

**ANNUAL GENERAL MEETING****Friday, June 4<sup>th</sup> 2021, 6:30 p.m.****Session One**

The East Central Ontario Regional Council of The United Church of Canada held its Annual General Meeting in two sessions, the first on Friday, June 4<sup>th</sup> beginning at 6:30 p.m., and the second on Saturday, June 5<sup>th</sup> beginning at 9 a.m. The theme for this meeting was “Gratitude”.

**THE FOLLOWING REGISTERED THEIR ATTENDANCE AT THE BUSINESS MEETING****Ministry (88),**

Aruna Alexander, Stephen Ambury, Mark Arnill, Sharon Ballantyne, Morgan Bell, Helen Bickle, Donna Bignell, Kristiane Black, Mary-Margaret Boone, Alan Boyd, Wendy Bulloch, Nancy Clarke, Kevin Derry, Jeff Doucette, Michelle Down, Larry Doyle, Deborah Elliott, Judith Evenden, Sandra Farrow, Kevin Fitzpatrick, Bruce Fraser, Susan Genge, Caroline Giesbrecht, Carol Gillard, Margaret Goodwin, Cathy Gradante, Katherine Gregory, Elaine Hall, Jacqueline Harper, Svinda Heinrichs, Mary-Jane Hobden, Pam Holmes, Tom Holmes, Nancy Hudson, Cordelia Karpenko, Lionel Ketola, Margaret King, Kimberley Lawrance, Nancy Lester, Norman Long, Elizabeth Macdonald, Andrew Macpherson, Joanna MacQuarrie, Barbara Mahood, Susan McAllister, Donald McLean, David McMaster, Cheryl McMurray, Ryan McNally, Sylvia Anne Meredith, Aaron Miechkota, Jeannette Millar, David Moore, Harold Morgan, Isaac Mundy, William Peacock, Kerrie Perry, Joe Ramsay, Paul Reed, Allan Reeve, Stephanie Richmond, Ian Robb, Robert Root, Catherine Russell Duggan, Christine Sloan, Rev. Karen Smart, Norma Lynn Smith-Reeve, Steve Spicer, Janet Stobie, Calvin Stone, Wanda Stride, Tim Timothy, Jennifer Uhryniw, Max Ward, Lynn Watson, Edward Wells, Christopher White, Barb Willard, Donald Willmer, Jean Wilson, Marybeth Wilson, Nancy Wilson, Phil Wilson, Hal Wilson, James York, John Young, Dan Yourkevich and Marilyn Zehr.

**Lay (80)**

Shirley Baster, Karen Bates, Kendall Begbie, Paul Binkley, Donna Budgen, Freda Burns, Elaine Casselman, Leah Clancy, Kimberly Collins, Jane Crabbe, Garry Culverson, Margaret Curtis, Ian Deslauriers, Elaine Dornn, Janet Dowson, Sharon Eagleson, Derek Elion, Phyllis Elvidge-Bell, Helmut Enns, Marilyn Fortin, Glenn Genge, Joanne Gray, Paul Gray, Kevin Guthrie, Donna Henderson, Tina Hiddink, Carolyn Holmes, David Holmes, Brian James, Emily Jones, Tracy Kent-Hillis, Carl Kimmett, Paul Kneebone, Gale Lavender, Patricia Long, Linda Lyons, Muriel Joan Macklin, Elaine Mann, Derek Marsellus, Dianne McCracken, Ted Meyers, Cheryl Mound, Tracy Nickleford, Marie Northey, Glenn Owen, Joyce Payne, Shirley Penny, Elizabeth Pereman, Susan Pleasance, Amy Porter, Elaner Pound, John Purdon, James R. Rainey, R. Brian Reid, Norman Rice, Marilyn Rodger, Karen Rynard, William Sheaves, Debbie Sherwin, Thomas Smart, Arthur Smith, Terry Souch, Jack Soule, Grace Stanley, Nancy Sutherland, Wendy Sweeney, Wendy Sweeney, Leigh Tamlin, Patricia Teskey, Carrie Thompson, Ron Trewin, Linda Unrau, Linda Unrau, Andrew Vanwyk, Linda Walt, Wendy Warren, Ralph Werry, Kathleen Whyte, Ruth Wood and Sheila-Mae Young (Gidney).

**Regional Council Staff (7)**

Sharon Hull, Rev. Roger Janes, Rev. Rosemary Lambie (*voting clergy*), Joel Miller, Rev. Rodney Smith-Merkley (*voting clergy*), Rev. David Timpson (*voting clergy*), Karen Valley and Karen Wilson.

**Guests of the Regional Council (11)**

Judith Amsbury, Deb Brown, Stephen Coles, Dawn Cox, Penelope Culverson, Bruce Hutchinson, Tom Stobie, Ashley Upton, Sally Weir, Helen Wilson and Sharon Woodrow.

**Regrets (3)**

Michelle Hofman, David King and William Smith.

---

### **Quorum**

This meeting had quorum.

Delegates were invited to join to the meeting at 6:15 p.m., in order to connect themselves in time for 6:30 p.m. start-time.

### **Zoom Meeting Room Opens**

Delegates were invited to join to the meeting at 6:15 p.m., in order to connect themselves in time for 6:30 p.m. start-time.

### **Introductions - Leadership comes from many directions**

Rev. Paul Reed introduced himself as the Speaker of the Assembly of Elders, and Chair of this meeting, and acknowledged the work of the Facilitation Team and volunteers which made the meeting possible. He also highlighted that the chat was to be used for communicating with those who are part of leadership team, and that if you were a residential school or intergenerational survivor and this content is upsetting (in the recent news there had been the discovery un-marked graves at a residential school site in Kamloops, British Columbia), please call the National Indian Residential School Crisis Line at 1-866-925-4419.

### **Land Acknowledgement**

Chair:

We begin this gathering by acknowledging that we are on aboriginal land that has been inhabited by Indigenous peoples from the beginning. Those of us who are settlers in Canada, or whose ancestors were settlers in Canada, acknowledge, with gratitude, the land and the First Peoples who traditionally walked the land in the area where we live and work. The traditional territories include the Wendat, the Anishinabek Nation, the Haudenosaunee hoe-dee-no-SHOW-nee Confederacy, and the Métis Nations. We recognize and deeply appreciate their historic connection to this place. We express gratitude for the opportunity to meet here and we thank all the generations of people who have taken care of this land - for thousands of years.

As we gather we acknowledge and mourn that we have failed to honour and respect the welcome that had been extended, we gather humbled and in shared pain, seeking to walk in a new path with all our relations.

### **Elder Teaching**

The Chair introduced Dorothy Taylor: Elder, Water Walker, and Knowledge Keeper, Dorothy Taylor is from Curve Lake First Nation and is a member and founder of the Mississauga Sacred Water Circle. Dorothy provided a traditional teaching on the significance of the strawberry and forgiveness, and led in sacred drumming and song. It was reiterated that healing can only happen when the denial ends.

Paul thanked Dorothy for her teachings, and it was made known that tobacco and gifts of appreciation and gratitude were presented by Rev. Rodney Smith-Merkle and brought to Dorothy's home.

### **Commemorating the 215 unmarked graves discovered in Kamloops, BC at residential school.**

A time of silence was held (216 seconds) commemorating the 215 unmarked graves discovered in Kamloops, BC at a past residential school. This time of silence was followed by a prayer prepared by Rev. Murray Pruden, Executive Minister, Indigenous Ministries & Justice, The United Church of Canada

Creator,

We give thanks for this day and each day you grant us life to walk on this great land, our Mother.

Give us the heart and strength to come together in prayer in time of mourning, reflection, and peace.

The news we have heard these last few days of our relations, our families, the children who have been physically taken away from us and who have now been found.

And with this news, we grieve for their memory, for their struggle, for their spirit.

We pray for good understanding, guidance, and love for all our families and communities who will need direction and resolution at this time.

---

And we come together in prayer and ask for your light to guide us to be a part of that needed peace, support, and resolve for everyone who is reacting to this great tragedy in our Indigenous Nations of this great land. Creator be with us, allow us to be brave. Allow us to be strong. Allow us to be gentle to one another. Allow us to be humble. But most of all, allow us to be like the Creator's love. Peace be with us, we lift up our prayers to you. In love, trust, and truth, peace be with us all. In Jesus' name. Amen.

### **Announcing Vigils commemorating**

The Chair referenced Angela White, Exec director of the Indian Residential School Survivors Society (ISSS) in British Columbia who reminds us that *good thoughts, best wishes, prayers are not enough. On occasions like this, words seem inadequate and bold statements of action too often insincere. This is a time to walk together building relationships and building resolve. Wanda extends an invite for us to walk together.*

Following this, Rev. Wanda Stride extended an invitation for all to attend vigils which are being held in the mornings to commemorate the names of all who attended The United Church of Canada residential schools (obtained through the national registry maintained by the Centre for Truth and Reconciliation, in Winnipeg). It is the hope that these vigils will keep the work of reconciliation the focus, and keep added pressures on governments to act.

### **Walking the Pathways to Peace Together**

A video presentation was given providing background information on the Walking the Pathways to Peace Together project, which is a joint reconciliation initiative of Faith United Church and the Indigenous community of Kingston.

### **Call to Order**

The Chair called the meeting to order:

"In the name of the Lord Jesus Christ, the only Sovereign head of the Church, and by the authority of the 1<sup>st</sup> Inaugural Meeting of the East Central Ontario Regional Council of the United Church of Canada, I hereby declare this annual general meeting duly constituted and to be in session for conducting the business which will properly come before it."

### **Gathering Worship**

Rev. Caroline Giesbrecht and Rev. Ian Robb prepared the worship, which was prepared ahead of time (filmed at St. Mark's United Church in Cannifton) and presented as video presentation.

### **Memorials and Retirees**

Rev. David Timpson invited all to remember the following members of the order of Ministry who died since the rise of the last annual general meeting: Rev. Norman Esdon, Rev. Ken Murray, Rev. Theodore Snelgrove, Rev. Malcom Douglas Stienburg, Rev. Robert Golston Wallace and Murray Whetung, DLM. Memorials are listed in the Report Book (**appendix A**) beginning on page 20.

Rev. David Timpson invite all to acknowledge the following members of the order of Ministry who have retired since the rise of the last annual general meeting: Rev. Tim Dayfoot, Rev. Judith Evenden, Rev. Nan Hudson, Rev. David Moore and Rev. Dr. Jean Stairs. It was noted that all of the retirees would receive a prayer shawl. Retirees are listed in the Report Book (**appendix A**) beginning on page 15.

### **Closing Benediction**

Rev. David Timpson offered a closing prayer to denote the end of this time of worship.

### **Bio Break**

Immediately following the break, the hymn *The Servant Song We are Pilgrims* was shared as a video presentation. This video was prepared by members of The United Church of Canada and commemorates the 96<sup>th</sup> anniversary of

---

The United Church of Canada.

### **Consent Motions**

**2021-06-4-5\_85\_CONSENT MOTIONS** (Rosemary Lambie/Phil Wilson) that the East Central Ontario Regional Council move the following:

1. That the enabling motions as circulated in the Report Book (June 4-5, 2021) be adopted (**Appendix A**);
2. That the agenda as circulated be adopted;
3. That the minutes of the East Central Ontario Regional Council Annual General Meeting of September 25-26, 2020 be accepted as circulated (**Appendix B**);
4. That the East Central Ontario Regional Council receive the reports as circulated in the (2021) Report Book and also include the memorial for Rev. Ken Murray (Auguste 27, 2019), addition of staff member info: Martha, Pedoniquotte, Community Capacity Development Coordinator (CCDC) for Ontario/Quebec
5. That the alternate Speaker for this meeting be Steve Coles;
6. That the Equity Team for this meeting consist of Rev. Sharon Ballantyne, Rev. Phil Wilson, Deb Brown, and Sharon Hull;
7. That the Scrutineers for this meeting be Rev. Phil Wilson, Karen Wilson, Sharon Hull and Joel Miller;
8. That the Discernmentarian/Parliamentarians for this meeting be Rev. Jean Wilson (905) 376-0202;
9. That the Chaplain for this meeting be Rev. Isaac Mundy (613) 392-6001 ext. 22
10. That this meeting includes the behavioral covenant – Holy Manners *The 2021 Manual, Appendix, 2*:

“We will

- keep God at the center of everything we do;
- each speak for ourselves;
- speak for a purpose;
- separate people from problems;
- allow for full and equitable participation;
- attend to others carefully without interruption;
- welcome the conflict of ideas;
- take a future orientation;
- demonstrate appreciation;
- honor the decisions of the body;
- commit to holding one another to account when we do not keep our holy manners;
- keep the discussion at the table;
- be mindful of our body language;
- check in about good use of time;
- allow the quiet people to speak, with an invitation to speak; and
- sincerely say what we really feel.”

*The Very Reverend Marion Pardy introduced Holy Manners as a resource for the 38<sup>th</sup> General Council 2003. Holy Manners has been used as resource for the conduct of meetings by subsequent General Councils and their executives. It has been adapted here for use as a resource by all councils and church bodies.*

**Carried**

### **Welcome to Session One of the Annual General Meeting – Introductions**

The Chair mentioned that the Chaplain could be reached via telephone (number listed in chat box) and the Equity Monitors could be reached via email (email listed in the chat box). The Chair announced that more time would be taken during tomorrow’s session to recognize the various individuals helping behind the scenes.

---

**Office of Vocation**

Karen Valley, Office of Vocation Minister, Quebec and East Ontario, highlighted items in her report found on pages 44-45 of the Report Book (**appendix A**).

Tim Hackborn, Office of Vocation Minister, Indigenous Church, provided an oral report acknowledging the growing partnership between the indigenous and settler Churches as they provide support to indigenous communities. Tim announced that the Indigenous Ministries and Justice Team has added Martha Pedoniquotte as new staff filling the role of Community Capacity Development Coordinator for Eastern Canada which will serve Ontario and Quebec. Tim also acknowledged that the indigenous church is in mourning as it reacts to the news of the 215 unmarked graves found at the residential school in Kamloops, B.C. Tim asked for the settler church to stand alongside and walk more closely with the indigenous church during this tragedy.

**Affirm Presentation (8:30 p.m.)**

A video presentation was shown providing updates on the work carried out by the Affirm Forum over that past couple of years, as part of the process for preparing the Regional Council to decide whether to become an Affirming Regional Council. It was made known that prior to this meeting, the Affirm Forum held an information session, to allow for further discussion and feedback, which helped finalize today's presentation. A detailed report of the Affirm Forum could be found in the Report Book (**appendix A**) on pages 54. Following the video presentation, time for discussion and questions was had, and the motions below were called for question:

**2021-06-4-5\_86\_MOTION** (Elizabeth MacDonald/Phil Wilson) That the East Central Ontario Regional Council commits to becoming a fully Affirming Regional Council and adopting the updated purpose for the Affirming Forum:

We are called to prayerfully discern and respect the wide range of diversities of peoples within our Regional Council, including, but not limited to, sexual orientation, gender identity, life experience, differing abilities, ethnicity, racialized experience, generational differences, age, geographic location and economic circumstances.

The East Central Ontario Regional Council (ECORC) Affirming Forum is accountable to the Assembly of Elders and helps ECORC increase awareness and understanding of, create safe space for, deepen commitment to, and work toward full participation of all people in all aspects of the life, worship and work of the Regional Council and wider community. The ECORC Affirming Forum will also support the work of ECORC living into being a public (including through the use of the Affirm United/S'affirmer Ensemble (AU/SE) logo in all communications), intentional and explicit fully Affirming Regional Council. **Carried**

**2021-06-4-5\_87\_MOTION** (Elizabeth MacDonald/Phil Wilson) That the East Central Ontario Regional Council approve the 2021-22 Affirming Forum Action Plan:

- Continue to consult and work with ECORC Staff, Assembly of Elders, Teams, and Forums to deepen and broaden understanding in all the ECORC leadership groups by holding, at minimum, an annual learning event. New members will be offered a separate educational session on Affirming principles and practices. The broader objective is to increase understanding of what it means to be an Affirming Ministry across East Central Ontario Regional Council;
- Facilitate, encourage and support a Network of Affirming Ministries within and across East Central Ontario Regional Council;
- Using an intersectionality lens with the commitment of working with other groups, including but not limited to those focusing on anti-racism, Indigenous justice and equity; assess interest and need; and provide appropriate opportunities for education on diversity and inclusion across the Regional Council;
- Define and implement Measurable Goals using the Guiding Principles that follow the ECORC Mission Statement;

- 
- Annually prepare budget; renew AU/SE membership; review, evaluate and update this Action Plan.

### **Carried**

#### **Session closes**

The Chair declared session one of this Annual General Meeting concluded at 9:21PM, to regather for session two the following morning.

#### **Time of Fellowship**

Time was offered at the close of the meeting for attendees to stay connected via Zoom for a time of fellowship.

### **Saturday, June 5<sup>th</sup> 2021, 9 a.m.** **Session two**

#### **Zoom Meeting Room Opens**

Delegates were invited to join to the meeting at 8:45 a.m., in order to connect themselves in time for 9 a.m. start-time.

#### **Call do Order (9 a.m.)**

The Chair called the meeting to order as 9 AM and began session two by giving thanks to the various people, in particular the Regional Council staff and the tech-team, helping behind the scenes to make the meeting possible. The following information was also made known via the chat:

- Chaplain: Rev. Isaac Mundy- contact in zoom private chat or phone church phone number 613-392-6001 ext 22
- If you are a residential school or intergenerational survivor and this content is upsetting, please call the National Indian Residential School Crisis Line at 1-866-925-4419.
- Discernmentarian (Parliamentarian): Rev. Jean Wilson contact in zoom private chat or phone - church phone number 905-376-0202
- Equity Monitors: Deb Brown, Sharon Hull, other on the team have equity - each can be contacted during the meeting using zoom private chat or by sending an email to [equityecorc@gmail.com](mailto:equityecorc@gmail.com)

#### **Equity**

The following music video presentation was played, and on behalf of the Equity Team, entitled 'Take Time to Listen'. The detailed report from the Equity Forum could be found in the Report Book (**appendix A**) on page 54.

#### **Message from Moderator to the Regional Council**

A video presentation was played on behalf of the Moderator, as a message to the Regional Council. an English version script was made available to attendees ahead of the meeting.

#### **Mission Priorities**

The Chair called up on the screen the responsive reading (here below) as the agenda moved into looking at, discussing and deciding on the Mission Priorities of the Regional Council. All were invited to participate in its reading:

*Responsive Reading adapted from the East Central Ontario Regional Council Statement of Vision, Mission and Guiding Principles*

One: Strengthened by God's grace and refreshed by the Spirit,  
**All: we follow the way of Jesus in healing our world.**

One: Grounded in the teachings of Jesus to love our neighbours as ourselves,

---

**All: we nurture and engage our Communities of Faith, joining our hearts and voices in sacred covenant.**

One: In gratitude for our abundant blessings,

**All: we pledge to be faithful stewards of our resources**

One: Called to be agents of God's love, compassion and justice,

**All: we aspire to be faithful servants on earth as it is in heaven.**

One: Recognizing our churches' participation in historic injustices, we reach out with particular love and care, as Jesus did,

**All: we reach out in love to those who have been ignored, excluded, condemned, silenced or erased.**

One: We seek to uphold high standards of equity and Affirming ministry,

**All: as individuals and in our Communities of Faith.**

One: Valuing diversity and differences as gifts, we support the full participation of all people in the life and work of our church and in wider society.

**All: We publicly, intentionally and explicitly celebrate and seek justice for people of every age, gender, racialized experience, culture, sexual orientation, gender identity, mental and physical health and ability, economic circumstance or any other diversity.**

One: We promise to walk with, and learn from, Indigenous ministries and Communities of Faith within our church,

**All: and to reach out to all Indigenous Peoples and to encourage others to walk this path with us.**

One: As we are called by God to live with respect in Creation, to love and serve others and to seek justice,

**All: so we are called to respect the deep spirituality of traditional Indigenous teachings of Mother Earth and All My Relations in the Earth community.**

One: Further acknowledging that cultural prejudices have prevented us from seeing all people as equally worthy of God's love and compassion,

**All: we strive in our communities of faith to become an intercultural church, participating in ecumenical, intercultural and interfaith ministries, partnerships and initiatives in our local communities and in wider society.**

One: As Jesus gathered children in his arms and spoke of their leadership and spiritual gifts,

**All: we commit ourselves and our Communities of Faith to nurturing and supporting children, youth and young adults, learning from them and celebrating their presence and participation in everything we do.**

One: Hearing God's call for open hearts and unity in the body of Christ, and recognizing that meaningful communication is essential to unity,

**All: we will respect all voices, share information and listen for the Spirit's prompting, that all may be embraced in this work of Love.**

One: Diverse, yet One in Christ, we seek to serve and support our Communities of Faith as they faithfully serve a broken and hurting world.

**All: Nurtured by our heritage and strengthened by God's grace, we witness to the healing power of Christ's love, compassion and justice on earth as it is in heaven.**

- From the ECORC Statement of Vision, prepared by Nancy Payne & Patricia Teskey  
and passed at the ECORC AGM, September 2020

---

Steve Coles assumed the role of Chair of the meeting for this time on the agenda, so that Rev. Paul Reed could move and address the motions on mission priorities. It was made known that prior to this meeting, an information session was held to discuss the mission priorities, which allowed for discussion and feedback. The following motion to be presented; time was allotted on the agenda for further discussion:

### **Mission Priorities**

**2021-06-4-5\_88\_MOTION** (Paul Reed/Kathleen Whyte) That ECORC adopt as the Mission Objective priorities for the balance of 2021 and through 2022;

- ✓ Diversity and Inclusion: supporting the full participation of all people – with attention to intersectionality (Anti-racism, Affirming, Interfaith, Intercultural, Respectful Relationships with Indigenous Peoples)
- ✓ Climate and environment: Living with Respect in Creation
- ✓ Economic Justice and Community Development
- ✓ Investing in new Church Development and Innovative Ministries

And that these priorities guide the work of the Leadership Teams and Forums. **Carried**

### **Breakout Rooms**

Following the decision on Mission Priorities, breakout rooms were set up to respond to one of the priority statements, using the following questions to guide conversations:

- What would you like to see being done,
- What would success look like,
- What might you do?

Later in the meeting time was set aside to allow for responses to be inserted into the chat box, so that comments could be shared with the Leadership Teams.

### **Anti Racism**

A video presentation was shown providing updates on the work carried out by the Anti-Racism, Interfaith-Intercultural Forum, in particular the work put into preparing an anti-racism policy to be implemented by the Regional Council. It was made known that prior to this meeting, an information session was held to discuss the anti-racism policy, which allowed for discussion and feedback. A copy of the Anti-Racism Policy is attached hereto as **Appendix C**. Following the presentation, conversation was had discussing the said policy.

### **Bio Break**

Time was allotted on the agenda for attendees to take a break.

**2021-06-4-5\_89\_MOTION** (A. Alexander/Meggin King) That the East Central Ontario Regional Council approve the Policy regarding Anti-Racism. **Carried**

Note: Anti-Racism, Interfaith-Intercultural Forum, alongside the Faith Formation, Nurture and Justice Team, will be preparing an action and implementation plan. It was the hope that further direction and guidance would be made available at the fall meeting. A detailed report of the Faith Formation, Nurture and Justice Team could be found in the Report Book (**appendix A**), pages 52 and following:

### **Nominations Report**

Rev. Wanda Stride provided an oral report prior to presenting the motions, highlighting in particular the process for how nominations carried out is work. The detailed report could be found in the Report Book (**appendix A**), pages 49 and following: It was made known that prior to this meeting, an information session was held to discuss and inform attendees on the nominations process, which allowed for discussion and feedback. It was made known that in the future, recommendations would come from the Nominations Team regarding terms of service.



---

**2021-06-4-5\_90\_MOTION** (Wanda Stride/Svinda Heinrichs) That the East Central Ontario Regional Council approve the appointments of the following people:

Assembly of Elders – 3 year terms ending 2024

- Ted Meyers
- Rev. Paul Reed
- Margaret Curtis
- Bill Sheaves

Formation, Nurture and Justice – 2 or 3 year terms

- Rev. Wendy Bulloch
- Rev. Isaac Mundy
- Helmut Enns

Equity Team - 3 year terms ending 2024

- Stacey Tremblay
- Rev. Paul Reed
- Rev. Nancy Wilson

Affirm Forum

- Joyce Payne
- Wilde Ferris
- Rev. Michelle Down

Mission Through Property – 2 or 3 year terms

- Bruce Hutchinson
- Brian James
- Ian Deslauriers
- Ted Meyers

Nominations Team – 2 or 3 years

- Rev. Mary-Jane Hobden

Prayer Shawl Ministry

- Cheryl Mound

**Carried**

**2021-06-4-5\_91\_MOTION** (Wanda Stride/Helmut Enns) That the East Central Ontario Regional Council increase the membership of the Covenant Support Team from 12 members to 14, and approve the following 4 nominees to join the team (for terms of 2 or 3 years):

- Stephen Coles
- Lisa Monsma
- Freda Burns
- Rev. Cheryl McMurray

**Carried**

**44<sup>th</sup> General Council Commissioners**

**2021-06-4-5\_92\_MOTION** (Svinda Heinrichs/Helmut Enns) that the East Central Ontario Regional Council nominate the following persons serve as Commissioners to the 44<sup>th</sup> General Council:

*Lay 44<sup>th</sup> General Council Commissioners*

*Ordered 44<sup>th</sup> General Council Commissioners*

- 
- |                       |                         |
|-----------------------|-------------------------|
| 1. C. Stephen Coles   | 6. Rev. Aruna Alexander |
| 2. Penelope Culverson | 7. Rev. Meggin King     |
| 3. Ted Meyers         | 8. Rev. Don McLean      |
| 4. Joyce Payne        | 9. Rev. Ryan McNally    |
| 5. Kathleen Whyte     | 10. Rev. Paul Reed      |
|                       | 11. Rev. Wanda Stride   |
|                       | 12. Rev. Marilyn Zehr   |

And further, that the Nominations Team reopen Expressions of Interest to fill the remaining vacancies and secure alternates and report its recommendations to the Regional Council for approval. **Carried**

### **Mid 2021 Financial Update**

Brian James, Regional Council treasurer presented the mid-2021 financial update. The detailed report and spreadsheets could be found in the Report Book (**appendix A**), pages 55 and following. Questions were received by Brian.

- Two primary sources of funding, Administrative and Mission
- Administrative pays for the Executive Minister, assistant and office costs, Regional Minister, 80% of Communications person and office expenses.
- Other costs include Assembly of Elders costs, Pastoral relations Semiannual meetings, etc.
- These costs are currently better than budget due to minimal travel and other activities.
- Mission funds cover the Spiritual Nurture Minister, Respectful Relations Minister and 20 % of the communications staff plus their office costs. In addition, all the various mission grants come from this fund.
- Mission support grants are on budget and Doing mission Together grants are ahead of budget due to no grant requests. Applications for grants will be re-opened in the near future.
- Ways to make use of funds from sale of property and other investments are being investigated to determine best method(s) to make these funds available to support communities of faith.

**2021-06-4-5\_93\_MOTION** (B. James/T. Meyers) that the East Central Ontario Regional Council receive the mid 2021 financial update and financial statements up to April 30<sup>th</sup> 2021. **Carried**

### **Stewardship and Gifts Office**

Rev. Roger Janes, Stewardship & Gifts Officer, shared a video presentation on the work stewardship and mission and service within The United Church of Canada. The following links were shared:

<https://united-church.ca/community-and-faith/get-involved/stewardship>

<https://united-church.ca/community-and-faith/get-involved/generosity-through-mission-and-service>

Following this presentation, a video was played on behalf of the Mission and Service Fund, thanking the Regional Council for its generosity in making donations to the Mission and Service Fund.

### **Time for General Questions and Answers, Comments, Questions of Team Reports, Comments on work completed and Sharing from breakout rooms**

Time was allotted on the agenda to take questions and receive comments from attendees, and hold further discussions on items where needed.

### **Covenanting with Ministries and Closing Worship**

Rev. Rosemary Lambie, Executive Minister led the closing worship which included covenanting with new staff-member Karen Wilson, Communications and Administrative Support, new members serving on the Assembly of Elders, Teams of the Regional Council and General Council Commissioners. This time of worship was closed with Rosemary singing the first verse of hymn "Go, Make a Difference" More Voices 209, accompanied by

---

guitar.

**Closing Motions**

**2021-06-4-5\_94\_MOTION** (Rosemary Lambie/Phil Wilson) that following the rise of this general meeting of the East Central Ontario Regional Council, all powers of the Regional Council be granted to the Assembly of Elders until the next General Meeting. **Carried**

**2021-06-4-5\_95\_MOTION** (Rosemary Lambie/Phil Wilson) that the meeting be adjourned at 11:53 a.m. (June 5<sup>th</sup> 2021), and that the Speaker declares this general meeting of the East Central Ontario Regional Council duly concluded. **Carried**

**Closing Remarks**

The Chair closed the meeting, announcing that October 15-16 have been selected as tentative dates for the fall general meeting, thanking the various people behind the scenes who volunteered to help make this meeting possible, the interpreters for ensuring that this meeting was accessible, and highlighting that time would be offered at the close of the meeting for attendees to stay connected via Zoom for a time of fellowship.

---

Rev. Paul Reed  
Speaker

---

Rev. Rosemary Lambie  
Executive Minister

---

Joel Miller  
Recording Secretary

**Appendices:**

Appendix A	Report Book June 4-5, 2021
Appendix B	Draft Minutes – General Meeting, September 25-26, 2021
Appendix C	Anti-Racism Policy

## Appendix A

**Report Book June 4-5, 2021**

\*distributed on Regional Council website

## Appendix B

**Draft Minutes – General Meeting, September 25-26, 2020**

\*distributed and on the Regional Council website

## Appendix C

**Policy Regarding Anti-Racism**  
**East Central Ontario Regional Council**

POLICY NAME: Policy regarding Anti-Racism	<i>Date Approved:</i>
	<i>Review date:</i>
Purpose: The purpose of this policy is to ensure behavior compliant with The UCC's declaration to becoming an Anti-Racist Denomination of October 2020	

**Preamble**

This document outlines the East Central Ontario Regional Council's policy and best practices regarding respect for the dignity and worth of every person and a commitment to eliminating racism in the life and ministry of the East Central Ontario Regional Council. This includes all communities of faith and those leading and attending gatherings of clusters, networks, staff-led training, and partner events.

**Policy Statement**

It is the policy of East Central Ontario Regional Council to acknowledge that racism exists and further, to enact its obligation to principles of procedural fairness and justice as defined by Church and protected by the Human Rights Code of the Province of Ontario.

The Regional Council acknowledge and reinforce that each person has the right to live, worship, receive services, and participate fully in an environment free of discrimination and harassment based on bias, bigotry or prejudice against a race or racialization of an individual or a group within Church and Canadian society. Racism will not be tolerated in ECORC and its member communities of faith. We are committed to eliminating racism.

**Definitions and Understandings**

**The Institution/Structure** – refers to The East Central Ontario Regional Council of The United Church of Canada.

**Race** - shall include: race, ancestry, place of origin, colour, ethnic origin, citizenship and religions, in accordance with The United Church of Canada's Anti-Racism Statement and the prohibited grounds of Ontario's Human Rights Code.

**Racism** - is alive in Church and Society; we begin by acknowledging that racism exists. It is a learned behaviour based on fear and ignorance of the unknown and personalized perceptions and assumptions. Racism can be blatant, subtle, hidden or internalized and is often denied. It can be practiced culturally, environmentally, structurally, and institutionalized

---

**Impact of Racism** - It is our understanding that Racism will destroy the fabric of our pluralistic, multicultural society we live in, if it remains unchallenged and it is not stopped. ECORC faces its obligation to principles of procedural fairness, and Justice as defined by Church and protected by the Human Rights Code of the Province of Ontario.

**The purpose of this Policy is:**

To promote the vision and mission of ECORC towards Becoming an Anti-Racist Institution in this Region.  
 To strengthen Church and Community awareness of the existence of racism in all its forms, in Ontario, in order that we can eliminate it; and  
 To provide a model through behaviour and education, thereby creating the framework for all United Church of Canada members and adherents to work together in achieving the Strategic Directions of this Policy.

**ECORC Commits to:**

- \* recognize racist attitudes and behaviours at all levels of the organization
- \* recognize attitudes, language, humour that encourages racism
- \* confront denial and micro aggressions in appropriate ways
- \* address the issues of Anti-Racism and implicit bias at all levels of ECORC life (Regional Council, Teams/Forums, Communities of Faith, etc.)
- \* unlearn racism
- \* unite against racism
- \* eliminate racism
- \* Admit to and address the lack of knowledge of Canadian and Newcomer religious and cultural diversity

We encourage you to read the background information attached below.

**Rationale and Background Information**

“We are called to speak and act, not to be silent.....Today, and in the weeks, months, and years to come, our raised voices will articulate concrete actions for healing wounds and transforming systems and structures to a diverse and inclusive society”

ECORC statement of June 12, 2020

RACISM “is at its heart the belief that we are born different, deep inside our bodies, perhaps even in character and intellect, as well as in outward appearance. It’s the notion that groups of people have certain innate qualities that not only are visible at the surface of their skins but also run down into their innate capacities, that perhaps even help define the passage of progress, the success and failure of the nations our ancestors came from”.

An ecumenical partner of The United Church of Canada, defines Racism in the following way:  
 Racism is the belief, reinforced by power and privilege that one race is innately superior to other races. Systemic racism occurs when the power and privilege of one racial group results in the exclusion, oppression or exploitation of other groups of different racial origin. Racism also manifests itself in individuals in the form of racial harassment when a person or persons belonging to a privileged group behaves in ways that intimidate, demean, or undermine the dignity of others on the basis of their race”.

Acknowledging and agreeing with ECORC’S declaration that “racism is present in our society and our church, and throughout time has manifested itself in many forms in varying degrees,” the core leadership anti-racism group of FNJT met in August 2020 to begin the process of standing together against racism in our Region.

---

Following many discussions, we present to you the rationale, and an anti-racism policy, for consideration. Our assumptions and researched ideas are presented under the following categories:

**The Theological case – through the lens of racism.**

As believers our theological perspective is the foundation for understanding our solutions to racism and all forms of discrimination. Therefore, we offer three major areas of Christian thought, that make a contribution to our work in this area:

(a) The all encompassing nature of the Divine as understood in the Judaic-Christian Tradition. Living in the 21<sup>st</sup> century this leads us to recognize the integrity of the Search for God by those outside our Faith. (See General Council- “Report of the Commission on World Mission” - November 1966:137.)

(b) Created in the Image of God. Working against racism we do not view respect for human life as only one value among many. For us as Christians, being created in the image of God is a non-negotiable Theological principle. Our understanding of the sanctity of human life flows directly from the proposition that it was not we who created God in our image but God created humanity in God's image. This means that each of us in ECORC must wrestle with the sources of extremism, racism, and all other discriminatory practices that compromise human dignity. We apply this principle towards all immigrants and refugees living and working in East Central Ontario, (towns and rural areas) as well as established non-white citizens of various cultures and religions.

(c) The Trinity – through the lens of racism. As followers of Christ, and Canadian citizens, we live in an age in which several diverse destinies are interconnected. The same is true of East Central Ontario geographical region. Therefore, when difference leads to subtle segregation and obvious conflict, we all lose. When it leads to mutual enrichment, all sides gain. The concept of the Trinity supports our sense of enlargement by the presence of others. Each particular person lives in the conscious presence of difference, co-existing within the spiritual energy of the Divine, while remaining secure and connected with God's substance of Goodness and Wisdom.

The Trinity sustains and moves our body, mind, and spirit towards building concrete relationships with diverse neighbours throughout ECORC, making space for one another, overcoming long histories of estrangement and bitterness. Its spiritual power does not diminish difference. The three-persons are not threatened by one another's presence and thoughtful activity. Their inter-dependence is a model of balance, respect for the particular and unique contribution each offers. Here we witness unity within diversity.

God calls us to respect the goodwill and dignity of those unlike us. Our Trinitarian principles stir us away from racism and an artificial uniformity. Their strength and glory is Diversity. The communication of our spiritual and theological values underlying the work against racism is crucial. To be deprived of these resources is to disadvantage any significant movement for moral and social change.

**The Biblical Case – through the lens of Racism.**

*A Church with Purpose: Towards an Ecclesiology for The United Church of Canada in the 21<sup>st</sup> century*, the report to the 41<sup>st</sup> General Council (2012), declares: “The church does not belong to humans but to God through Christ.....The UCC is governed by scripture...”

Writing as an Orthodox Jew, Rabbi Jonathan Sacks reminds us that “every great faith has within it harsh texts which, read literally, can be taken to endorse narrow particularism, suspicion of strangers, and intolerance toward others. Every great faith also has within it sources that emphasize kinship with the stranger, empathy with the outsider, the courage that leads people to extend a hand across boundaries of estrangement or hostility. The choice is ours. Will the generous texts of our tradition serve as interpretive keys to

---

the rest, or will the abrasive passages determine our ideas of what we are and what we are called to do? No tradition is free from the constant need to reinterpret, to apply eternal truths to an ever changing world, to listen to what the message of scripture requires of us, here, now”.

In our focus as UCC members *Becoming an Anti-Racist Denomination*, the East Central Ontario Regional Council will be inspired and sustained by scripture, its biblical principles of Justice and Mercy as found in the prophets Isaiah, Jeremiah, Amos, Ezekiel. Within the **Hebrew Scriptures**, fertile interpretive potential exists in (a) the heritage of Abraham, which Jews, Christians and Muslims claim as their own, (b) the covenant with Noah – the moral basis of a shared humanity, (c) the story of Creation with its astonishing diversity of life forms, (d) the concept of covenant which became the central form of relationship, laden with religious and moral significance....Covenant is the attempt to create partnership without dominance or submission. In Deut. 29:14-15 we are handed an interpretive key for our day, by Moses showing that covenants are intergenerational, reminding us that we are guardians of the past for the sake of the future. (Sacks 2003).

Racism keeps people enslaved. Part of our journey in Becoming an anti-racist church is the awareness from History that the use of the Bible for slavery was both strong and consistent. There was, however, a moral case to be made, and the morality for that case was made from the Bible itself. Here, the Bible's moral principles stood against the social practices to be found within biblical stories. Principle took precedence over practice and claimed for itself the sanction of the Bible (Gomes 1996). Racism in Canada is connected to the history of slavery and colonialism -(note that in 2012 the United Church repudiated the Doctrine of Discovery). A key for reading, interpreting, and applying the **New Testament** in the context of racism, is the understanding that biblical texts used to justify racism were all historically, social and economically conditioned. Today, in the Canadian context, these need to be “overruled and superseded by the biblical principles of love and charity towards neighbours as exemplified in the teachings of Jesus.”

English Methodist evangelist John Wesley made this case against the slave trade in English North America - “inconsistent with an understanding of the New Testament's paramount teachings on spiritual rebirth, sanctification, and evangelism.....The Bible could not be used to justify actions contrary to the moral law of Christ” (Gomes 1996).

Both the Hebrew scriptures and the New Testament provide the moral mandate, and clear moral principles for our Becoming an Anti-Racist Denomination. For us in East Central Ontario Region, UCC Theologian Robert C. Fennell provides clarity through his statement that “The UCC has not relegated the Bible to the status of “mere myth”, one more curious document in the vast smorgasbord of spirituality. Indeed, it remains central for the denomination, its life and its work” (Schweitzer, Fennell, Bourgeois : 2019).

### **The Ecclesial Case: Drawn from the UCC Anti-Racism Policy Statement**

**We believe** we are all equal before God.

**We believe** racism is a sin and violates God's desire for humanity.

**We believe** racism is present in our society and in our church, and throughout time has manifested itself in many forms in varying degrees.

**We believe** that the struggle against racism is a continuous effort. Therefore, our anti-racism policy statement is only a first step. It provides the basis for the creation of a Church (and a Regional Council) where all are welcome, where all feel welcome, and where diversity is as natural as breathing.

**We believe** change is possible. We believe in forgiveness, reconciliation, and transformation and the potential to learn from stories and experiences.

**We believe** we are all called to work against racism and for a society in which the words of the gospel are realized among us.

**We believe** in a vision of society in which the words of the gospel are realized.

---

**The Scientific case against Racism (one example)**

The book *Superior* (2019) tells the disturbing story of the persistent thread of belief in biological racial differences in the world of science. “A worldwide network of intellectual racists and segregationists quietly founded journals and funded research, providing the kind of shoddy studies that were ultimately cited in Richard Herrnstein and Charles Murray’s 1994 title *The Bell Curve*, which purported to show differences in intelligence among races”..... “At a time when racialized nationalisms are a resurgent threat throughout the world, *Superior* is a much-needed examination of the insidious and destructive nature of race science – and a powerful reminder that, biologically, we are all far more alike than different”.

Author of the above mentioned book, Angela Saini is an award-winner. Her work has appeared on the BBC and in the Guardian, New Scientist, Wired, the Economist, and Science. A former Knight Science Journalism Fellow at The Massachusetts Institute of Technology, she won the American Association for the Advancement of Science’s Kavli Science Journalism gold award in 2015. Saini has a Master’s in Engineering from Oxford University.

Since the Province of Ontario is influenced by British History, and East Central Ontario is consciously aware of its past, the scientifically researched data presented by Saini keeps us relevant and informed on the topic of racism, and helps us promote The United Church of Canada’s goal in Becoming an Anti-racist Church. You are invited to read her book, while I quote from one piece of scientific evidence for our document:

I saw it for myself at London’s Natural History Museum in early 2018, a package no fancier than a bunch of old bones.

The skeleton is laid out neatly in a small corner of the museum....this is the frame of one of the oldest dead bodies ever found in the country, some ten thousand years old. And it’s full of secrets. Almost as soon as the bones were discovered in caves in Cheddar Gorge in Somerset in 1903, giving their owner the name Cheddar Man, people began to wonder how this individual must have looked. They wanted to put a face to one of our early ancestors.

This is where the genetic study of the bones of our distant ancestors, of their ancient DNA, came in. It has achieved what the Human Genome Diversity Project couldn’t. The DNA of living people offers a limited and fuzzy picture of the past. When it comes to tracking human migration patterns over thousands of years, even archaeology and linguistics can’t provide all the detail that ancient DNA can. By around 2010 genetic sequencing techniques had developed far enough to tease out highly reliable samples of DNA from ancient specimens ( a bone just behind the ear turned out to be best) and use them to help reconstruct entire genomes of long-dead people. The use of this technique has mushroomed in the last decade. It has been credited with solving historical mysteries at a stroke. Thousands of skeletons from all over the world have been analyzed already, and as the British public were about to learn in early 2018, Cheddar Man was one of them.

Scientists at the Natural History Museum and University College London revealed that Cheddar Man probably had blue eyes and curly hair – no surprise here. But what came as a real shock to many Britons was that his bones also carried genetic signatures of skin pigmentation more commonly found in sub-Saharan Africa. It was probable that Cheddar Man had dark skin. So dark, in fact, that by today’s standards he would be considered black. The revelation.....made front-page news and television bulletins.

“The whole Cheddar Man thing, I was amazed initially at just how much press coverage it got,” I’m told by Mark Thomas, of University College London, who worked on the finding.....He is one of the world’s leading experts on ancient DNA, and from this position of authority he has a tendency to tell it how it is. For geneticists like him, the Cheddar Man discovery was unremarkable given what they already knew. They had



---

more or less expected it.....Evidence as it stands indicates that, like the Cheddar Man, many other pre-farming hunter-gatherers who lived in Western Europe during this time and at least up until as recently as seven thousand years ago would have had light eyes, dark hair, and dark skin, and that the first farmers to come into the region later from the east brought with them their lighter skin and brown eyes". (*Superior*, pages 110-112)

### **The Historical Case – through the lens of Racism**

All religious practice declares that we inherit certain kinds of insight and perspective; and that to understand why we think as we do, we need to be aware of History, reminds a former Archbishop of Canterbury. He invites us to acknowledge and accept the fact that for most of the human race the values of society are still shaped by one or another history of religious belief.

The United Church of Canada has reflected on its history of racism in church and society. The institution has been aware, since 1947, "of racism directed against Jews, Chinese, Japanese, East Indians, and Eastern Europeans". While in the late 1940's the Church had spoken against racial discrimination experienced by the Japanese, and Chinese, it had also "asked the Government to prioritize immigrants who were of British stock and were healthy and able to work." (GC12:73).

The February and March 1956 publications of *The Observer* validate the fact that racism was well and alive in Canada. "It wasn't until 1960 that it (UCC) first referred to racism against African Canadians.....When the Church began to realize that the problem lay more with the society at large than with African Canadians, presbyteries and conferences began to address this in 1963, although Ministers were less inclined to deal with it at a congregational level where action was needed." (L.M. Shepherd). UCC Minister, Rev. L.M. Shepherd points out that during the early 1970's the then Board of World Missions did see that congregations remained stuck in an outmoded sense of Mission in which "Missionaries go from the West to the rest, from superior to the inferior, from the religious to the pagan to convert and develop" (*The Observer* February 1971:24) Needless to say, these are some of the attitudes and habits of thought that contribute to racism in the church.

Racism against Indigenous Peoples in Canada is now well documented, as is the fact that they were sidelined at presbytery meetings because of language barriers and decision-making processes based on British parliamentary procedures while they came from Indigenous churches where the consensus-based governance structures were the norm. Support for the development of self-governance began rising. This initiative helped the church realize the impact of British culture upon its own practice of ministry and its imposition of British culture upon the First Nations.

It seems as though Saskatchewan Conference took the lead in recognizing that "the cost of giving up talking of truth (historical truth, in this anti-racism context) is high: it means admitting that power has the last word". Acknowledging the existence of racism against Indian and Metis peoples, the Conference, in 1979 decided to call for one year of repentance. This year gave them the opportunity to prayerfully prepare for an apology and to make amends with Indian and Metis peoples. This precedent set the stage for the 1986 GC apology to First Nations. (L.M. Shepherd)

Rt. Rev. Bob Smith made the following statement at GC 1986: *We confused Western ways and culture with the depth and breadth and length and height of the Gospel of Christ. We imposed our civilization as a condition of accepting the gospel. We tried to make you be like us and in so doing we helped to destroy the vision that made you what you were. In her book A Church with the Soul of a Nation, Professor Phyllis Airhart informs us that beginning in the early 1970's, the UCC began to uncouple Christianity from British Culture (page 223).*

Moderator Bill Phipps addressed the congregational reticence in the 1998 apology - "we know that many within our church will still not understand why each of us must bear the scar, the blame for this horrendous period in Canadian history. But the truth is, we are the bearers of many blessings from our ancestors and therefore, we must also bear their burdens". (GC Executive 1998). A *Wall of History* slide show has been created by the National Church for education and training purposes. See also: <https://www.cbc.ca/radio/ideas/slavery-s-long->

---

shadow-the-impact-of-200-years-of-enslavement-in-canada-1.4733595 This is a 2 part series, CBC (Canadian context.)

### **The Educational and Training case – through the lens of Racism**

Our East Central Ontario Region is in dire need of Cultural and Religious Literacy.

We need to build on our Church's awareness and initiatives since 1947, and recognize Canada's 1971 Multiculturalism Policy which moved away from concepts and practices for assimilation and integration of Indigenous and Immigrants into Anglo-Canadian culture (which is what the former UCC Board of Home Missions sought) towards Pluralism (The Observer, November 1978). UCC and Canadian History have brought us to consciousness of how we have engaged with those others who are now living in our midst throughout East Central Ontario. The Anglo-Saxon culture in Britain has also acknowledged that "a society in which religious and cultural diversity exists is invited to recognize that human history is not one story only. Even where a majority culture and religions exists, (as in East Central Ontario) it is part of a wider picture. Education will open up and highlight the many ways in which diverse traditions share a heritage at various points in history". Faith Formation, in light of the Church's declaration to Become an Anti-Racism Denomination, will be impacted.

For Church and Society visions and mission, the work and recommendations of Canada's Royal Commission on Aboriginal Peoples, and UNDRIP recommendations as they pertain to systemic racism help church members participate in public discussions and engage in advocacy. When connected to Biblical principles and spiritual values, through Christian, and Inter-religious education and dialogue, the foundations are strong. "However, it was not until 1980 when the UCC, through DWO, recognized traditional Indigenous teachings not as superstition, but as another religion with which to dialogue" (The Theology of the United Church of Canada, 2019:299).

How a Cultural and Religious Literacy program in the context of East Central Ontario's lived realities can be effective, will be addressed in the Anti-Racism Policy, as well as in our list of implementation strategies.

### **The Legal case – through the lens of Racism**

As the article *It Cannot Be Business as Usual* in the Anglican Journal (Oct. 2017) and the Picton Gazette, September 19, 2019 story *Hatred, bigotry and anti-Semitism have no place in the County* prove, as well as the incidents at Madawaska Pastoral Charge in 2020, we as Church and Society- East Central Ontario Region need to maintain high vigilance regarding racism in our Communities. In addition, through the Holocaust story we are reminded that this historical evil took place in one of the most educated, most progressive, most cultured countries in the world. Biblically, we are aware that the Ministry and education of Jesus was carried out within the Jewish culture and tradition. Abrahamic, and non-Abrahamic communities of faith are spread across cities and rural areas of East Central Ontario Region. (see [www.bancroftthisweek.com/?p=11153](http://www.bancroftthisweek.com/?p=11153))

Promotion of all National (Church, and Government) Provincial and Municipal legal documents/rules against racism – both individual and systemic are crucial. They protect the legal rights and freedoms of all Citizens. One example – The Ontario Human Rights Commission and its publications. Nationally – the Canadian Charter of Rights and Freedoms. On a wider level – The Universal Declaration of Human Rights, authored by Canadian lawyer and scholar, John Humphrey.

### **The Business Case – through the lens of Racism**

Orthodox Jewish Rabbi Sacks is clear about the fact that "the world is not a single machine. It is a complex, interactive ecology in which diversity – biological, personal, cultural and religious – is of the essence.....A primordial instinct going back to humanity's tribal past makes us see difference as a threat. That instinct is massively dysfunctional in an age in which our several destinies are interlinked. Oddly enough, it is the

---

market – the least overtly spiritual of contexts – that delivers a profoundly spiritual message: that it is through exchange that difference becomes a blessing, not a threat.....we must attend to the particular.....we will make peace only when we learn that God loves difference and so, at last, must we. God has created many cultures, civilizations and faiths but only one world in which we live together – and it is getting smaller all the time”.

Our Ecumenical partners, The Anglican Church of Canada, published two articles of interest through the anti-racism lens. Please read *IT CANNOT BE BUSINESS AS USUAL* (page 4) by M.N. Sison and *AN UNHOLY TRINITY* (page 5), by Bishop Mark MacDonald, National Indigenous bishop of the Anglican Church of Canada – at the link below.

<https://www.anglicanjournal.com/wp-content/uploads/2017/09/aj-oct2017/-web.pdf>

May God grant The United Church of Canada in the East Central Regional Council wisdom to do the right thing with Faith, Hope, Grace, and Love.

**Acronyms used:**

<b>DWO</b>	<b>Division of World Outreach (former)</b>
<b>ECORC</b>	<b>East Central Ontario Regional Council</b>
<b>FNJT</b>	<b>Formation, Nurture and Justice Team</b>
<b>GC</b>	<b>General Council</b>
<b>UCC</b>	<b>The United Church of Canada</b>
<b>UNDRIP</b>	<b>United Nations Declaration on the Rights of Indigenous Peoples</b>

.....