

Partners in Mission and Ecojustice Committee
Vancouver School of Theology, Vancouver, British Columbia
September 30 – October 04 2009

Draft Minutes

Present: Florence Ayban, Elizabeth Beardy, John Brewin, Caroline Chum, Margaret Cornish, Jesse Dymond, Peter Fenty, Paul Gehrs, Peter John Hobbs, Richard LeSueur, Iola Metuq, Bill Mous, Nigel Packwood, Jonathan Schmidt, Colleen Sym, Susan Titterington, David Torrance, Jen Weiss, Peggy Wilmot, Sue Winn,

Guests: Wendy Fletcher, Michael Ingham, Janice Lovell, Gerry Melville, Sylvia Schmidt, John Steele, Andrew Z'Saw Lwin, Grace Mee

Staff: Claudia Alvarez, Jill Cruse, Lydia Laku, Andrea Mann, Maylanne Maybee, Clementina Thomas, Henriette Thompson

Regrets: Rob Marsh

Day 1 Wednesday September 30

1. Arrival and open evening
2. Commissioning service at St. Paul Anglican Church, Vancouver, for The Rev. Emilie Smith, new Volunteer in Mission to Guatemala, leaving October 6th for 2 years.

Day 2 Thursday October 01

1. Welcome and brief overview of housekeeping items.
2. Eucharist with Bishop Michael Ingham, preacher, followed by a welcome and brief overview of the ministry of the Diocese of New Westminster.
3. Welcome to Vancouver School of Theology (VST) by The Rev. Dr. Wendy Fletcher, Principal, and an overview of various VST programs, including the new Iona Pacific Inter-Religious Centre and 25th Anniversary of Native Ministries Consortium
4. Meet with Prayer Partners
5. Minutes of the PMEJC conference call meeting in June 2009 were approved.
6. Partnerships Program Update: Henriette provided an **overview of highlights in Partnerships' recent ecumenical and Anglican work** including participation in Kairos' National Gathering, June 2009 and the church leaders' delegation to the Alberta/Saskatchewan Tar Sands, preceded by consultation with Anglican parishes and diocesan bishops; Canadian Council of Churches Climate change Symposium in June 2009, which is also planning an interfaith leaders summit in June 2010 prior to G8 summit; staff participation in Churches Forum for Global Ministries Edinburgh 2010 collaboration, with a focus on mission and power; ACC meetings in Jamaica in May 2009 which accepted the 6th mark of mission proposed by PMEJC in October 2007. Citizens for Public Justice (CPJ), Churches Council on Theological Education (CCTE), and Inter Anglican Womens' Network (IAWN) were also mentioned as other

ecumenical partners with whom we work. Places of **pain identified**: all ecumenical and denominational partners feeling effects of global financial crisis leading to program and staff cuts, leading to informal conversations about how we might work effectively together in the North America region. **Program highlights**: See program reports and related handouts. **Anglican Healing Fund (AHF)** and **Indigenous Ministries (IM)** highlights include: June 1 re-launch of the Truth and Reconciliation commission (TRC), June 11 National Day of Reconciliation, July 15 new commissioners were appointed, welcomed new AFN Chief, Mr. Shawn Atleo. On August 6 protested Bill 191 at Queens Park, Toronto. AHF and IM will look this fall at church's relationship with government on indigenous and other justice issues. Sacred Circle in August and ongoing emergence of Indigenous Anglican church in Canada. Sacred Circle highlights include the role of elders, participation of youth, participation of Inuit Anglicans. Anti-racism training workshops continue. *Equipping Ambassadors for Hope* is proceeding. Participation of youth in many events and programs is a very bright energy.

Within Church House: The economic recession in 2008 has led to declining levels of offerings. This is a situation shared by all other church organisations, voluntary sector groups, almost all sectors of Canadian society. There are also other reasons attributable to eroding levels of offering over the past decade.

In 2008 Council of General Synod (COGS) instructed General Synod to produce an equilibrium budget by 2012. There is a need to reduce General Synod's current \$400,000 deficit before 2012. Despite new Director of Office of Philanthropy, it will be difficult to generate new funding quickly. Management Team is coming to an agreement about the wisest way to reduce program and operating costs in 2010 and 2011. No precise figures are yet available but discussion in every department must understand overall income is down and costs must be reduced. *Partnerships* is developing a reduced 2010 budget and considering 2010 as a year of consultation with partners. The purpose of consultation would be to discern areas of priority in our work and use of staff, volunteer and financial resources over the next triennium. It is hoped Vision 2010 will assist in identifying priorities and directions for Partnerships and all of General Synod programs and services.

7. Session 1: Principles of Partnership: Purpose: First of 4 sessions to consider the anticipated, reduced General Synod budget 2010 and 2011, and make concrete recommendations to staff and committee for the rest of the triennium, advise the next committee and staff in developing future program priorities. Session 1 provided an overview and analysis of 10 Principles of Partnership of the Anglican Communion.

A brief reflection on partnership identified the challenges of majority world churches in partnership with minority world churches; *like dancing with elephants...too big, too powerful, too clumsy to be partners*. Issues of wealth, accountability, and cultural values are all influential variable in partner relationships.

A brief reflection on the value of examining the legacies of 20th century theologies for helping the church today make choices and select priorities. It was noted these theologies offered helpful lenses to discuss and evaluate current principles of partnership. The 10 Principles of Partnership were also noted as integral to the overthrow of South Africa's apartheid regime.

Panel Reflection on 10 Principles of Partnership in Actual Practice: Andrea Mann, Florence Ayban, Iola Metuq

Andrea spoke from her perspective as an administrator of a minority-world church mission program in partnership with majority-world churches. See Appendix for document: *Panel Reflection on Principles of Partnership in Actual Practice: A Viewpoint from Partners in Mission*. Conclusion that the 10 principles of partnership continue to form a reasonable working framework of values for being and working in relationship with other Anglican and ecumenical church partners. Yet, there are aspects of relationships not effectively addressed, especially pertaining to local initiative, mutuality and responsible stewardship. It would be helpful to know how majority world partners would evaluate and rewrite these principles, and together identify primary, grounding values when questions within relationships arise. It would be helpful to have honest, transparent, comprehensive conversations together about money, program priorities and partnership.

Florence spoke from her perspective as an international partner from the Episcopal Church in the Philippines. She asked the committee to remain conscious of the majority world experience. There is a need to rewrite the 10 Principles from within the experience of majority partners, where the authority and power of minority world elephants still dictate relationship. To be in solidarity with oppressed people you must be willing to meet them, travel to them, talk with them. Minority world partners cannot expect to live everywhere in the world as they live in their own countries. Principles of partnership are also needed within local relationship, beyond national to national connections.

Iola spoke from his perspective as an Inuit Anglican priest in the Diocese of Arctic. Using a story about his relationship with a soldier, Iola reminded the committee that principles are good but reality is not always neat. Challenges and disagreements are overcome when we share our stories. Friendship and relationship will grow when we are open with one another. The local church in his diocese needs more education about the national church and its global and local partners. The work of the Anglican Church of Canada needs to be translated in Inuit languages. Environmental change and global warming are critical issues for people of the Arctic. Partnership with others concerned about these and other climate change issues were welcomed.

Comments and Questions:

Barriers to effective partnership include the fact that the 10 principles are written in the language and values of the minority world, of northern Eurocentric culture with its imbedded sense of privilege and entitlement. Partnership is prevented by the language, politics and structures of minority world churches.

Why do we desire in the first place to be in partnership with others elsewhere in the world? Because it makes us feel good about ourselves? Because we believe we have resources to share? Why do we leave our borders? There are many global neighbours right here in our communities.

My constituency wants to know why it's not good to adopt a child and send a teddy bear. These principles are in a language that doesn't mean much, doesn't excite many Canadian Anglicans. People are not interested in justice issues or relationship values. Our church also talks more about its failures and losses. Can we not see things in a more positive light?

What is the nature and meaning of partnership? Is it relationship between friends? Working together for a particular defined purpose? The word partner conveys equality between people. There are many meanings in the term 'partnership'.

Partnership is being-with, leads to friendship. We don't need to go with full hands. This is so important. It is often enough and more.

In my culture we don't make partnership with others. We believe all people are of one family. Life in the south of Canada and in other cultures isolates people from one another. The need for partnership makes sense. Yet, would a different word be better to describe what we want to do and be? With whom? Only Anglicans or other also?

Invite local Anglicans from within our midst to come into our churches to teach and learn about the global church, at least a little. Many people and parishes are travelling beyond our borders to visit and learn about the church around the world. Church to church relationship is being seriously taken up in other ways.

8. Session 2: Indigenous Peoples and Resources Extraction: Florence Ayban, Caroline Chum, Elizabeth Beardy. Purpose: To identify and explore partnership with Indigenous peoples seeking land rights and restorative justice for ongoing exploitation and destruction of natural resources in Canada and the Philippines

Florence showed the short film *Sabidong ti Balitok (Toxic Gold)* on the impact of Lepanto Mines in northern Philippines. Lepanto is one of the many national and international mining companies operating in the Philippines, to the same effect, using military and paramilitary troops to stop resistance to the toxic degradation of the environment and disregard of traditional governance and livelihoods. Lepanto Mines is associated with Ivanhoe Mines Canada. In the past, loggers plundered the forests creating bald mountains, landslides, and the death of many people. With forests now gone, mountains are being dug up for ore, mostly by foreigners encouraged by the Philippines' government. This is non-sustainable, non-renewable exploitation. Open pit coal mining is very destructive. Mines close but the open pit remains. Coal is the biggest contributor to global warming, so why dig it up? Why not plant renewable energy resources? Coal reserves are huge and profits immense, regardless of extraction's horrendous environmental impact. It is all about the greed of mining companies, their shareholders and governments. We ask you to help us resist this evil.

Caroline spoke about the impact of hydro dams on the Moose Cree First Nation of James Bay and Northern Ontario. The construction of hydro dams since 1930s has continued unabated without Cree consultation or permission. These dams have had a huge negative impact on water flow, fishing and hunting. Abitibi Forestry's cutting of trees has altered the migration of caribou and geese, affecting traditional work on the land. Illegal prospectors regularly trespass. Radar sites long abandoned by the Department of National Defence contain PCB contamination affecting hunting, snaring, and traplines leading to cancer illnesses and death. The Moose Cree Charter -distributed at the meeting- was developed to articulate vision and values. (A copy of the charter was distributed at the meeting). The Moose Cree First Nation has negotiated a working relationship with DeBeers, which now holds consultations with elders and communities, and a vote before beginning prospecting or mining. The nation is still seeking an apology and remuneration from the Government of Canada for damages as a

result of DND sites. There have also been growing social issues where peoples' livelihood has been affected. DND has agreed to clean up the PCB sites and began work this summer. The next fight will be with mining companies, loggers, and Ontario Hydro who all want a permanent, all season road. The cheapest way to build this road will impact pristine land and pure river water, rather than building a more expensive road to follow the railway.

"Hey that's my story". Elizabeth spoke about the similar, catastrophic impact of hydro power development in northern Manitoba on the lives, livelihood, customs and cultures of the Cree. A detailed paper presentation was distributed. **The Rev. Larry Beardy and Elizabeth asked for the committee's assistance in bringing the same presentation to the November COGS meeting.**

Discussion: Personal relationship with land, water and air can strengthen solidarity and partnership in resisting industrial exploration and development of huge resource projects without free, prior and informed consent. The committee was invited into solidarity partnership by each speaker towards better church and ecumenical action on the land and human rights of Indigenous peoples.

9. Session 3: Principles of Partnership and Current Program Areas: The purpose of this session was to reflect on the wider discussion as it applied to existing program areas, and on principles of partnership, and discern where God is calling us as a program/committee/ church. How is God's mission apparent? With whom should we be in solidarity and to whose voices should we be listening?

Reports from program and functional groups:

i. Global Relations recommends:

- 1) A consultation with global partners to identify our mutual partnerships needs, expectations, resources;
- 2) Naming colonial/empire remnants in existing partnership practices and identifying gospel values and principles of partnership;
- 3) Exploring new models and focus of partnership with existing partners e.g. Connecting with global Anglican diaspora communities in Canada;
- 4) Resourcing local Anglican Church of Canada mission and partnership interests toward good justice based relationships;
- 5) Honouring existing relationships and new ways of being in partnership should grants need to be suspended or withdrawn.

ii. Ecojustice recommends:

- 1) Mapping the work of Canadian ecumenical and justice partners eg. PWRDF, KAIROS, CPJ, CCC, etc. to look for overlap/duplication, intersecting issues, capacity, opportunities for taking the lead
- 2) Proceeding with a partner consultation in 2010, suspending business as usual
- 3) Identifying our brand and marketing it
- 4) Take as point of departure issues affecting Anglicans and Canadians, and use them as a base for intersecting issues
- 5) Use first meeting of triennium to discern 3 issues that affect/involve members and set priorities for that triennium

6) Anglican Church's approach to working in partnership to include listening and learning from each other, acting from faith first, not just politically, and use national office to amplify local actions

Note: 'Partnership' is only one kind of 'right' or 'just' relationships. Others include friendship, witness, solidarity, helping, holding to account, distancing

iii. Indigenous Justice recommends:

- 1) Jean Koning-Peterborough, Talking circles, Sacred Circles, Being present for the whole conversation, Friends in mission
- 2) National Indigenous bishop
- 3) Ongoing education/story-telling
- 4) Come and See! Hear!
- 5) Lose the 'patron' relationships
- 6) Ask the question, "What can we do for/with you"?
- 7) Tell the stories
- 8) Youth Visits/sharing eg. Cross cultural canoe trip for aboriginal youth
- 9) There are do-able, fundable opportunities to enjoy each others hospitality

iv. Mission Education and Personnel recommends:

- 1) Explore cost sharing model for theological students International Internships
- 2) Eliminate funding for partnership visits
- 3) Reduce funding for people exchange
- 4) Tap into local funding capacity (diocese/parish)
- 5) Support production of video and new media to enhance the impact of global relations
- 6) Encourage diocese to host partners in their diocese for an experience of global issues and Canadian church in context
- 7) Continuing education in Global Ministry Pilot Program (self funding)
- 8) Support key programs : VIM, TSIP, and Con Ed

Discussion question: "Was there a theme that came out in your conversation, or a recommendation that emerged easily?"

Global Relations: Our partnership with others, in mission and ecojustice ought to be free of vestiges of colonial powers and provisions of support. Consider gospel values and models of partnership. Listen to the voices and analyses of majority world church partners.

Ecojustice: 10 principles of partnership are limiting if our goal is to be in right relationship. Exercise of 'mapping' w/partners / a consultation with partners.

Indigenous Justice: set aside word "partnership" temporarily and look at other terms to explore

Mission Education and Personnel: Explore new and creative communication modalities. Maximize impact through videos and other resources

10: **Who is doing What?**

Inukjuak, Nunavut: Sue Winn visited Iola Metuq's community Inukjuak, Nunavut, at the end of June, at Iola's invitation to the whole committee. Sue purpose in visiting was to be there and tell people how much Iola's presence and contribution to the national committee is appreciated. Inukjuak is a small community of 1500 with one church, which is _____Anglican church where Iola is Rector. Many issues for pastoral ministry exist within the community: high suicide rates, substance abuse, painful memories of forced relocation and broken family trees 30 years ago by Government and RCMP without apology. On the surface life in Inukjuak is good, peaceful, beautiful, among cooperative people and helpful neighbours. There is deeper, long held pain too. Iola works closely with community leaders on drug and alcohol awareness program. Elder leaders are few in number for the numbers and problems of children and youth. Church attendance averages 200 weekly. Regular church programs include bible study, Sunday School, and Women's Auxiliary.

World Council of Churches (WCC): John Alfred Steele, priest of the Diocese of British Columbia and military padre, is one of 3 Canadian members of the WCC Central Committee. In sum, John reported: Mr. Olav Fykse Tveit of Norway was recently elected General Secretary. Governance is a central issue for the WCC, as Central Committee meetings do not meet often enough to inform program decisions. Decisions fall to staff and Executive Committee. This raises a relevant question for PMEJC and all General Synod committees: In reducing the number of meetings of executive and national committees can the governance function of these groups be fulfilled? Can we meet any less frequently than twice a year and still govern? The next WCC General Assembly is scheduled for 2013 in Pusan, Korea. Decade to overcome Violence (DOV) is finishing in 2010, culminating with an ecumenical Peace Convocation in Jamaica. The WCC is concerned to be doing only what the WCC can do, and to be doing it well. Public issues and statements can be addressed to the world at large, including governments, yet does anyone listen? WCC is asking how it can be a credible church witness in the public square. See Appendix ____ for more information.

Local Housing and Homelessness: Margaret Cornish and Peggy Wilmot spoke about different local parish initiatives addressing homelessness in Richmond and Victoria respectively. Margaret described her parish as finding renewed mission and vision in responding to the needs of homeless people with shelter, food, various health and social services; *We believe God's dream for us is to be open and welcoming*. Though not a perfect solution, a Wet/Cold shelter now exists at St. Alban for women and men, their children, belongings and pets where none previously existed in Richmond. Church and social service agencies are working together in exciting partnerships to move local government into appropriate housing and community development.

Peggy spoke about the work of her local Ecojustice committee and social service agencies in Victoria urging government to improved social policy and housing; *shelters are not the answer*. Her local committee has undertaken an initiative to get diocesan bishops to have a conversation with an MP or group of MPs.

International Graduate Students: The Rev. Andrew Z'Saw Lwin and Grace Mee, Church of the Province of Myanmar, spoke about their experience of being doctoral students at the Vancouver School of Theology and Carey Theological College respectively, with scholarship support from the Anglican Church of

Canada through Global Relations. Andrew and Grace spoke briefly about their home country of Burma, their church and work at Holy Cross Theological College, and why they had chosen their topics of doctoral studies and dissertation research. Andrew is studying preaching with The Rev. Dr. Stephen Ferris, VST, and Grace is studying spiritual formation, under the supervision of Carey College and VST. Andrew and Grace, and their two children Emmanuella and Shalom, will return to Burma and to leadership in their seminary and church in 2011.

11. Day concluded with Evening Prayer

Day 3: Friday, October 02

1. Meeting began with morning worship.

2. **General Synod Resolutions from PMEJC:** It was agreed the following resolution on Membership of the Partners in Mission and Ecojustice Committee be included in the Committee's report to the Council of General Synod (COGS) for its meeting in November:

Be it resolved:

That this General Synod approve the following membership for the Partners in Mission and Ecojustice Committee, effective at the beginning of the 2010-2013 Triennium.

The Committee shall have 11 members as follows:

6 members shall be appointed by the General Synod, at least 5 of whom shall be members of General Synod, and one of whom shall be a member of the Council of General Synod.

5 members shall be appointed by the Primate;

Of the 11 appointed by General Synod or by the Primate, there will be representation from: Indigenous partners, Youth, ELCIC, Overseas partners.

Explanatory note:

The proposed membership is one half the membership of the current committee, formed in 2007 following the merger of two separate committees. There are important reasons for this suggested reduction in size: 1) better stewardship of resources at a time of severe financial constraints, 2) fewer members will facilitate the work done in plenary, and 3) the need to meet face to face at least twice each year in order to continue the massive workload of these two former committees. Working groups, managed by this smaller committee would be engaged through conference calls and email, and could include individuals and past members who can contribute to the ongoing work outlined in the Mandate.

In addition to this resolution, it was suggested PMEJC send a recommendation to COGS emphasizing the importance of meeting face to face two times annually towards more responsible governance, given the breadth of committee mandate and program oversight. Meetings could be shortened to two days over a weekend to reduce costs and make it possible for students and working people to participate.

2. PMEJC Mandate: Committee received staff edited mandate with thanks. Comments and recommendations on the revised mandate included: mandate should be before all committee members at every meeting; participation on PMEJC should impact and sustain our spiritual life, and this should be put in writing in mandate's opening paragraph; use the reports of PMEJC working groups to inform the mandate as appropriate; use mandate to assist Nominating Committee of General Synod in appointing

people with required skills. Deadline for submitting all documents to General Synod 2010 convening circular is February 19, 2010.

3. Working Group Reports: Purpose: To discuss work pending to end of triennium, considering what needs reporting to General Synod and what is reported to next committee:

i. **Global Relations:**

a) Affirmation of Partnership: In the face of further cut-backs this autumn, we affirmed the principle that as a National Church we understand ourselves globally and that being in relationship with our partner churches is central – whether or not this has financial implications.

b) Program Cut-Backs: This autumn there is need to cut approximately \$200,000 from the \$600,000 PMEJ budget most of which will come from the work of Global Relations. The decisions affecting programs will be recommended by the staff and approved by the Director for submission to the Financial Management and Development Committee and then CoGS for final approval. The working group expressed interest to be invited into that process prior to final decisions so that we might become a supportive voice of the outcomes – both of what is being retained and what is being cut for the moment. We would be interested to receive a review of the proposed cuts to program and the criteria of assessment being used and then followed by a conference call discussion.

c) Global Partnership Here at Home: Recognition was expressed of the fact that significant communities of our global partners are now living here in Canada in diaspora – and sometimes in large concentrations. Dioceses ought to be encouraged to be proactive in making connections with these communities at the local level. For example, our Anglican Church in Brooks, Alberta has tripled in size recently with the infusion of over 100 families from the Sudan who were members of the Episcopal Church of Sudan. A better job can be done of reaching out, welcoming and including these communities living here and trying to ‘sing a song in a foreign land.’

d) Locally Initiated Partnership Visits: There is increasing interest at the local level in our church by clergy, parishes, individuals, Bishops and youth groups to take trips into the areas of our Partner Churches and have meaningful contact and involvement with communities there. Often as a direct outgrowth of the Companion Diocese relationship visits have occurred. Others in dioceses without external companions might not realize the possibilities for connecting with Anglican churches around the world. At the National level we might become pro-active in developing a series of designs for exposure visits which would incorporate the principles of partnership and justice awareness. In such manner the Partners in Mission desk might serve as a resource to the church; to promote, enable and aid partnership visits spread through the life of the church.

ii) **Ecojustice:**

a) Justice Camp Initiatives: Recommended to establish a Secretariat for Justice Camps Initiative (JCI) for ongoing work – to be made up of past leaders, Lutheran reps, Ecojustice coordinator and others, to be staffed one-quarter time by someone already doing youth ministry; to continue with \$10,000 annual support from Partnerships budget for JCI which has proven its

effectiveness; that 2011 be a “fallow” year, similar to the last triennium, to monitor and evaluate previous camps and make plans for future developments.

Question of whether Anglican Foundation prefers not to provide grants over time for a similar initiative (though grants have been requested by local dioceses, not the national office)
Indigenous presence considered essential.

b) Greening Anglican Spaces: partially funded by Anglican Foundation, planning and oversight group consisting of Bill Mous, Chris Lind, Bob Worcester, Rosie Hyde, (New Westminster), Ken Gray (BC). Project is to create on-line tools for parishes and dioceses to measure and set goals for reducing carbon footprints - in collaboration with greeningspirit.ca (New Westminster) and Faith and the Common Good. Staffing has been contracted with the Rev. Ted Reeve, UCC.

c) Anglican-Lutheran Initiative on Housing and Homelessness: National Housing Day: *Affordable Housing – We All Need to Do Our Part*. Initiative to bring together MPs with church leaders and people involved and affected by homelessness. Diocesan statistics such as those given by Bp Michael Ingham would greatly strengthen our hand – how many people are being housed by churches.

d) Mining and Resource Extraction: Brings together Indigenous justice, ethical investment, and partners’ concerns. Request has been made by Split Lake community (MPC) for presentation time at COGS or General Synod to tell the story of their relationship with Manitoba Hydro. Anglican policy for ethical investment may need to be strengthened, updated.

e) Priorities for rest of triennium: Assume continuity of focus on these three issues plus support for Justice Camps. Resolutions to be crafted for General Synod – should command floor time, not just the no-debate list. Issues for consideration – mining and resource extraction, Middle East (as requested by Primate).

iii) Mission Education and Personnel:

a) Priorities for rest of triennium: For committee: approve policy for Continuing Education for Global Ministry; Support and develop multi-faceted Communications plan to tell our work and stories; Exploring creative ways to fund Theological Students’ International Internship program

b) Information to be included in General Synod Report: Pilot for Continuing Education for Global Ministry; Emphasize a sense of priority to continue personnel programs : VIM, TSIP, Continuing Education for Global Ministry pilot; Need to encourage deeper relationship through our personnel programs and the companion diocese program

c) Resolutions for General Synod: None at this time.

d) Handover Report for the next committee: Evaluation needed of pilot Continuing Education for Global Ministry program; Promotion strategy for programs

iv) Indigenous Justice: 16 important issues were identified, including: land claims, poverty, suicide/depression, gambling/drugs/alcohol, lack of consultation, self-determination, education, healing and reconciliation, health, need for advocacy, racism, through relationship we build partnerships, urban issues, high costs at northern stores, violence, grief/powerlessness/loss.

4. **Session 4 with Sylvia Schmidt: Values, Vision, Viable Action:** The purpose of this session was to see specific strategies and tasks emerge for the final work of PMEJC during the remainder of the triennium.

Sylvia thanked Musqueam and Squamish 1st Nations on whose ancestral lands we meet.

The following priority values were identified as foundational to PMEJC committee and program work: **Justice and Right Relationships, Relationships and Communication, Christ-centered.** Other values included: Honesty, Respect, Inclusion, Trust, Creativity, Mutuality, Solidarity with Others, Endurance, Partners shape our work, Action, Reflection, Local initiative, Reconciliation, Energy, Compassion, Friendship, Sensitivity, Sharing, Communication, Stewardship, Wisdom, Justice, Global, Commitment, Preference for poor, Peace, Humility, Traditional values, Dignity

Consensus was not reached on the wording of a Vision Statement, though the following was suggested: Within the next three years, Partners in Mission and Ecojustice (PMEJ), being Christ-centered will enable, strengthen and engage the Anglican Church of Canada in/by building right relationships with local and global partners.

Top 3 actions for PMEJ, based upon values and vision:

1. Enter into process of discernment through consultation with different levels of the Canadian Anglican church to determine our role, and then creatively, comprehensively communicate this to the wider church;
2. Engage Canadian and global partners in consultation to map out work our work, and that of ecumenical and justice partners, e.g. KAIROS, a Justice camp in each province, especially with special indigenous focus
3. Establish communication strategy, especially linking with needs of local Canadian parishes and dioceses for information and mission/ecojustice resources.

PMEJC needs to assume there will continue to be changes to General Synod finances which will impact relationships. PMEJC must discern relationships with all partners; respond to financial realities; pray for staff and for this time of discernment; provide pastoral support for the staff; start now while we have funds; ask staff to quickly shape a communication strategy to share our challenge with our partners.

3. **Partners' Reflections: Jonathan Schmidt, Florence Ayban, Paul Gehrs**

Jonathan: For the cost of two condos we can see from this window we do an incredible range of work with the same funding. Amazing, congratulations! My work currently and over the past number of months has been informed by the Canadian churches' paper on mission and power for Edinburgh 2010, and by the thinking of Bishop Mark Macdonald on the revelation of word of God in Christianity and all other religions. Bishop Mark states (paraphrased) *if we get this right, that we once were the colonial church but now we're not, it will be our greatest glory. It will be the glory of God, far greater than the work of a program or church.* It is also important to know that people do justice and relationship work all over the world without money, and do it much better than we do. 'Stopping a World Bank dam project? What would the marginalized of the world say and do?'

Florence: We have been hearing for the past few days about partnership, relationship. I'm reminded of the helping of one another, drunk and sober, helping and falling and re-standing. What are the sincere parts of our heart in entering into relationship? Overarching principle should be geared toward strengthening each others' faith and helping one another live out the gospel values. Partners offer each other the opportunity to shift current worldviews, offer each other small financial support symbolizing full contribution. We can all give. The ways we give and support symbolizes our solidarity with one another, to show we are together in some way.

Paul: ELCIC work relating to us: *Canadian Lutheran Anglican Youth (CLAY) National Youth Gathering* and *Ask and Imagine* are happening concurrently in 2010. Young Lutherans and Anglicans will be given "a full communion taste of the 'big church'". Lutherans will also participate in the Diocese of Niagara's 2010 Justice Camp.

The ELCIC national office has recently restructured major pieces of work. Decision was made to work within Global Mission programs of the Evangelical Lutheran Church in America so ELCIC is living into that new relationship. New relationship has also been determined with Canadian Lutheran World Relief, who will now do all fundraising for relief, development and justice work. Evangelical Lutheran Women (ELW) is in major survival crisis. ELCIC is still working hard on full Communion with the Anglican Church of Canada, in mission and ecojustice together. ELCIC national is particularly interested in Canadian social justice and policy work. Convention June 2009 passed a number of motions, including a resolution on Holy Land policy. The next General Convention is scheduled for 2011 and will include a statement on human sexuality and homosexuality. Consultation and conversation about this issue is now on line. Church restructuring is also under discussion eg. number of synods, location and configuration of national offices. Everything is on the table in the context of a major financial crisis. 2013 plan a joint ELCIC and ACC General Convention/Synod.

Comments: Iola expressed sincere thanks for this face to face meeting. Conference calls are difficult. "Partnership with you as a member of General Synod is so good. I am thankful always to be with you here, with my difficult English. I miss technical terms but I listen, try my best". It is Iola's hope that in future we will be more connected. He is considering a Youth Justice Camp 2011 in his community/diocese.

Our partners richly contribute to our committee. Thank you so much.

4. Who is doing What?

Theological Student International Internship Program: Janice Lowell, a priest of the Diocese of New Westminster, reported on her experience as an international student intern while a seminarian at the Vancouver School of Theology. Janice was an intern in the Diocese of Belize, Church of the Province of the West Indies, in the summer of 2008. Her internship included pastoral and educational work in the parish of All Saints Anglican Church, teaching pastoral care and counselling, and assisting, as former Registered Nurse, in the local hospital.

Volunteers in Mission: Gerry Melville, a lay woman of the Diocese of British Columbia, served for two years (2007-2009) as a Volunteer in Mission with her husband Bruce, at the Canon Andrea Mwaki School, Dodoma, Diocese of Central Tanganyika in the Anglican Province of Tanzania. Gerry and Bruce served as teachers, and were involved in many other aspects of school, parish and community life.

Gerry reported on becoming, being and coming home, and on the invaluable support of volunteers and staff of Partnerships and Churches Forum for Global Ministries personnel programs. A life changing experience,” inspired and informed by the soul and spirit of people in the face of their daily challenges”. Re-entry into Victoria and Canada has been mixed, experiencing both the joy of being home and the challenge of coping with so many choices, such easy access to all that one needs for healthy living.

Diocese of Niagara Justice Camp 2010: Colleen Sym reflected on her experience of cultural poverty immersion during the Diocese of Nova Scotia and Prince Edward Island Justice Camp in Halifax, 2009. The focus of the Niagara Camp next summer will be: *Community justice: Living the change you want to see*. Participants will experience and reflect upon building neighbourhoods, forming coalitions, and empowering those who experience poverty. Participants will experience and learn how to help urban people living in poverty to share their stories, lift up their voices to be heard, and include “voices from the street” in poverty reduction policy and programs. Fundraising for the camp is the biggest challenge thus far in context of recession and reduced grants. Organizers have a commitment to keep registration fee low. The Camp welcomes Caroline Chum or Elizabeth Beady, who live in communities experiencing injustice and are working as community activists. An international church partner working in community justice advocacy would also be welcome.

P J Hobbs added reflection on the Justice Camp initiative generally, deeming the 4 camps to date successful, though not without challenges. Work between camps is hampered by insufficient capacity to identify and develop continuing themes and networks, and to document corporate memory. Suggest a national Justice Camp Secretariat, with representatives from Youth Initiatives Task Force, PMEJC, and past Justice Camp organizers.

Youth Initiatives Task Force (YITF): P J Hobbs reported on the work of YITK, which is presently to identify and monitor emerging youth ministries, serve as an advisory group to Ask and Imagine, and develop website resources for youth pastors. YITF continues as a working group of Faith, Worship and Ministry, after application to report directly to the General Secretary was turned down. YITF cites a lack of program cohesion and critical reflection about youth ministry in Canada in the 21st century, and uncertainty about the role of the General Synod.

YITF sees 4 roles for a national structure for youth ministry: to envision, encourage conversation and deep reflection; to train professional youth workers and create networks of support; to work with ELCIC; and to gather people at multiple levels. YITK will ask COGS to maintain ¼ time position filled by Judy Steers to track networks and tasks, and to create a new ¼ position for continuity and communication, involving someone already in youth ministry. Their job would be to work between Justice Camps, raise seed funding for regional gatherings, coordinate programs with ELCIC.

Ask & Imagine and Justice Camps are coming together after being considered separate and different only 3 years ago. The Canadian Lutheran Youth Gathering involving Anglicans is a good example of the fruit of full communion. Generations 2011: Anglican, United Church, Presbyterian, and Lutheran pastors are all coming together, through ecumenical and bilateral groups. Staffing makes it possible.

P J visited Camp Artaban in the Diocese of New Westminster.

5. Day concluded with evening prayer.

Day 3 Saturday, October 03:

1. Participants divided into 4 groups to visit local sites and meet program personnel involved in ecumenical mission and ecojustice programs. Exposure visits were described as follows:

i) *2010 Olympics: Stories beyond the Podium*: Participants were introduced to justice issues in BC's Lower Mainland associated with hosting the 2010 Olympics, including increasing human trafficking and decreasing affordable housing. Participants also had a private tour of the Speed Skating Oval. Participants appreciated learning about the correlation of trafficking and world sports events, and the steps now taken by RCMP and police in BC and nationally to recognize and respond to trafficking. Tour of the Skating Oval provided much interesting information on how architectural design and building materials reflect awareness of environment and ecology, including use of pine-beetle lumber, solar power, and natural light. The Oval has incorporated the work of local indigenous artists, and will become a community sports centre following the Olympics. Plans to visit the Olympics Interfaith Spiritual Centre were not realized. Sadly, the Centre has been very slow to develop due to conflict within local religious organizers.

ii) *Sanctuary: Stories of Migrant Workers and Refugees*: Participants visited Mission to Seafarers in the Port of Vancouver and First Lutheran Church, wherein Mr. Mikail Lennikov lives in sanctuary. Participants learned of the changing nature of mission to seafarers, which is returning to its roots of going out to the boats as it did in its early days. Seafarers now are not always allowed to leave their ships in port. Participants also met and spoke at length with Mr. Lennikov, who shared deeply of his experience of the Canadian government and secular press. He wrote of the visit of PMEJC members in his daily blog

<http://mikhailennikov.blogspot.com/2009/10/four-months-and-day.html>

iii) *On the Street DTES*: Participants were introduced to diocesan and ecumenical supported ministries with people living in Vancouver's Downtown East Side. Participants walked the area, met local residents and visited centres and service organisations. *The walk through the DTES was a very prayerful time. I saw so many of our people there. It was very moving; Lutheran Urban Mission Society (LUMS) is a small but powerful pastoral and sacramental ministry; The encroachment of high cost housing due to the Olympics and property development groups, drug deals, drug using, tricking all taking place beside a luxury hotel. Two societies are butting up against each other. It is happening again. Developers are saying "there is no one here...no aboriginal people here....but of course there are". Elizabeth composed and sang a song about her experience.*

iv) *Pacific North West Spirituality*: Participants met with Dr. Sallie McFague, Professor Emeritus, VST, to reflect upon and discuss spiritual practice for a just sustainable planet. Dr. McFague bases her work in this area on the Christian concept *kenosis*, self-emptying for spiritual filling centred on climate change and financial chaos. One responds to chaos by self emptying, not in the ascetic sense but with hope and joy. McFague argues that the theology of self-limitation needs to come back. Humans won't continue at our current pace and practice, but the hope is that creation will. Are we not a church called to preach hope and peace as truth? *We had a wonderful hour of sharing. The things Sallie is talking about inform our [PMEJC] discussions, how we might look at new priorities. What is the gospel we are to be preaching and how as a national church ought this gospel drive our whole church visioning.* Participants were also to

have met with Douglas Todd, journalist and promoter of Cascadia spirituality. Mr. Todd did appear, thinking that the session was the following week.

Comments on Exposure Visits: *We get a glimpse of others in ministry and are reminded that we are surrounded by a great cloud of witnesses. The challenge is to remember and give thanks to God in prayer for all who serve. Leaving this place we take these experiences home, and into our ministries. God freely lavishes Grace on the kingdom.*

2. Review of Decisions for Action and Information:

i) Possible General Synod Resolutions, for decision and development before February 19, 2010:

- a) Mining resources and extraction
- b) Greening our parishes
- c) Housing and homelessness
- d) Poverty reduction in Canada
- e) Youth Secretariat
- f) Israel and Palestine
- g) Truth and Reconciliation Commission
- h) Preservation and support of Indigenous languages, including translation and interpreters at General Synod 2010.

ii) PMEJC endorses a suspension of some program work in 2010 to allow for consultation with national and global partners regarding future principles and activities of partnership in mission and ecojustice. Partner roundtables will assist in better understanding the new and continuing 'how and what' of our work. This process of consultation will include the evaluation of input followed by implementation of new and continuing program priorities in 2011.

iii) It is important to respond to the process of Vision 2019. Partnerships clear commitment to Indigenous Justice must connect with Vision 2019.

iii) Global Relations working group members:

- 1. Wish to be informed about cuts made to grants, scholarships and other program activities, prior to cuts and following, to be informed and supportive voices for what is retained and what is suspended in order to address deficit levels;
- 2. Encourage dioceses to be proactive in making connections with global Anglican diaspora communities in Canada at the local parish level.
- 3. Recommend staff and committee members become pro-active in developing a series of designs for global exposure visits incorporating principles of partnership and justice awareness. The Global Relations desk might serve as a resource to the church to promote, enable and aid partnership visits spread through the life of the church.

iv) Ecojustice working group members:

- 1. Recommend the establishment of a Secretariat for Justice Camps Initiative (JCI) for ongoing work between and during Camps;
- 2. Recommend the creation of on-line tools for parishes and dioceses to measure and set goals for reducing carbon footprints, in collaboration with *greeningspirit.ca* (New Westminster) and Faith and the Common Good;

3. Recommend the establishment of a National Housing Day: *Affordable Housing – We All Need to Do Our Part*. The initiative would bring together MPs with church leaders and people involved and affected by homelessness;
4. Recommend presentation time at COGS or General Synod for Split Lake, Manitoba community to tell the story of relationship with Manitoba Hydro.
5. Recommend review of Anglican policy for ethical investment.

v) Mission Education and Personnel working group:

1. Seek endorsement from PMEJC of Continuing Education for Global Ministries (CEGM) policy. Carried.
2. Commit to finding creative ways to fund participation of theological students in annual conference;
3. Identify the following items for the GS report: Pilot CEGM project and policy; Expressed priority for the continuation of personnel programs above the other priorities of ME&P; Need to encourage deeper relationship between CDR and personnel programs, including parish and diocesan supported exposure and mission activities.
4. No General Synod resolutions but recommend an evaluation of the CEGM pilot and a promotional strategy of national VIM and TSIP personnel programs.

vi) Communications working group:

1. Recommends the production of a DVD/video for using at General Synod 2010, if not before. Important to decide what the product is going to say about Partnerships and it work looking forward;
2. Recommends the use of the Telling Our Story template, adding information on how listeners can become concretely involved in local Partnerships work;
3. Recommends to the next committee that a line item be included in the budget for communication and development of ways to reach/hear local church voices.

vii) Worship, Theology, Vision working group:

1. Strongly endorses the practice of meeting in different dioceses across the country, to strengthen relationship with the people and places where we work and develop our analysis.
2. Recommends reviewing the decision to meet only in Toronto and asking for transparency in the cost/benefit analysis used to make this decision .
3. Identifies the critical importance of PMEJC growing from the first meeting into community.
4. Wishes to get a clearer sense of the worship needs of the committee, and to assist the committee in being grounded theologically, to take advantage of local theological reflectors, and to share this reflection with the wider church.

Further Discussion:

- i) It is very unclear to committee members and staff, which program activities and relationships are being suspended and which will be retained in 2010. PMEJC's role in suspending and continuing programs is unclear. Henriette noted the financial information needed to assess suspension and retention of 2010 program has been very slow in coming. The total amount of

2010 budget reduction is still not known and is subject to CoGS approval in mid-November. The process is to reduce the costs of every aspect of Partnerships programs, which will include suspending all or partial funds across the board. Staff are responsible for revising program budgets. PMEJC is responsible for understanding and endorsing a proposed budget to COGS for approval.

ii) How might information flow more effectively to PMEJC so it can do the work with which it is entrusted i.e. advising and endorsing decisions about program spending?

iii) We speak about communicating Partnerships work to the wider church, but whose priority is this?

iv) We have not had an opportunity at this meeting to discuss in plenary what program is essential and what can we suspend, and what we see ourselves doing by 2019? This is a lost opportunity.

v) Partnerships must respond quickly to the call of Vision 2019 to have our vision included now, clearly.

vi) When we received our Vision 2019 white baby mitre campaign material, we were aghast. Think outside the box! Formal representation needs to be made to those who designed the campaign. It is not enough to say 'we work with what we've got'. We really need to do better. This concern should be shared with the vision 2019 team.

vii) The work we did in small groups yesterday looking at particular areas of program was designed to provide guidance to staff in terms of priorities. This was good work.

vii) If our church is to be mission shaped we are all involved in sharing with the world the difference Jesus Christ makes in our lives, in shaping the witness of the church. Each of us has the right to transform the church and world in our own language, our own culture. PMEJC is asked to put money and support into preserving indigenous languages, and to present a resolution to COGS and GS to this effect.

3. Partners Invited to General Synod 2010: The Primate has invited the following international partners to General Synod 2010: Bishop and Mrs. Suheil and Shafeeqa Dawani, Jerusalem; Bishop and Mrs. Miquel and Matha Tamayo, Cuba; Canon John Kafwanka, ACO. Partnerships is considering inviting a bishop or lay leader from a region of the world most affected by climate change

4. Work assignments for next meeting:

i) Justice Camp Niagara 2010;

ii) Working groups to continue with their priorities;

iii) Resolutions to COGS in November, and General Synod in June;

iv) COGS report;

v) Develop and test consultation process, and begin to gather information from partners;

vi) Review the effectiveness of OWG, our meeting's agenda and process, and develop a more functional purpose and procedure for February's conference call;

vii) Continue to develop PMEJC's mandate, approved in principle, so that strategic thinking and direction can be offered to staff. A clear mandate will support staff and hold them accountable to the work they're to do. We're limited or liberated within the overall governance structure of GS but its key to know what we're to do.

viii) PMEJC concern expressed in writing to Vision 2010 campaign organizers.

5. Committee members willing and eligible for membership on PMEJC 2010-2013: [did anyone take down these names?]

6. Evaluation of the committee meeting:

- i) Send out an electronic evaluation form to all committee members at earliest opportunity;
- ii) It means a lot to me to see you again. I am reminded so helpfully that we all come from different places, but come to the table, say what we need to say, we will hold each other in prayer, I will take this back to my parish and it means a lot.
- iii) My closest moment to God in October was your prayer this morning [during an exposure visit].
- iv) We really need to meet face to face with each other 2X a year. What are we willing to do for this? Let's challenge the decision and solve the problem.
- v) The venue, exposure visits and guest resource people were excellent.
- vi) Thanks to Margaret and staff for their attention to detail and logistics in planning local exposure and parish visits, travel and accommodations, meeting resources and social time.
- vii) Oversight Working Group is not functioning well. Clearer leadership is needed from OWG in chairing and directing the business of the committee.
- viii) Staff should be responsible for developing the meeting agenda and procedure, with input from committee members and working groups, in accordance with clear written objectives for the meeting;
- ix) For the sake of justice for all, if a member can't attend the whole duration of the meeting, except in the case of a family emergency, they ought not to attend, or be expected to reimburse the church for their airfare and accommodation;
- x) If a committee member misses two meetings over the course of the triennium, they need to leave the committee so that an alternate can be selected and begin serving;
- xi) There is the need to always remind members at the beginning of the meeting to participate prayerfully.

7. Partner Reflection

Jonathan: My main reflection is gratitude, for being invited to be part of the group. It has been interesting, energizing, useful to our work ecumenically. An ecumenical partner role can be a helpful reflector. If in the next triennium there is no ecumenical partner, this voice needs to be included in other ways. I affirm the importance of the holding together of partners in mission and ecojustice, of telling the story and changing the way things are. Your partners are your conscience, clear responses to the world.

Florence: I had an interesting conversation here with a Sikh bus driver about love. Thank you for your love, for the opportunity to be, sit, eat, laugh with you. Thank you for your solidarity. We will be with you forever, with or without your grant. Florence gave each member and staff a gift of a caribo or jeepney.

Paul: As persons you are above average in your awareness of mission and ecojustice and partnerships. But our church as a whole in Canada is below average. Our financial crisis is a mission crisis. COGS is not the enemy. We are all struggling to figure out the mission of the church in this time and place. Our buildings are not bringing people in for mission. What we have established fewer people are coming to, so how do we connect with those we lose and those we have not yet met? We are discerning this together. "They don't care what you know until they know that you care". Take what you say here and live it. Be seeds: some will grow, some will wither, some will spread like the mustard seed.

8. Day ended with celebratory and thank you dinner.

Day 4 Sunday October 04 World Communion Sunday

1. Committee members attended local parishes, including Christ Church Cathedral and St. Anselm, Vancouver, St. Alban Richmond, First Lutheran Vancouver, and Delta Lutheran. In every parish committee members brought greetings, preached and/or spoke after worship about the work of Partnerships.

2. Meeting adjourned.

Revised Draft

27.01.2010