings of those directly harmed by the practices and polity of the UCC making our messages of inclusion inauthentic and thereby of little value. No action diminishes the church as a whole.

3. How might the General Council respond to the issue?

The Fundy St. Lawrence Dawning Waters Regional Council is asking General Council to offer a formal statement of apology to all people that have been hurt by the practices and polity that encourage and reinforce the right to discriminate based on sexual orientation and gender identity.

4. What will be the impact?

This proposal lives out the call to Bold Discipleship, Daring Justice and Deep Spirituality. People and communities would be empowered to also bear witness to the harm done and take steps toward transforming present practices. All of us will be encouraged to ask for forgiveness as wounds may be healed and together we continue on the path toward healing.

Everyone will be impacted by this proposal because it is the right thing to do!
There is no additional cost to the budget.

5. How does this proposal help us live into the commitments on equity?

Over the course of several years, General Council has made the commitment to welcome people of all sexual orientations and gender identities into full membership and ministry in the church.

In preparing this proposal the Affirm Committee has consulted with those directly involved. This proposal was developed both with people and on behalf of those who have been wronged by the church.

6. For the body transmitting this proposal to the Region.

This proposal helps the region live into its' commitments expressed in the June, 2021 Annual meeting when the FSLDW adopted the following vision.

That Fundy St. Lawrence Dawning Waters Region embody an active and faithful reflection of Jesus' ministry in the world; Affirming and respecting people of all sexual orientations, genders and gender identities in particular, different abilities, ethnicity, skin colour, culture, age, geographic location, economic circumstance and mental and physical health in all aspects of its life and work.

This proposal helps the Region to live into its' commitment to embody that active and faithful reflection of Jesus' ministry as described.

Attach:

1. Final Report for National GLBTT Consultation <https://ucceast.ca/wp-content/uploads/2023/04/FSLDW-Affirm-Proposal-2023-GLBTT-Report-to-PC-PMM-and-GCE-1.pdf>
2. FSLDW Affirm Ministry Action Plan approved June 2021 Annual Meeting <https://ucceast.ca/fundy-st-lawrence-dawning-waters-regional-council-14/affirm-committee>
3. A timeline of Gender and Transgender Justice in the United Church of Canada <https://united-church.ca/sites/default/files/gender-trans-timeline.pdf>

GS 51 PREGNANCY AND PARENTAL LEAVE POLICY CHANGES

Origin: General Secretary

1. What is the issue?

The 44th General Council directed that the pregnancy and parental leave policies for ministry personnel serving in communities of faith be updated and provision made to address the financial pressures that the leaves place upon communities of faith.

2. Why is this issue important?

At the 44th General Council, Bermuda-Nova Scotia Regional Council (then called Regional Council 15) shared information about workplace hostility and discrimination faced by ministry personnel taking maternity/parental leave. The regional council identified that one source of this hostility is the financial pressures on communities of faith to provide top-up payments to ministry personnel during their maternity and/or parental leave.

The regional council requested that the General Council:

1. Survey ministry personnel who have taken maternity/parental leave about their experiences and how the church can better support this form of leave at all levels.
2. Develop a document outlining best practices before, during, and after a maternity/parental leave to be used by ministry personnel, the local community of faith, ministry personnel covering the leave in an appointment or pastoral charge supervisor, and regional councils.
3. Direct that funds for the maternity/parental leave top-up payments come from the national or regional level in order to share the cost across the wider family of the

church, including those who will benefit from the minister's experience and service in later years. This lifts the burden from the local communities of faith with limited financial resources who are most likely to be served by younger ministry personnel, and would also help prevent discrimination in hiring by those who perceive calling a young woman to be a financial risk.

Staff have surveyed ministry personnel who have taken maternity and/or parental leave within the last four years to learn about their experiences and their suggestions about how the maternity and parental leave policies and practices can be improved. Revised policies will be accompanied by more detailed best practices to help ministry personnel and the community of faith before, during, and after the leave. Finally, communities of faith will be reimbursed from the Restorative Care Plan for their top-up payments to ministry personnel. Staff continue to work on the administrative plans for this reimbursement, but are committed to offering the reimbursement retroactive to January 2023.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends

that the General Council Executive adopt the attached updates for revising the Pregnancy Leave (formerly called "Maternity Leave" policy) and Parental Leave policies, which use more inclusive language and highlight the reimbursement of the top-up amounts.

4. What will be the impact?

The policy changes in this proposal, in particular the reimbursement of top-up amounts, are consistent with the Strategic plan Leadership objective of enhancing the vitality and flourishing of communities of faith.

The cost of the reimbursement of the top-up amounts will be covered by the Restorative Care Plan. Annually, less than 10 ministry personnel take maternity and/or parental leave. While current Restorative Care Plan reserves can support the cost of the benefit, staff continue to work with consultants to determine if this change will require a small increase in the premiums of the Restorative Care Plan in the future.

The impact of these changes is that communities of faith will experience a lower financial impact when their ministry personnel take pregnancy and/or parental leave. Ministry personnel will hopefully experience less hostility from their community of faith when they are taking pregnancy and/or parental leave.

5. How does this proposal help us live into the commitments on equity?

This proposal helps us to live into our commitments on equity because it changes the policy to use inclusive language that is non-binary.

6. For the body transmitting this proposal to the General Council Executive:

Motion from 44th General Council: GC44 2022-42

Appendix

Pregnancy Leave

Pregnancy leave benefits are available to ministry personnel in communities of faith operated by the United Church. The United Church of Canada is committed to supporting its ministry personnel in their work and family life. The church recognizes the unique circumstances related to pregnancy and provides leave for pregnant parents.

Policy

1. Ministry personnel must inform in writing the community of faith they are serving of their request for pregnancy leave at least four weeks in advance of the date of their leave, unless there is a valid reason why such notice cannot be given. Upon receipt of a written request, pregnancy leave without pay commencing before, on, or after the birth of their child will be granted. The period of the pregnancy leave will be subject to the maximums set out by the applicable government insurance plans (i.e., Canadian Employment Insurance Plan, Quebec Parental Insurance Plan).
2. The community of faith may require the ministry personnel to provide evidence of the minister personnel's entitlement to leave.
3. If the ministry personnel have not yet begun pregnancy leave and their newborn child is hospitalized, or if the ministry personnel have begun pregnancy leave and then return to work while their newborn child is hospitalized, the pregnancy leave can be extended, at the request of the ministry personnel, for every week the child is in the hospital, for up to 52 weeks following the week of the child's birth.
4. Pregnancy leave granted under this policy shall be counted as "service" for purposes of salary and benefits calculations.
5. The ministry personnel may elect to continue pension contributions and group insurance plan membership during the period of the pregnancy leave. If they elect to continue, the community of faith will pay its share of the benefits contributions during the period of the pregnancy leave. If the ministry personnel choose to suspend making these contributions, coverage will be suspended until the ministry personnel returns to work and contributions recommence.
6. For ministry personnel whose appointment has a fixed end date, the pregnancy leave will end on the date the ministry personnel's appointment is completed, if the end date is prior to the conclusion of the period set out by the applicable government insurance plan.

7. Pregnant parents are entitled to time off with pay to attend prenatal checkups.
8. The ministry personnel shall provide a minimum of four weeks' notice in writing to the community of faith before their return to work.

Policy for Partner's Leave

Any ministry personnel whose spouse or common-law partner has given birth to a child is entitled to five days of special leave with pay and benefits for needs directly related to the birth of the child. This leave is normally taken within the first week of the child's birth.

Procedures: Pregnancy Leave Top-Up Payments

Ministry personnel on pregnancy leave will receive top-up payments, payable by the community of faith on a monthly basis while ministry personnel are on pregnancy leave, provided that the community of faith is presented with proof that the ministry personnel are in receipt of maternity benefits under a government insurance plan. The community of faith will be reimbursed from the General Council Office for the costs of the top-up payments. The form to apply for the reimbursement can be acquired by reaching out to ministry@united-church.ca. These top-up payments will be provided regardless of the choices that are made in connection to receiving benefits from a government insurance plan.

The top-up payment will consist of the following:

- a) income continuation of 95 percent of their weekly salary, if they are subject to a qualifying period of one week before receiving government insurance plan benefits;
- b) a payment of 40 percent of their weekly salary for a period of 15 weeks; and

an income supplement in the form of an automobile allowance, calculated at 40 percent of the monthly average of the last six months of travel reimbursement paid to the ministry personnel, immediately preceding the commencement of the pregnancy leave. This allowance is paid monthly to the ministry personnel on pregnancy leave. The community of faith will continue to provide the ministry personnel with basic telephone service during the period of maternity leave.

Best Practices

Sometimes ministry personnel and community of faith treasurers find pregnancy leave top-up payment details confusing. A helpful online tool for calculating them can be found on the [Budgeting Tools for Treasurers](#) page.

Ministry personnel residing in a manse retain their right of occupancy of the manse during their pregnancy leave.

Parental Leave

Parental leave benefits are available to ministry personnel in a community of faith operated by the United Church. The United Church of Canada is committed to supporting its ministry

personnel in their work and family life. The church recognizes the unique circumstances related to new parenthood and provides leave for new parents.

For the purposes of this policy, the definition of “child” is a person who has not yet reached the age of majority in the province/territory in which the ministry personnel resides.

Policy

1. Parental leave benefits are available to parents while caring for a newborn or newly adopted child. Parental leave benefits payable either from the date of the child’s birth or from the date of the child’s placement in the home.
2. The ministry personnel shall inform the community of faith in writing of their request for parental leave at least four weeks in advance of the date of the commencement of the leave, unless there is a valid reason why such notice cannot be given.
3. The ministry personnel will be granted parental leave without pay for a single period according to the applicable government insurance plan limits. The period of parental leave will be subject to the maximums set out by the applicable government insurance plans (i.e., Canadian Employment Insurance Plan, Quebec Parental Insurance Plan). At the request of the ministry personnel, parental leave can be taken in two periods of consecutive weeks. Also, at the request of the ministry personnel, the commencement of parental leave may be deferred from the originally scheduled commencement date.
4. The community of faith may require the ministry personnel to provide evidence of the minister personnel's entitlement to leave.
5. If the child of the ministry personnel is hospitalized within the period of parental leave defined above and the ministry personnel have either not yet proceeded on parental leave or have begun parental leave and then have returned to work, the period of parental leave specified in the original leave request may be extended. This extension will be equal to that portion of the period of the child’s hospitalization during which the ministry personnel were not on parental leave and will end not later than 104 weeks after the day on which the infant child was born or on which the child came into the ministry personnel’s care.
6. Parental leave granted under this policy is counted as “service” for purposes of salary and benefits calculations.
7. The ministry personnel may elect to continue pension contributions and group insurance plan membership during the period of the parental leave. If the ministry personnel elect to continue, the ministry personnel and the community of faith will each pay their shares of the benefits contributions during the period of the parental leave. If the ministry personnel choose to suspend making these contributions, coverage will be suspended until the ministry personnel return to work.
8. For ministry personnel whose appointment has a fixed end date, the parental leave will end on the date the ministry personnel’s appointment is completed, if the end date is prior to the conclusion of the period set out by the applicable government insurance plan.
9. If both parents are ministry personnel within The United Church of Canada, both parents may take a period of parental leave provided that the total period of the leave

taken by both parents does not exceed the maximum leave period provided under the applicable government insurance plan.

10. The ministry personnel shall provide a minimum of four weeks' notice in writing to the community of faith before their return to work.
11. This policy does not apply to newly blended families where the child is the biological or adoptive child of one of the partners of the new union.

Policy for Partner's Leave

Any ministry personnel who is the spouse or common-law partner of a person on parental leave is entitled to five days of special leave with full pay and benefits for needs directly related to the adoption of a child. This leave is normally taken within the first week of the child's placement in the home. This provision does not apply to the context of a blended family where one partner is bringing an already born/adopted children into the relationship.

Procedures: Parental Leave Top-Up Payments

Ministry personnel on parental leave will receive top-up payments, payable by the community of faith on a monthly basis, for a portion of the leave period while the ministry personnel is on parental leave, provided that the community of faith is presented with proof that the ministry personnel is in receipt of parental benefits under a government insurance plan. The community of faith will be reimbursed from the General Council Office for the costs of the top-up payment. The form to apply for the reimbursement can be acquired by reaching out to ministry@united-church.ca. These top-up payments will be provided regardless of the choices that are made in connection to receiving benefits from a government insurance plan.

The top-up payment will consist of the following:

- a) income continuation of 95 percent of the ministry personnel's weekly salary, if the ministry personnel is subject to a qualifying period of one week before receiving government insurance plan benefits;
- b) a payment of 40 percent of their weekly salary for a period of 9 weeks (10 weeks, if no qualifying period is required) from the commencement of the parental leave; and
- c) an income supplement in the form of an automobile allowance, calculated at 40 percent of the monthly average of the last six months of travel reimbursement paid to the ministry personnel immediately preceding the commencement of the parental leave or, where applicable, the ministry personnel's immediately preceding pregnancy leave. This allowance is paid monthly to the ministry personnel on parental leave while the ministry personnel is receiving payments under paragraphs a) or b) above.

The community of faith will continue to provide the ministry personnel with basic telephone service during the period of parental leave.

Best Practices

Sometimes ministry personnel and community of faith treasurers find parental leave top-up payment details confusing. A helpful online tool for calculating them can be found on the [Budgeting Tools for Treasurers](#) page.

Ministry personnel residing in a manse retain their right of occupancy of the manse during their parental leave.

GS 52 CODE OF ETHICAL CONDUCT: RESPECTFUL WORKPLACE POLICY

Origin: General Secretary

3. What is the issue?

We are called to connect the *Code of Ethical Conduct: Respectful Workplace Policy* to legislative requirements, the Call and Vision set out by the Church and our recent work to align our core competency framework and guide employee development. This initiative will support the Human Resources goal of creating clear expectations around the ethical conduct of ministry personnel, lay staff, volunteers, students and community partners working in the General Council and Regional Council offices.

4. Why is this issue important?

There is no material change to the existing policy. The update creates clarity around conduct standards and aligns those expectations to the guiding principles as defined in the Call and Vision, the Core Competency framework and relevant legislation. This policy was last updated in February 2020.

5. How might the General Council Executive respond to the issue?

The General Secretary recommends

That the General Council Executive adopt the proposed policy and direct the General Secretary to operationalize.

6. What will be the impact?

This revised policy aligns with the goal to have HR policies support the Call and Vision of our Beloved Community. Additionally, it will provide the framework to create performance management systems that are based on core competencies and merit. This will ensure the continued growth and development of our General and Regional Council offices employees, ministry personnel, lay staff, volunteers, students and community partners and enhance the skills and experiences each of those individuals can contribute to the Church.

7. How does this proposal help us live into the commitments of the Code of Conduct?

This proposed version is an expansion on the current policy and is intended to deepen the operationalization of ethical conduct expectations within the Church. As well, it offers a clear picture around how HR will support the understanding and implementation of these expectations for all involved.

8. For the body transmitting this proposal to the General Council Executive:

Human Resources is committed to ensuring policies are developed to support the strategic vision of the Church and to create implementation plans that embed that vision into operational systems. This revised policy will assist in meeting departmental and wider organizational goals surrounding ethical conduct.

Code of Ethical Conduct -Respectful Workplace Policy 1.10
Revised Date:

Code of Ethical Conduct; Respectful Workplace

CALL VISION and VALUES



Core Competencies

Integrity Adaptability Transformational Stewardship Collaboration

Our Call, Vision and Values are an expression of who we are at our core, what we expect of each other and what we aspire to be. The United Church defined key behavioural attributes and descriptions of

Integrity, Respect, Equity, Service and Innovation as they relate to our work environment. It is these behaviours that guide our actions, interactions and decision making

Integrity:	We make principled base decisions
Respect:	We care for the individual (those we work with and serve), we listen and don't judge
Service:	We are client centric and purpose focused
Equity:	We accept differences, provide opportunities, and invite to fully participate
Innovation:	We are bold, adaptable and inspire growth

1. Purpose

- 1.1. The United Church of Canada is committed to providing a satisfactory, fulfilling, and mutually rewarding working experience for all employees. The United Church strives to act, and be seen to act, in the best interests of the church and those it serves, and with the highest ethical standards.
- 1.2. The purpose of this Policy is to uphold UCC compliance with the Ontario Human Rights Code ("the Code"), the Occupational Health and safety Act ("OHSA") other applicable legislation, UCC statements and overall expectations regarding workplace conduct.
- 1.3. This Policy applies to all UCC ministry and lay staff, volunteers, contractors, and students. We also expect our community partners to know and honour our Policy.

2. Responsibility

- 2.1. Management has the overall responsibility for ensuring compliance with the Code of Ethical Conduct; Respectful Workplace Policy. Cultivate a values-based respectful and inclusive workplace where people feel safe to raise their concerns about all forms of inappropriate conduct, human rights, harassment and discrimination.
- 2.2. The Shared Services Unit has general oversight for this Policy and will review regularly to ensure compliance with any changes in applicable provincial legislation and other workplace requirements, as necessary.
- 2.3. All staff must uphold responsibilities and obligations under this policy, in good faith. Build and maintain positive and productive workplace relationships aligned with our values and rooted in professionalism and civility. All staff subject to this Policy will acknowledge annually their understanding of this Policy.

3. Policy

- 3.1. The United Church of Canada believes that all people are children of God, created in the image of God and therefore worthy of respect and love. Living out that belief requires a deep sense of mutuality, respect, trust, and accountability.
- 3.2. The United Church of Canada strives to provide a positive work environment where employees can contribute to a productive, respectful, and professional atmosphere, with equal opportunity for all.
- 3.3. All employees of The United Church of Canada's General and Regional Council offices are expected to behave in ways that are aligned with the organization's Call Vision and Values and foster a healthy, inclusive workplace culture. The General Council and Regional Council offices work to foster an open, trusting, and collegial work environment and therefore will not tolerate or condone any behaviour that creates, contributes to a poisoned work environment. This

includes all forms of discrimination, harassment, bullying, violence, inappropriate language, and physical /verbal abuse. Individuals found to have engaged in inappropriate or prohibited conduct will be subject to consequences up to and including termination of employment.

4. Professional Behaviour

4.1. All employees are expected to conduct themselves in a courteous and professional manner. Employees are expected to respect and comply with all organizational policies and guidelines, and to demonstrate respect and accountability to their colleagues. Employees are also expected to respect the ethos of The United Church of Canada and deal with all individuals during their work, both internally and externally, in a manner that demonstrates respect, mutuality, and beloved community. The following are examples of inappropriate conduct, but not limited to:

- Acts of dishonesty or fraud/breach of trust (including falsification of expense claims)
- Unauthorized disclosure of confidential information
- Abuse or misuse of corporate expense card
- Inappropriate use of information technology networks and resources, including but not limited to viewing or downloading inappropriate content.
- Insubordination
- Criminal conduct
- Fighting, using abusive language, threats, or threatening conduct
- Failing to cooperate with, or providing false, misleading or incomplete statements to, auditors, investigations regarding any matter relating to the church's and
- Other activities not in the best interest of the United Church and its stakeholders.

5. Alcohol and Drugs

5.1. While the use of medical drugs is clearly acceptable, employees may not use or distribute alcohol or non-medicinal drugs in the workplace. While The United Church of Canada is committed to providing support and assistance in dealing with dependencies, employees may not report to work while under the influence of alcohol, other drugs or intoxicants.

5.2. "Under the influence" means that a reasonable person would consider effectiveness impaired to the extent that it could pose a hazard or embarrassment to the employee or to The United Church of Canada, or employment duties cannot be performed properly.

6. Confidentiality

6.1. Employees of the General Council and regional council offices may, in the course of their work, come to know, be made aware of, or obtain confidential information concerning The United Church of Canada, its employees, and/or its constituents. This information must not be used for personal gain or disclosed to persons not authorized to be in receipt of the information and must be held in strict confidence. This duty of confidentiality continues to apply after employees have left The United Church of Canada with no time limitations.

6.2. Communication of confidential information within and outside of The United Church of Canada will only be permitted when the recipient of the information has a legitimate need to know and the information is limited to that which is required to perform his or her duties. If an individual is in doubt about whether or not information can be shared, the individual should contact their manager.

- 6.3. This requirement of confidentiality applies to any asset of The United Church of Canada, including computer software, organizational records and other proprietary information, and to personal information of all kinds.

7. Confidentiality Agreements

- 7.1. When entering into a working relationship with a third party, the General Council and regional council staff must advise the third party that they are not to divulge the information to anyone without written authorization from the General Council or regional council staff who are empowered to do so, and written confirmation from a third party must be received upon acceptance of these conditions.

8. Conflict of Interest

- 8.1. Situations must be avoided where personal interests are, or may potentially be, in conflict with an employee's duty to The United Church of Canada. When faced with an actual, perceived, or potential conflict of interest, the employee is required to exercise the judgment of a responsible person, uninfluenced by considerations other than the best interests of The United Church of Canada.
- 8.2. If an employee knows that an actual, perceived, or potential conflict of interest exists, the employee must immediately provide all details of the conflict to the Executive Officer, Shared Services Unit. If there is uncertainty as to whether a conflict may exist, the employee should discuss the matter with the Executive Officer, Shared Services Unit.

9. Ownership and Copyright

- 9.1 For the purposes of this Code, the term "Work" means all books, music (including lyrics, tune and any other musical composition), photographic, cinematographic and artistic works, computer programs, and all other intellectual property, products and materials in written or other format, and all improvements made in relation to any of the foregoing, that are created, authored, developed or produced by employees of the General Council and the regional councils of The United Church of Canada as part of their employment duties.
- 9.2 Unless otherwise expressly agreed or provided for under General Council policy:
- 9.2.1. The United Church of Canada retains the copyright, ownership and all other legal rights and entitlements to all Work; and
- 9.2.2. employees of the General Council and regional councils may not use any Work, or permit, facilitate or assist in any use of any Work, except as part of their employment duties.
- 9.3. Upon separation of employment employees, are required to return immediately all correspondence, document, data information equipment belonging to The United Church of Canada.

10. Gifts Received from Third Parties

- 10.1. An employee may accept gifts from persons or companies unrelated to The United Church of Canada which represent promotional items of minimal value.
- 10.2. Reasonable business promotion benefits (normally not to exceed \$200.00 in value) may also be accepted but may not be sold or converted to cash.

10.3. Normally, a gift which exceeds \$200.00 is to be considered as one given to the organization and not to the person. If a gift is offered which exceeds \$200.00, the employee should discuss this with their manager.

11. Public Conduct and Media Contact

11.1. Only authorized staff may speak to the media on behalf of The United Church of Canada and must be done on the authority of the General Secretary and Communications Unit.

11.2. For the General Council Office:

- The Moderator or designate
- The General Secretary

11.3. For the Regional Councils:

- The Regional Council Executive Minister

11.4. When making comments in a public forum or on social media on any matter relating to the United Church, employees will reflect the Call, Vision and Values of the United Church.

12. Out of Hours Conduct

12.1. The values, reputation and image of the United Church extend beyond the workplace. There can be instances where an employee's conduct outside of work time has the capacity to adversely impact the work environment or the image and reputation of the United Church. Employees are required to avoid any actions which publicly disparage The United Church of Canada or any personal behaviour which could damage the reputation of The United Church of Canada.

12.2. Employees are required to always be mindful of their conduct outside of work and how it could adversely impact relationships at work, capacity to perform role and the image and reputation of the United Church.

13. Internet and social media

13.1. Social media, which may include apps like Instagram, Tik Tok or other Internet networking applications like Facebook, should not be used during work hours except as it relates to business.

13.2. Although social media should not be used at work, employees are expected to handle their personal social media accounts appropriately outside of the office. Employees should always work to ensure that their personal accounts clearly state that their views do not represent our organization. Employees should never share any intellectual property, or the status of any of their assignments on social media

14. Relationship

The United Church of Canada does not prohibit personal relationships between employees of the same level. However, it prohibits relationships between junior and senior employees in the same unit.

Employees are expected to maintain professionalism in the workplace regardless of the status of their relationship.

Procedures

1. Regular Review of the Code of Conduct will be done by the Shared Services Unit.
2. Any changes to the Code of Conduct will be communicated to all staff.
3. Employees are encouraged to review policy and its provisions, and commitment to comply.
4. Any violation of this policy is subject to disciplinary action.

Appendix

GS 53 RECOMMENDATIONS FOR APPOINTMENT – UNITED PROPERTY RESOURCE CORPORATION

Origin: General Secretary

1. What is the issue?

We believe that the Holy Spirit calls us to use our God-given gifts. Our gifts differ, but all are needed. The practices of Christian spiritual formation call on us to practice individual and group discernment in selecting and affirming leaders for the church.

The United Church of Canada is the sole shareholder of the recently established United Property Resource Corporation. A key shareholder task is the appointment or ratification of directors to the Board of the corporation. The search process and resulting recommendation was led by the current board of directors.

2. Why is this issue important?

The General Council Executive, acting as shareholder, is the approving body for director appointments to the United Property Resource Corporation.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends

That the General Council Executive appoint the following individuals to the Board of the United Property Resource Corporation:

- TBA
 - Tim Blair (Chief Executive Officer, UPRC, Kindred Works)
 - David Constable (Chief Development Officer, UPRC, Kindred Works)
-

4. What will be the impact?

These appointments reflect the continued evolution of the United Property Resource Corporation from start-up mode. The development of UPRC is a key element of the common good elements of the Strategic plan.

5. How does this proposal help us live into the commitments on equity?

The UPRC Board has affirmed the desirability of Indigenous representation on the Board along with other diversity including gender and youth, fulfilling the principles in the MOU with the United Church as shareholder, as well as meeting our social and people goals as part of the triple bottom line approach in our business model.

The addition of an independent indigenous director furthers UPRC's governor diversity goals and UPRC commitments to the Church as set out in the Memorandum of Understanding.

Process to add Indigenous director to the Board

The process to bring forward these recommended appointments was guided by the UPRC board's commitment to Indigenous representation on the board, and in consultation with Indigenous leaders about recruitment processes and recommendations.

Our search was focused on finding the right board candidate with lived experience of Indigenous cultures and practices, a deep commitment to the TRC Calls-to-Action, and an understanding of affordable housing development. We conducted a lengthy search, detailed review of short-listed candidates concluding in two days of interviews with three excellent Indigenous board candidates.

The Nominating committee felt that one candidate stood out from the other two and recommended unanimously that that individual be added to the Board in September, subject to resume due diligence, an appropriate commitment letter and the approval of the General Council Executive of the United Church.

Adding Tim Blair and David Constable to the Board of UPRC

- As agreed by resolution of the Board of Kindred Works, Tim Blair and David Constable are Directors
- UPRC and Kindred Works are governed as mirror Boards
- We recommend that Tim Blair, CEO and David Constable, CDO be added to the Board of UPRC for both governance and operational efficiency and effectiveness

GS 54 WAHTA UNITED CHURCH BUILDING TO BE TRANSFERRED OVER TO THE WAHTA MOHAWKS BAND

Origin: General Secretary

1. What is the issue?

A request has been received from Wahta United Church requesting the United Church building be transferred to the Wahta Mohawks Band. See appended documentation.

2. Why is this issue important?

This proposal begins to address the Indigenous framework envisioned in the Calls to the Church and accepted by General Council 43. This request also follows direction to United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP,) a practice the United Church has decided to enact within its work as a church. And the practice of Reconciliation as maintained to build better relations with Indigenous Nations and community.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends

That the General Council Executive approve the request by the Mohawk First Nation and Wahta Community and have the deed for the church building transferred over to the Wahta Mohawks Band.

Note: if this proposal is approved the General Secretary will ensure the transfer of the deed of ownership to the Wahta Mokawks Band, and develop a communication plan and appropriate rituals for the hand over.

4. What will be the impact?

Strategic Plan S6.01.001: Develop and build consensus towards an interim governance way and structure for the Indigenous church, including as it relates to the broader United Church. Create and develop a fully self-governing Indigenous Church within the United Church Shift: Towards greater implementation of the Calls to the Church Priorities: Dialogue with National Indigenous Circle

5. How does this proposal help us live into the commitments on equity?

The Wahta United Church community and First Nation look at this request as a partnership with The United Church of Canada.

For the body transmitting this proposal to the General Council Executive:

The United Church of Canada has adopted the [UN Declaration on the Rights of Indigenous Peoples](#). The Declaration identifies six key principles:

- the right to participate in decision-making
- the right to cultural and spiritual identity
- the right to lands and resources
- the right to free, prior, and informed consent
- the right to be free from discrimination

This proposal begins to put into action these principles, and therefore begins to address in concrete terms the church's stated commitment to equity.

The United Church, at General Council 43, also adopted the [Calls to the Church](#) from the Caretakers of our Indigenous Circle as the basis for a new relationship between the United Church and the National Indigenous Circle.

Attached are letters of support for this proposal.

To: United Church of Canada
3250 Bloor St, West
Suite 200,
Toronto, On
M8X 2Y4

To: General Council
Attn: Murray Pruden,
Executive Minister of Indigenous Ministries
Attn: Martha Pedoniquotte,
Community Capacity Coordinator,
Ontario Quebec

The members of Wahta United Church are in full agreement of having the deed for the church building to be transferred over to the Wahta Mohawks Band. This request is planned to be discussed at your General Council Meeting in September.

The Wahta Mohawks Chief & Council are committed to & have prioritized, that the building will continue to exist as a church.
A Band Council Resolution has already been approved this year in support of this. Chief & Council has also submitted their letter for the General Council Meeting indicating their support & intentions.

It is hopeful that this will be part of our healing journey for reconciliation of the past, improve relationships & create a more positive view of the church within the community.

In looking forward, we would like to continue on with our partnership with the United Church of Canada. However for now, we plan on meeting regularly & working independently as we have been doing over the last several years.

The members of the congregation would like to again, acknowledge & thank you for the many years of support & resources.

Hopefully soon, we can submit prior to the General Meeting in September, a list of community Band members in support of the deed of the church building to be transferred over to the Wahta Mohawks Band.

Looking forward to working with you in the legal steps for the transfer of the deed to be finalized.

In God's love & service,

Beverley Franks
On behalf of the Wahta United Church Members



Martha Pedoniquote
The United Church of Canada
3250 Bloor Street West, Suite 200
Toronto, ON M8X 2Y4

Dear Martha Pedoniquote,

This letter is to confirm that the Wahta Mohawks Chief and Council agree to support the return of the United Church of Canada's building to the Wahta Mohawks, and will continue to maintain the building. Worship services will continue to be the primary function of the building.

Sincerely,

A handwritten signature in black ink, appearing to read 'Philip Franks'.

Chief Philip Franks

GS 55 ACTIVE MEMBER GROUP BENEFITS PLANS 2024 PREMIUMS AND PLAN CHANGES

Origin: General Secretary

1. What is the issue?

The United Church of Canada offers employees a core suite of group health and dental benefits and life insurance (paid for by employers), restorative care (short-term disability) and employer indemnity plans (paid for by employers), long-term disability insurance (paid for by employees) and a retiree group health and dental plan (paid for by retired members who select the plan upon retirement).

Each year staff review the current plan design, premium rates, claims experience and reserves with advice from the plan's benefit consultants (HUB). As is customary, staff make a recommendation to the General Council Executive to set the premium rates for the next calendar year.

2. Why is this issue important?

To meet our fiduciary duties to the plan members and the participating employers, premium rates should be reviewed and amended regularly to respond to changes in claims experience, plan membership, salaries and other key assumptions.

3. How might the General Council Executive respond to the issue?

It is recommended that the General Council Executive:

- set 2024 active member premiums for:
 - o core health, dental and life insurance at 7.77% of pensionable earnings (no increase) paid by the employer;
 - o restorative care at 1.35% of pensionable earnings (no increase) paid by the employer;
 - o employer indemnity at 0.14% of pensionable earnings (no increase) paid by the employer;
 - o long term disability at 2.33% of pensionable earnings (10% decrease) paid by the employee.

4. What will be the impact?

This is a routine annual request to support the effective financial management of the benefit plans. The request will have a positive impact on active employees who will appreciate the reduction in long term disability premiums.

Appendix III

TICIF 01 PRINCIPLES-BASED JUSTICE WORK V2

Origin: Theology and Inter-Church Inter-Faith Committee

1. What is the issue? (describe in broad terms)

The 44th General Council asked that a principle-based approach to its justice work be developed. A set of principles would govern the church's responses to historic, current, and emerging social justice issues and enable timely and contextual responses. The 44th General Council 2022 directed that this work be done by the Theology and Inter-Church Inter-Faith Committee.

Why is this issue important?

The United Church has used a policy-based approach to its justice and advocacy ministry for decades. For the most part, the policies are reflective of a particular time in history and limited by the current realities of the time. Changes to policies are often slow because of our governance processes. With dynamic and evolving contexts, policy statements made in specific moments in time find us out of sync with the calls of partners and with rapidly changing global realities. Increasingly, because of changing global and political contexts and requests from partners and civil society organizations, the United Church finds it difficult to be responsive due to the limitations of its policies.

Shifting to a principles-based approach to our justice work will enable the church to respond more quickly to situations of injustice, while at the same time being guided by a consistent framework. The principles give direction and guidance to national staff and national committees in the church's work to seek justice and fullness of life.

How might the General Council Executive respond to the issue?

The General Secretary recommends that the General Council Executive:

- a) direct that this proposal be sent to General Council for discussion and decision-making at the annual meeting on October 21, 2023,
- b) suggests that the principles be adopted in principle with any necessary revisions to be brought to the 45th General Council 2025. Such revisions will be based on the experience and evaluation of using these principles to respond to situations of injustice and to requests from partners, and
- c) encourages further conversation with the Indigenous church about ways to include Indigenous spiritual teachings into the principles document and to bring suggestions and revisions to the 45th General Council 2025.

What will be the impact?

The impact could be that the United Church is able to respond in more timely and contextual ways to situations of injustice arising in Canada and around the world, and further, that we can be more responsive to requests from partners. Shifting to a principles-based approach can be seen as part of the church's ongoing learning and efforts to decolonize its processes, actions, advocacy, and ministries.

The work has been an activity stream within the Justice objective of the Strategic Plan.

There is no financial cost to this proposal. It will involve staff time in terms of staff becoming familiar with the principles and developing processes for applying the principles in their work.

How does this proposal help us live into the commitments on equity?

Adopting a principles-based approach to justice echoes and amplifies the already-existing principles and commitments the church has made on equity.

For the body transmitting this proposal to the General Council Executive:

The Theology and Inter-Church Inter-Faith Committee approved the draft principles at its meeting on August 29, 2023 and commended the work of the working group in drafting these principles on a tight timeline.

If this proposal is in response to assigned work – either from General Council or a previous GCE meeting, please list proposal / motion numbers.

GCE03 A Principle Based Approach To Justice Work In The United Church Of Canada

Draft Principles for Justice Work in The United Church of Canada 2023**Preamble:**

The United Church has used a policy-based approach to its justice and advocacy ministry for decades. For the most part, the policies are reflective of a particular time in history and limited by the current realities of the time. Changes to policies are often slow because of our governance processes. With dynamic and evolving contexts, policy statements made in specific moments in time find us out of sync with the calls of partners and with rapidly changing global realities. Increasingly, because of changing global and political contexts and requests from partners and civil society organizations, the United Church finds it difficult to be responsive due to the limitations of its policies. The 44th General Council asked that a principle-based approach to its justice work be developed. A set of principles would govern the church's responses to historic, current, and emerging social justice issues and enable timely and contextual responses.

Principles operate as guides and direction for prayerful discernment of responses to situations of injustice. Principles do not spell out in detail what specific actions should be in specific circumstances but rather provide a framework for making ethical, justice-seeking decisions. Contexts and the particularities of each justice issue will need to be considered in such decision-making, guided by the principles.

The United Church of Canada is called to seek justice, dignity, and fullness of life for human beings and for all our relations within God's beloved creation. The United Church is called to speak and act with humility and with courage, recognizing the ways in which the church has perpetuated harm and has benefited from its complicity in systems of oppression and colonization. Colonialism stubbornly remains in our midst. It shapes our imagination and informs the many ways we relate with one another both individually and institutionally. Colonialism reproduces and expands white supremacy, modern-day slavery, racism, exploitation of labour of one class over another, among many other manifestations.

The call to bold discipleship, deep spirituality, and daring justice means that the people of the United Church cannot remain silent in situations of injustice. Addressing injustice includes (though is not limited to) building:

- a. *awareness* and understanding of the injustices our neighbours experience
- b. *analysis* of the systems and forces that perpetuate injustice
- c. *advocacy* with those neighbours who are most vulnerable and marginalized
- d. *action* with those neighbours who invite/welcome our participation in their work

The principles outlined below are intentionally interdependent and are informed by the United Church's policies, affirmations, and commitments.* The principles give direction and guidance to national staff and national committees in the church's work to seek justice and fullness of

***Over the course of several years, General Council has made the following commitments on equity. There are places where the church is already living into a principle-based approach to its justice and advocacy work such as:**

- adopting [the United Nations Declaration on the Rights of Indigenous Peoples](#) as the framework for reconciliation between Indigenous and non-Indigenous peoples;
- adopting the [Calls to the Church](#) from the Caretakers of our Indigenous Circle as the basis for a new relationship;
- welcoming [people of all sexual orientations and gender identities](#) into full membership and ministry in the church;
- committing to becoming [an intercultural church](#);
- committing to becoming an open, accessible, and barrier-free church, where there is [full participation of people with disabilities](#);
- working towards functional bilingualism and [ensuring that Francophone ministries are an integral part of the church's identity, mission, and vision](#);
- [opposing discrimination](#) of any kind on the basis of identity; and
- developing an anti-racism policy and committing to becoming an [anti-racist denomination](#).

life. Other councils, staff, lay people, and ministry personnel of the United Church may choose to draw on these principles to guide their own speaking and acting. The principles are identified in bold, with clarifying sentences to illustrate each principle.

Anti-Oppression

Lament and actively oppose the expressions of oppression and colonization, including but not limited to racism, sexism, homophobia, transphobia, ableism, and discrimination of any kind in our churches, our communities, our nation, the world, and God's good creation. Encourage the ministries and work of anti-oppression in our churches.

Truth-telling

Recognize, acknowledge, and repent the ways in which The United Church of Canada has contributed to, or enabled, whether intentionally or unintentionally, suffering and unjust practices, including its participation in colonization. Amplify the voices of the most marginalized as opposed to those who hold power. Encourage critical analysis of power and thoughtful exploration and questioning of biases.

Holistic Scope

Recognize and name complexities and potential multiple oppressions in situations of injustice and strive to avoid false dichotomies in analysis and in statements. Seek to remain in relationship and in dialogue even when it is difficult and painful, at the same time being aware of systemic power differences at play. Seek to act ecumenically and with interfaith groups when appropriate.

Respect for Human Dignity

Be in solidarity with those among us experiencing injustice, oppression, the denial of dignity, and violation of human rights. Affirm the right to resist, repudiate, and challenge any expression of injustice.

Full Participation and Decolonization

Challenge all expressions of colonialism through recognizing and naming colonial mentalities that are automatically replicated in our institutions and relationships with partners. Support community-based self-determination, including the self-determination of Indigenous peoples. Listen attentively to social movements and groups of people who are historically marginalized and who are most affected by injustice. Engage in critical discernment about the best ways forward when called upon to speak and act for justice, to dismantle institutions and practices that are instrumental in replicating colonialism and usher a new mode of thinking and doing that decolonizes.

Equity, Mutuality, Respect, and Reparations

Pursue equity, mutuality, respect, and reparations as the path towards justice, reconciliation, and right relations. Continue to be prayerful companions in mutual discernment, discipleship,

and justice-seeking with United Church partners, ecumenical and interfaith partners, and with other justice-seeking groups.

Costly and Prophetic Solidarity

Speak and act prophetically against injustice in all forms, knowing that the Holy Spirit calls us to costly solidarity with the least of these, in living our discipleship in the world.

Appendix IV

GS 57 MINISTRY LEADERSHIP TO MEET THE NEEDS OF THE CHURCH IN THE 2020S, PART B DESIGNATED LAY MINISTRY

Origin: General Secretary

1. What is the issue?

We believe God/Jesus Christ/the Holy Spirit is calling the church to recognize the lifelong call to ministry and faithful service in response to that call of many current Designated Lay Ministers.

While their practice of ministry is indistinguishable from that of ordered ministers in the eyes of many church members, DLMs have been frustrated, hurt and disappointed at continuing to be limited to appointments and not eligible for call, paid at lower minimum salary schedule than ordered ministers, and retaining no status as ministry personnel between appointments and in retirement in many regional councils.

It has been suggested that these functional distinctions simply be eliminated for DLMs in current appointments. The conclusion of the “Ministry Leadership in the 2020s” study was that by simply eliminating the distinctions in both practice and function, Designated Lay Ministry and Ordered Ministry would become identical. Therefore, why continue the distinction for DLMs who are effectively functioning as ordered ministers, not as a category of time-limited and localized lay leadership as was conceived for designated lay ministry in 2000?

Please read the background information (appendix in this proposal) as this provides more detail to support the proposals here.

2. Why is this issue important?

This issue is important because the church has drawn readily on the ministry and service of Designated Lay Ministers since the inception of the stream, effectively treating them as ordered ministers, without the same recognition or rights. In addition, the ongoing lengthy discussion (for the last 15 years or more) about the status of designated lay ministry has left many DLMs feeling undervalued by the wider church.

3. How might the General Council Executive respond to the issue?

(We suggest that the General Council Executive deal with each proposal seriatim.)

**The General Secretary recommends that
The General Council Executive direct that the following five proposals be sent to General Council for discussion and decision-making at the annual meeting on October 21, 2023.**

For Current Designated Lay Ministers and Current DLM Candidates

Proposal 1: Acknowledgement of the Faith and Leadership of DLMs

The General Council recognizes the lifelong vocational call of many current designated lay ministers and honours and values their many years of faithful service to the church and directs the General Secretary to develop an appropriate acknowledgement for the 45th General Council (2025).

Proposal 2: Possible Pathway to Testamur for Current DLMs and Current DLM Candidates

In light of the faithful and valued service of many designated lay ministers, the General Council directs the General Secretary, in cooperation with the Credentialing Committee of the Board of Vocation, to develop and implement a process that would allow current designated lay ministers who have discerned and practiced a lifelong vocational call to ministry to demonstrate that they meet the requirements for Testamur and readiness for commissioning or ordination and grants authority to the Board of Vocation, on the recommendation of its Credentialing Committee, to grant Testamur to those DLMs. This process would also be open to current DLM candidates who have discerned a lifelong vocational call to ministry.

For Lay Ministry Going Forward

Proposal 3:

The General Council

- a) requests that regional councils permit currently recognized DLMs and those who are current students who do not choose to request ordering, to move to different communities of faith (grandparented);
- b) acknowledges that the need identified in 2000 for localized lay leadership still exists (in the “Ministry Together” Report on Ministry for the 21st Century received by the 37th General Council, 2000); and
- c) refers the original intent of designated lay ministry (in the “Ministry Together” Report on Ministry for the 21st Century received by the 37th General Council, 2000) to the on-going conversations about trained lay leadership in collaborative ministry settings.

For Future Candidates without undergraduate degrees

Proposal 4:

The General Council recognizes that most of our theological schools do not require an undergraduate degree for entry into degree and diploma programs leading to ordination or commissioning and affirms the theological schools’ development of a variety of

programs of study for theological education and formation leading to commissioning or ordination. The General Council encourages the Board of Vocation and candidacy boards to direct people without an undergraduate degree, who are discerning a call to life-long church-wide ministry, towards ordered ministry preparation and formation.

For People who Retired as Designated Lay Ministers

Proposal 5:

The General Council strongly encourages regional councils to review their practices under C.2.1 b) and I.2.4.1 b) of The Manual to consider, in light of the leadership roles and acquired experience of many lay members who retired as designated lay minister, granting both licence to administer the sacraments and membership in the regional council to lay members who retired as designated lay ministers and are resident within the regional council. Further, that regional councils be encouraged to review their policies on voluntary associate ministry and eligibility to practice other functions of ministry as may apply to lay members who have retired as designated lay ministers.

4. What will be the impact?

This will involve staff and elected member time in:

a) further developing the assessment pathway and process leading to testamur and thus to ordination or commissioning

This aligns with S2.02.002 “Resolve: Address the long-term role and trajectory of Designated Lay Ministry, developing a transition plan towards implementing the decision.”

5. How does this proposal help us live into the commitments on equity?

This proposal helps us live into equity in terms of honouring and valuing the ministry provided faithfully by Designated Lay Ministers over the years, recognizing their lifelong call to ministry in the church, which has been no different than ordered ministers.

6. For the body transmitting this proposal to the General Council Executive:

We strongly encourage reading the background document “DLM Background Information” (appendix) as this provides more detail to support the proposals here.

If this proposal is in response to assigned work – either from General Council or a previous GCE meeting, please list proposal / motion numbers.

- General Council 44: WF16 GCE06 Ministry Leadership to Meet the Needs of the Church in the 2020s
- General Council 44: GS16 Re: GCE06 Ministry Leadership to Meet the Needs of the Church in the 2020s, Part B
- GC43EX: GS 128 Ministry Leadership to Meet the Needs of the Church in the 2020s
- GCE 2022-11-18-009 GS15 Ministry Leadership to Meet the Needs of the Church in the 20202 (Part B)

APPENDIX: BACKGROUND BRIEFING ON DESIGNATED LAY MINISTRY PROPOSALS

Origin and definition of Designated Lay Ministry (DLM)

The 35th General Council 1994 directed that a study of the “implications of various categories of designated ministry personnel” be undertaken with a report to the 37th General Council 2000. That report, entitled “Ministry Together: A Report on Ministry for the 21st Century”, recommended, and the 37th General Council 2000 passed, that a new category called designated lay ministry be established that includes lay people serving in Presbytery/District-recognized ministries.

The “Ministry Together” report found that many lay ministers reported that they chose that stream because the traditional seminary-based educational pathways did not take into account their accumulated life, work and church experience and because they were unable to access traditional four-year residential educational programs. It pointed to the part-time learning circle while working part-time models being developed by the Dr. Jessie Saulteaux Resource Centre, Francis Sandy Theological School, and the Centre for Christian Studies. It recommended that a similar pedagogical model be developed for training DLMs.

Lay pastoral ministers, lay pastoral ministers-in-training, and, in some cases, staff associates, many without consultation, became, by action of the General Council, Designated Lay Ministers. This stream of ministry personnel would be “localized, accountable for a specified period of time, and congregational based. People in ministry who identify as ‘lay’ and who do not envision a lifelong covenant with the church as a [sic] Ordered Minister could choose to be a Designated Lay Minister for the term of their appointment.” This was to be distinct from Ordered (Commissioned and Ordained) ministry personnel who were available to the church in response to a lifelong vocation with the church universal. (cf Record of Proceedings 2000 37th General Council pp. 573-637). Thus, DLM at inception was conceived as a time-limited local ministry based on appointment only.

Evolution of DLM in Practice

The “Statement on Ministry in The United Church of Canada (2012, approved by 41st General Council 2012) reads:

Designated lay ministers are members of the church called to exercise gifts for leadership in mission and ministry that respond to a need within a local congregation or community ministry. Their ministries are presbytery accountable and dependent on appointment. Designated lay ministers are required to complete an educational program while under appointment, and completion of the program provides eligibility for subsequent appointments. Designated lay ministers function in various aspects of ministry leadership relating to their appointment and they are also members of presbytery. At the end of an appointment, the presbytery and designated lay minister discern together questions of ongoing ministry and presbytery membership. Because designated lay ministry is dependent on appointment, it is celebrated (re-enacted) at each appointment. The appointment is liturgically enacted by the presbytery either in a presbytery meeting or in the local ministry.

The “Ministry Leadership in the 2020s” study (presented at the 44th General Council 2022) found that many people serving as DLMs stated that their call to ministry was not time-limited or localized. However, the traditional ministry requirement of a multi-year residential academic degree was not accessible to them for multiple reasons. The DLM education pathway of distance learning and learning circles while practicing ministry was accessible so they pursued the DLM stream as the only way to honour their call to lifelong, vocational ministry. Soon after creating the stream, the church began appointing DLMs into full-spectrum solo pastoral ministry roles, often full-time. As a result, the education pathway evolved to better equip them for this full-spectrum practice. DLMs have served in all roles and offices in presbyteries, Districts, Conferences, Regional Councils, and General Council. Many have long-service appointments in communities of faith, and others have served multiple communities of faith over many years of ministry. Their practice of ministry and leadership in the church has become, for many church members, indistinguishable from that of ordered ministers.

While their practice of ministry is indistinguishable from that of ordered ministers in the eyes of many church members, DLMs have been frustrated, hurt and disappointed at continuing to be limited to appointments and not eligible for call, paid at lower minimum salary schedule than ordered ministers, and retaining no status as ministry personnel between appointments and in retirement in many regional councils.

It has been suggested that these functional distinctions simply be eliminated for DLMs in current appointments. The conclusion of the “Ministry Leadership in the 2020s” study was that by simply eliminating the distinctions in both practice and function, Designated Lay Ministry and Ordered Ministry would become identical. Therefore, why continue the distinction for DLMs who are effectively functioning as ordered ministers, not as a category of time-limited and localized lay leadership as was conceived for designated lay ministry in 2000?

The distinction between designated lay ministry and ordered ministry, beyond function and practice, relates to the integrity of each form of ministry of leadership in the United Church and in Christian ecumenism and how each form relates to the ministry of all. “Ministry will be transformed as the church itself is transformed.” (Statement on Ministry 2012) The United Church, formed and transformed, now seeks to provide a pathway for DLMs, through acquired experience and continued learning, to be considered for testamur and eligible for ordering (commissioning or ordination).

This background document addresses four areas of policy and practice related to this reality:

1. the status of the approximately 130 current Designated Lay Ministers, 30 DLM Candidates, and 70 persons who retired as Designated Lay Ministers.
2. the future of communities of faith wishing to have trained lay persons from within the community of faith offer lay leadership
3. accessibility to seminary-based educational pathways to ordered ministry
4. acknowledgement of the faith and leadership of DLMs

Proposal 1: Acknowledgement of the faith and leadership of DLMS

Designated lay ministers serve, and have served, with faithfulness, spirit-filled energy, imagination, and conviction. Throughout the church, members have testified to the importance of their leadership in teaching and preaching and caring and serving. The intent of this series of proposals is to acknowledge the life-long call and commitment that many DLMS bring to The United Church of Canada and to provide a pathway to fold them, on an individual basis, into the Order of Ministry. This particular proposal asks that the gifts of ministry and leadership that DLMS have offered to the church be recognized liturgically at the 45th General Council (2025).

Proposal 2: Possible pathway to Testamur for Current Recognized DLMS and current DLM Candidates

The direction from GCE in November 2021 was to: *“Recognize the lifelong vocational call of many current designated lay ministers and, building on the Office of Vocation practices and in consultation with designated lay ministers, design an accessible pathway for meeting the Testamur requirements for ordering (commissioning or ordination) through prior learning assessments and/or additional accreditations. Many active designated lay ministers may already meet the criteria for testamur and will qualify for immediate transition into ordered ministry.”*

Testamur is the course of study required for ordained or diaconal stream candidates. On behalf of the United Church, certain theological schools grant testamur to those candidates who have satisfactorily completed the program of study required. Each United Church theological school that has the right to grant testamur is responsible for designing a curriculum to cover the areas of study specified and for the method of teaching.

If the proposal is accepted, the “prior learning assessments” requirement could be determined to be met through serving a minimum of 5 years in half-time to full-time pastoral ministry appointments after the initial liturgical act of recognition by presbytery, Conference, or regional council. This would capture DLMS’ practical experience, their demonstrated leadership, and their continued educational development. This process would apply to current DLM candidates as well and so would remain in place for current DLM candidates until they’ve completed the minimum years of pastoral ministry experience after recognition. The process *could* look like this:

- **Minimum of 5 years’ experience** in at least half-time pastoral ministry appointments **after** recognition (for a minimum total of 8 years of experience, 3 of which were under supervision)
- Provide a copy of certificate/diploma/letter signifying completion of a program of study or prior learning assessment that led to recognition as a DLM,
- Be interviewed by the Credentialing Committee of the Board of Vocation in order to discuss vocation and call to lifelong ministry as expressed through ordination or

commissioning, as is currently the case for diaconal ministers who desire to be ordained, or ordained ministers who desire to be commissioned.

- Be granted testamur by the Board of Vocation, on recommendation of the Credentialling Committee.
- Act of ordination or commissioning at a regional council celebration of ministries service.

Note: The denomination's Testamur is granted on behalf of the General Council or Indigenous Church by its approved theological schools. In this specific instance, for DLMs who have met requirements of testamur, the General Council could act through the Credentialling Committee of the Board of Vocation to assess equivalent credentialling and authorize testamur. Previously, the General Council Executive or sub-executive has authorized testamur (eg. Sub-executive meeting April 25, 2003¹; see also November 1997 GCE minutes²).

The General Council, or its Executive, also has the responsibility of "giving and revoking the power of a theological school related to the United Church to issue a testamur." (D.2.8.b). In November 2022, with the joining of United Theological College/Séminaire Uni with Montréal Diocesan Theological School, the Executive of General Council gave Montréal Diocesan Theological College the right to grant testamur to United Church candidates for ordination.³

Proposal 3: For Lay Ministry Going Forward

Current DLMs and DLM Candidates who choose to remain DLMs

Current recognized DLMs and current DLM candidates who choose not to pursue ordination or commissioning will continue to minister under current policies and practices. This will include being recognized by a regional council at a celebration of ministries service (for DLM candidates) **and** being able to take appointments in various communities of faith (for current DLMs and DLM Candidates).

Trained Lay Leadership

Some local lay leaders will continue to be called on to provide regular worship leadership and pastoral care in their local community of faith. Work is currently being done to further develop models of collaborative ministry that would include training for lay leaders in communities of faith. These trained lay leaders could work in collaboration with a called or appointed ministry personnel within collaborative ministry settings, offering worship leadership, pastoral care, or Christian education, among other things. Training would not lead to accreditation, but be focussed on building skills and expertise to fund the "eco-system" of shared/collaborative ministry emerging among communities of faith without paid accountable ministers regularly on-site. Because these lay leaders will specialize in areas of ministry, rather than be generalists, they will develop skills and expertise in particular areas of ministry needed by the community of faith. This model of ministry and its training would be distinct from the training received and ministry practiced by current commissioned, designated lay, and ordained ministers. Training

for models of collaborative ministry is envisioned to be widely and readily accessible through local and online resourcing currently being developed.

Proposal 4: For Future Candidates Without Undergraduate Degrees

The church values the integration of knowledge and practice in its ministry personnel, from initial formation and theological education within a theological school, including in field education; through the further development of skills for ministry in supervised settings; and in its commitment to ongoing continuing education for ministry personnel. The Candidacy Board resources state:

The pedagogical model for education and formation for a vocation in ministry is founded on *integration* of knowledge and practice of ministry. There have always been several paths of formation and education toward ministry, and there are continually new paths under construction as schools and centres design programs to meet both

- a) the demands of the church, and
- b) the learning styles and life experiences of students

In service to both the church and its ministers-in-formation, schools offer a variety of paths to a common goal. Though variously exercised, **this principle of integrated, practice-based learning is true of every United Church school.**

The education options have changed significantly since 2000 when the DLM stream was introduced. Currently, most of our theological schools do **not** require an undergraduate degree for entry into degree and diploma programs leading to ordination or commissioning. However, the church's own requirements for entry into a program for ordination **do** require an undergraduate degree or application for a reduction in the undergraduate degree requirement.

At our theological schools now, students are assessed based on educational background and prior learning assessments. Schools also provide additional supports to students who may need accommodation around learning and other disabilities. Schools also regularly tailor their programs to students' needs and interests in theological education and formation for ministry. Today, unlike in 2000, most schools provide distance-learning, online program options.

Our theological schools also all engage in theological education using action-reflection (or "praxis-based") models of learning, not a primarily theoretical model. Students integrate learning in the classroom with practical, experiential-based learning throughout their program of study, no matter what school they are enrolled in.

Faculty from the theological schools eagerly affirmed the church's commitment to in-ministry based learning to meet testamur requirements. Faculty continue to develop accredited diploma and degree programs with this commitment in mind.

Please see the last page of this document for a chart outlining the various ways in which students can enter into diploma and degree programs for ministry at United Church theological schools.

Proposal 5: Pathway for retention of aspects of permission to administer the sacraments and regional council membership in retirement

Because Designated Lay Ministry was originally conceived to be time-limited and localized, DLMs do not retain any ministry personnel status or permission to exercise ministry functions outside of that time-limited local appointment. DLMs between appointments and after retirement are considered lay members with no ministry status or function. Many long serving DLMs upon retirement find themselves not recognized as retired ministry personnel, ineligible to be voluntary associate ministers, or even members of the regional council, unlike Ordered Ministers who, by virtue of ordering, are members of the regional council for life.

While the definition of “ministry personnel” is referenced in *The Manual*, it is not a definition set in *The Manual*. The Basis of Union (Section 10) implicitly equates ministry personnel with ordered minister, with specific exceptions when a lay member is under appointment. *The Manual* does, however, give regional councils, (and formerly presbyteries), permission to grant licence to administer the sacraments to people who have retired as DLMs (C.2.9 and I.2.4.1 b). Some regional councils do, others do not. Some regional councils, under the authority to name lay members in C.1.2 b), grant members who retired as DLMs member-at-large status. The Statement on Ministry (41st General Council 2012) also states this: “At the end of an appointment, the presbytery and designated lay minister discern together questions of ongoing ministry and presbytery membership.”

It is proposed that the General Council encourage regional councils to review their practices under C.2.1 b) and I.2.4.1 b) to consider, in light of the leadership roles and acquired experience of many lay members who retired as designated lay ministers, granting both licence to administer the sacraments and membership in the regional council. Further, that regional councils be encouraged to review their policies on voluntary associate ministry and eligibility to practice other functions of ministry as may apply to lay members who have retired as designated lay ministers.

School Entry Level	Vancouver School of Theology	St. Andrew's College within Saskatoon Theological Union	Centre for Christian Studies (diaconal)	United Church Studies @ Montréal Diocesan Theological College (DIO) & Montréal School of Theology, McGill	Emmanuel College of UofT	Atlantic School of Theology
no undergrad	graduated entry c/o St. Mark's BTh	graduated entry c/o STU's BTh	prior learning assessment recognition	admission to 120 credit BTh (CGEP=90), can lead to MDiv, no prior learning assessment required		prior learning assessment
some undergrad	permission to register tests capacity	Prior Learning Assessment Registration (PLAR) (complete 6 courses in addition to MDiv)	Prior learning assessment recognition	placed according to BA credits	Assessment c/o Admission committee; supports	prior learning assessment
undergrad degree (humanities preferred)	MDiv entrance	MDiv entrance	Dipl Prog entrance	MDiv at MTS = 60 credit upper level BTh + one year of in-ministry practice and formation at UTC	MDiv entrance	MDiv entrance
part MDiv or other theological degree	use MDiv as measure of testamur	use MDiv as measure of testamur; includes integrated seminar	Dipl Prog entrance + Prior learning assessment recognition	use school report as measure of sufficient knowledge of student	use MDiv as measure of Testamur	use MDiv as measure of Testamur
accommodations	follow UBC and ATS protocols for alternate forms of assessment of student learning outcomes; access to UBC testing for disability, learning assessments and writing centre supports		Negotiate with Prog Staff + CCS policy of accommodation	Supports available at McGill for UTC students for all types of learning accommodations and disabilities; McGill can do assessments as required for learning accommodations and disabilities. Writing centre supports students including those working in a second or third language	Support at UofT	AST working as faculty on understanding breadth of accommodations needed; continual adaptation and learning in relation to EDIA/JEDI; look for expertise to advise us as well as peer learning & teaching among faculty

Entry Requirements to United Church Theological Schools' Programs

Appendix V

GS 56 2024 OPERATING BUDGET PRINCIPLES AND ASSUMPTIONS

Origin: General Secretary

1. What is the issue?

The General Council Office of the United Church of Canada has historically relied on cost reduction and reserve funding to cover annual budgets, as Mission and Service revenues have continued a pattern of decline. The pattern has been to effect “once in a triennium”, multi-million dollar expense cuts including double-digit grant cuts and staff downsizing in each of 2007, 2010, 2014, 2016 and 2021. As part of remit implementation of a new funding model, governor guidance included a commitment to “live within our means”. This remains a guiding principle, but for the 2023 an extraordinary deficit budget (\$4 million) was approved recognizing the lasting impacts of the pandemic on congregational financial health were and are still unknown, and the need to incrementally fund the launch of the new strategic plan.

On a pure accounting basis, there will actually be a surplus reported for 2023 reflecting receipt of the Lloyd Hope bequest of \$7.7 million – the second largest bequest in church history. Imminent receipt of this gift was known at time of 2023 budgeting, with amount reduced from initial announcements due to stock market fluctuation while the estate was settled. However, this generous gift is to be shared with the Foundation and earmarked for supporting the strategic plan as opposed to deficit reduction. Consequently, there remains a structural deficit of \$4-6 million to be addressed.

Management continues to recommend investing in strategic plan activities with a particular emphasis on changing the narrative of relentless decline; supporting and invigorating existing communities of faith; adding one hundred new communities of faith; and a multi-pronged public communication strategy to strengthen invitation to the denomination and its ministries. It is recognized that our traditional methods can’t begin to achieve these goals.

The emerging strategic plan will require a multi-year investment from reserves (i.e. a deficit budget) in any case, but dealing with the existing expense gap cannot be deferred any longer and a multi-year cost reduction initiative is proposed.

Further, 2023 was the high water mark for assessment revenue shared with regional councils. Regional council Mission and Service revenue has been reducing over time, but assessment revenue has remained level since the 2019 implementation of the new funding model. The General Council Office budget has absorbed funding deficits to date, but this will be less viable in future. From 2024 onwards, the financial viability of having sixteen regions will increasingly become a topic of ongoing discernment.

A spike in inflation from 2022-2023 is also adding to expense pressure. As has been reported over the last 18 months, cost of living adjustments are a significant incremental expense for all parts of the church, and our existing practices impose considerable expense pressure on all budgets. It is strongly recommended that the church introduce an affordability lens in its administration of COLA for both the staff system and the pastoral relations system. This would entail “uncoupling” COLA decisions from an absolute external number, while at the same time compensating paid church folks as well and fairly as possible. Possible options and the implications of same will be discussed during the in-camera portion of the meeting.

The Executive is asked to provide direction on the scale of strategic plan investment for 2024 and direction for dealing with the regular operating deficit for 2024 and the balance of the triennium. Management is proposing \$2.6-3.3 million in cost avoidance, expense cuts and grant reductions for 2024, and an operating deficit budget in the magnitude of a similar amount depending on GCE direction.

Reducing the projected 2024 budget deficit would require steps to be taken now, so that grant recipients can receive advance notice and any staff restructuring cost be planned for. Specifically, regional councils and partners would receive notice of any cuts before the end of September. Advance notice of likely grant reduction has already been communicated.

The General Council Executive needs to set the assumptions and principles that will guide the General Secretary in these steps.

2. Why is this issue important?

The recommendation for a further – but smaller – deficit operating budget is a response to extraordinary circumstances facing all courts of the church. It is recognized that this is not sustainable year after year, but we need to give change a chance. Approval of guiding principles and assumptions now, later in the cycle than usual, will provide a necessary basis for planning by General Council and regional bodies. This is an annual governance action and establishes the financial parameters by which staff are to operate. This is the sixth post re-structure budget, but only the second after the ratification of an updated vision for the denomination. While there is no scenario where ongoing cost reduction will not be required, some deferral of major cuts could allow the emerging strategic plan to gain traction.

Establishing agreed budget principles and assumptions for 2024 – and potentially for 2025 – will guide detailed planning work by staff while preserving the ability to refine our operating budget further during a period of ongoing immense change. The current economic uncertainty in our world, and for our church, increases the urgency of these steps.

At this time, the Executive is asked to approve guiding principles and assumptions which will dictate the magnitude of a deficit budget for 2024, which will trigger immediate communication to regional councils and partners regarding changes in grant funding for 2024.

Alignment with the strategic plan will be the primary basis for any recommendations related to grant or staff deployment. Comprehensive reviews have been completed for all grant programs and recommendations include adopting a multi-year lens and related communication strategy where funding may phase out completely.

It must be recognized that we are in an overall declining revenue environment and that our revenues are not protected from inflation. The external environment, with considerable ongoing economic and social disruption arising from COVID-19, has created significantly more uncertainty as we plan resourcing in support of the strategic plan. Decisions related to staffing will be based on a variety of factors including impending retirements, succession planning, cessation of activities, business continuity and generally trying to allocate our resources as faithfully as we can to align with the strategic plan and target outcomes.

In 2022, when the Executive met for its strategic planning session, the weekend of uplifting discussions brought us back to a beloved place: the “Called to be Church” paragraph of A New Creed:

*We are called to be the Church:
to celebrate God's presence,
to live with respect in Creation,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,
our judge and our hope.*

For most of us in the United Church, these words pretty much say it all. They capture in a brief paragraph the many ways that we seek to live our discipleship. Yet, because they reflect so well the breadth of who we are, for the purpose of focussing priorities they do not offer a lot of guidance. A number of significant statements have been made over the years as the church has grappled with the need to lift up what is most important, and yes, even to set priorities. The strategic plan will endeavour to sharpen the focus on priorities and actual outcomes. The connected operational plan will include monitoring and evaluation related to proposed key results, enabling a more rapid change approach if planned strategies are not showing progress towards target outcomes.

3. How might the General Council Executive respond to the issue?

The General Secretary recommends

That the General Council Executive approve the following principles, assumptions and targets for the 2024 budget:

- a) Inflation will continue to moderate but not return to pre-COVID levels soon;
- b) Travel and meeting expenses to target 40% of pre-COVID expenditure (which, with increased travel cost, implies 25% of pre-COVID travel). This implies a significant cultural shift in what we choose to participate in and how. Will require careful monitoring;
- c) All financial and investment decisions must be evaluated through the lens of affordability and sustainability;
- d) All financial and investment decisions must be evaluated through the lens of alignment with and linkage to strategic plan objectives;
- e) Budget and programming decisions must be linked to proactive communication planning and delivery;
- f) We will try to be as transparent as possible regarding the likely future direction of our spending and the likelihood of future reductions. When known, we will provide two or more years notice of a phased, complete cut;
- g) We are seeking to evolve to a triennium approach to budgeting. Most immediately, we are looking at 2024 and 2025, but will extend that process as we gain more information about the state of the church post-COVID;
- h) For 2025 we will need to update the assessment revenue sharing with regions as assessment revenue is projected to decline in proportion to membership from its 2023 high water mark. The financial viability of sustaining 16 regions will need to be part of the discussion;
- i) Increasing the assessment rate is not recommended for 2024 or 2025, but could be put on the table for GC45. The whole basis for the new financial model was for the financial capacity of the broader church to align with congregational health and ability to fund;
- j) For grant funding reductions, we contemplate using an impact lens to the extent possible and will contemplate funding fewer programs, but also invest more deeply when feasible;
- k) Total Operating Budget Deficit not to exceed \$3.2 million with proposed target of \$2.6 million;
- l) Annual incremental investment in strategic plan not to exceed \$1.5 million;
- m) Continued decline in annual congregation M&S (\$1,000,000 per year) consistent with membership related metrics;
- n) Mission and Service grant reductions to be finalized by September 20, 2023 as part of overall target savings of \$2.6-3.3 million;
- o) Indigenous church budgets to be maintained level for 2024 subject to ongoing discernment around longer term funding and participation in cost reduction in 2025;
- p) 2024 Assessment distributions to regional councils to be held level, with notice given of likely reductions for 2025;
- q) The COLA factor and related guidelines for 2024 to be finalized by September 20, 2023 for immediate implementation;

- r) With exception of extraordinary Lloyd Hope gift, bequest income will be used to support the operating budget for the coming triennium as has been the case for 2019-2022 (this maintains on hold our 2014 policy of transferring 50% of bequests to the Foundation).**

4. For the body transmitting this proposal to the General Council Executive:

These guiding principles and assumptions have been developed with input from the national Staff Leaders group and the Finance Advisory Committee (“FAC”). The FAC supports the principles and assumptions described in this proposal and a target of at least \$2.6 million in cost reduction or cost avoidance for 2024 with continued and greater cost reduction in 2025 and a sustained, long-term focus on “living within our means.” The FAC members have divergent views on the extent – if any – to target COLA related savings for 2024.

The FAC recommends that future COLA decisions to be uncoupled from a direct link to Statistics Canada reports. As a practical matter, affordability needs to be a significant consideration, as does what others are doing, and perhaps even a collective duty to try to reduce inflation pressures generally. Our desire to be a fair and decent employer remains a core value.

The Finance Advisory Committee further cites the need for proactive communication and messaging of budget decisions, stakeholder impacts and risks considered. In considering risks, particular attention should be given to potential unintended consequences.

Governors and donors will need to take into account that every decision that adds permanent cost, must eventually be recouped from expense savings or new revenue generation somewhere else.