

ASSEMBLY COUNCIL**March 30-April 1, 2008**

The Assembly Council met within Crieff Hills Community, Puslinch, Ontario, from March 30-April 1, 2008. J. Crawford led the Council in opening worship. L. Duncan constituted the meeting with prayer.

ATTENDANCE

104/08C

Present were:

Assembly Appointees: Ms. Lisbeth Duncan (convener), The Rev. J. Wesley Denyer, Ms. Lynda Forbes, The Rev. Douglas W. Maxwell.

Presbytery Representatives: The Rev. Kimberly Barlow, The Rev. Rob D. Congram, The Rev. Jeanette G. Fleischer, The Rev. John Barry Forsyth, Mr. Barry Flude, Mr. George Fraser, The Rev. Janice Hamalainen, Ms. Elaine Heath, The Rev. Geoffrey B. Jay, Ms. Marilyn MacLean, Mr. Jeff Rawana, Mr. Bob Shaw, Ms. Tori Smit, Mr. Jake van Kooten.

Synod Representatives: Mr. Blair Bleakney, Mr. John Crawford, Mr. Ken Dahl, The Rev. Harry J. Klassen, Ms. Marilyn Repchuck, Mr. Gordon Walford, The Rev. Bert Vancook.

Ex-Officio - Voting: Ms. Druse Bryan, The Rev. Daniel Cho, The Rev. Dr. D. Laurence DeWolfe, The Rev. Dr. J.H. (Hans) Kouwenberg, Ms. M. Wilma Welsh.

Ex-Officio - Non-Voting: The Rev. Dr. Rick Fee, Mr. Stephen Roche, The Rev. Stephen Kendall (secretary).

Others: Ms. Terrie-Lee Hamilton (recording secretary), The Rev. Don Muir.

Visitors: Ms. Dorothy Henderson (The Vine Helpline), Ms. Lori Ransom (Healing and Reconciliation), The Rev. Dr. Dale Woods (Ad Hoc Committee re Racial Diversity and Policy Against Racism), Ms. Amy MacLachlan (Record).

REGRETS

105/08C

Ms. Janet Clapp, The Rev. Dorcas Gordon, Ms. Margaret Leonard, The Rev. Bill Middleton, Ms. Ann Taylor, The Rev. Fiona Wilkinson, Mr. Warren Wong.

The Rev. Harry Klassen (Tuesday), The Rev. Rob Congram (Sunday), The Rev. Janice Hamalainen (Sunday), The Rev. Wes Denyer (Monday evening). The Rev. Dr. Rick Fee (Monday), Mr. Barry Flude (Sunday), The Rev. Geof Jay (Sunday).

WELCOME

106/08C

The convener welcomed members to this meeting and Dorothy Henderson for the evening session.

AGENDA

107/08C

It was moved by J. Rawana, duly seconded, and

AGREED, that the agenda and order of business as printed be adopted with the following additions and changes:

- Clerks of Assembly re reappointment of Tony Plomp as Deputy Clerk.
- move the Regional Staffing Report to Tuesday morning.

THE VINE HELPLINE

108/08C

Dorothy Henderson was invited to speak about the Vine Helpline of the Life and Mission Agency that will assist congregations with information and resources. She spoke about the new configuration of staff and their responsibilities, the library of resources and the development of the volunteer program that is the Vine Helpline. Brochures and a resource on volunteers were circulated to the members.

The convener expressed the appreciation of the Council to Dorothy Henderson.

MINUTES**Council**

109/08C

It was moved by H. Kouwenberg, duly seconded, and

AGREED, that the Council minutes of November 25-27, 2007 be adopted with the following correction: H. Kouwenberg closed the meeting with prayer.

Executive
110/08C

B. Vancook took the chair while L. Duncan presented the Executive minutes.

It was moved by L. Duncan, duly seconded, and

AGREED, that the Executive Committee minutes of January 14, 2008 be received for information, noting the following correction:

- addition of Overture No. 7, 2007 re a committee of Moderators of General Assembly.

CORRESPONDENCE
111/08C

There was no correspondence for this meeting

**REPORTS WITHOUT
RECOMMENDATIONS**
112/08C

It was moved by K. Dahl, duly seconded, and

AGREED, that the following reports without recommendations be received for information:

- Archives and Records Management,
- Benevolence Committee,
- Church Architecture Committee,
- Lending Funds Committee, and
- Experimental Fund.

**EVENING
ADJOURNMENT**

The hour for the end of the day having arrived, the Council adjourned. L. Duncan closed with prayer.

MONDAY MORNING

PRAYER

L. Duncan opened the morning session with prayer.

**EXECUTIVE
Report**
113/08C

B. Vancook took the chair while the convener, L. Duncan, presented the report of the Executive Committee.

It was moved by L. Duncan, duly seconded, and

AGREED, that the report of the Executive be received and considered.

**Overture No. 7, 2007
Moderators Committee**
114/08C

The Executive presented the following response to Overture No. 7, 2007 re a committee comprised of Moderators of General Assemblies:

It is the prayer of Overture No. 7, 2007 that the Assembly establish a special committee of past Moderators of the General Assembly "to reflect theologically on the spirit and work of the Assembly and, out of their unique perspective and experience to report directly to each Assembly their observations on the state of the church and its governance...."

The Clerks of Assembly and, indeed, the entire church, are aware of the invaluable contribution that past Moderators of General Assemblies have made and continue to make to the life of this denomination and the ecumenical Church. We appreciate their insight and wisdom and are glad they continue, in most cases, to make their contributions locally, nationally and, in some cases, internationally.

The Clerks are concerned, however, that the overture requests the creation of what amounts to an additional body within the governance of our church that would run counter to the fundamental roots of our polity. Theologically and historically we are a church that seeks to discern the mind of Christ and to govern itself through courts comprised of ruling and teaching elders. Each court, apart from the General Assembly, is accountable to higher courts. The Clerks believe it is crucial to maintain these fundamental principles of governance within our denomination. By establishing a "Committee of

Former Moderators” the church would erect a body that is unelected, somewhat exclusive, without term, and would have a “voice” and power in the highest court of the church without the usual accountability and safeguards that are in place for all other courts and committees.

In addition to these objections based on certain principles, the Clerks remind the Assembly of the costs that would be incurred by such a venture. All former Moderators would and should be eligible to be part of this special committee. In order to fulfill its mandate it is implicit that the committee would need to attend each General Assembly and gather afterwards to reflect on the proceedings in order to formulate whatever statements they deemed wise and helpful for the church. Since there are currently 23 former Moderators living across the country, 10 of whom reside outside Ontario where most of the General Assemblies are held, this would be a significant financial expenditure for the church.

A further question is whether or not all former Moderators would want to be part of this special committee. As age and health dictate, travel may become burdensome, as do additional meetings and attendance at General Assembly. Some may entirely disagree with the proposal. The constitution of such a body would be problematic without the unanimous support of former Moderators.

While we are grateful for the many blessings afforded by former Moderators within our congregations, courts and committees, after consultation with the Assembly Council, and with the concurrence of the Council, the Clerks recommend against the establishment of the special committee of former Moderators.

Recommendation No. 1

It was moved by L. Duncan, duly seconded, and

AGREED, that the Assembly Council concur with the Clerks of Assembly on the above response.

(cont'd on p. 840)

**FINANCE
COMMITTEE
Report
115/08C**

G. Walford and S. Roche presented the Finance Committee report.

It was moved by G. Walford, duly seconded, and

AGREED, that the report of the Finance Committee be received and considered.

**Financial Statements,
2007
116/08C**

Recommendation No. 1

It was moved by G. Walford, duly seconded, and

AGREED, that the financial statements as adjusted for The Presbyterian Church in Canada at December 31, 2007 be approved.

**Audited Statements
117/08C**

Recommendation No. 2

It was moved by G. Walford, duly seconded, and

AGREED, to recommend to General Assembly:
that the audited financial statements for The Presbyterian Church in Canada ending December 31, 2007 be received for information.

**Pension Fund Statements,
2007
118/08C**

Recommendation No. 3

It was moved by G. Walford, duly seconded, and

AGREED, that the financial statements of The Presbyterian Church in Canada Pension Fund at December 31, 2007 be approved.

Audited Statements
119/08C

Recommendation No. 4

It was moved by G. Walford, duly seconded, and

AGREED, to recommend to the General Assembly:
that the audited financial statements for The Presbyterian Church in
Canada - Pension Fund ending December 31, 2007 be received for
information.

Signing of the Statements
Denominations
120/08C

Recommendation No. 5

It was moved by G. Walford, duly seconded, and

AGREED, that the convener of the Assembly Council and the convener of the
Finance Committee be authorized to sign the financial statements ending
December 31, 2007 for The Presbyterian Church in Canada.

Pension and Benefits
121/08C

Recommendation No. 6

It was moved by G. Walford, duly seconded, and

AGREED, that the convener of the Assembly Council and the convener of the
Finance Committee and the convener of the Pension and Benefits Board be
authorized to sign The Presbyterian Church in Canada - Pension Fund
Statement of Net Assets.

2009 Budget
122/08C

The 2009 budget for The Presbyterian Church in Canada was presented as follows:

<u>2007</u>	<u>2008</u>	<u>2009</u>
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Justice Ministries	24,937	39,000	39,000
Regional Staffing	403,194	447,943	456,473
Canada Ministries	2,067,774	2,067,383	2,077,282
International Ministries	1,556,756	1,504,290	1,515,817
Planned Giving	122,001	173,083	41,414
Resource Production/Communications	93,701	44,200	56,300
	6,535,462	6,747,496	6,827,187
Support Services		0	0
Administration	942,227	947,100	960,100
Human Resources	6,490	6,400	6,400
Building Maintenance	340,157	348,000	351,000
Missionary Residence	57,377	48,000	50,000
Financial Services	144,273	129,400	131,400
RDC - Sales	49,755	55,900	53,900
RDC - Resource Distribution	8,724	800	7,600
RDC - Printing	40,603	64,250	59,750
	1,589,606	1,599,850	1,620,150
Other			
Contingencies	4,198	50,000	50,000
Grants to Colleges	1,113,069	1,256,099	1,007,002
Total Expense	10,291,953	10,814,759	10,668,653
	9,178,884	9,558,660	9,661,651
Excess of Revenue over Expense for the Year	(351,159)	(678,759)	(447,653)
Transfer from Restricted Fund	465,639	508,990	261,350
Transfer to Restricted Fund	(210,758)		
Capital Additions funded by operating fund	(40,611)	(15,000)	(15,000)
Fund Surplus (Deficit) – Beginning of Year	1,538,382	1,401,493	1,216,724
Fund Surplus (Deficit) – End of Year	1,401,493	1,216,724	1,015,421

Recommendation No. 7

It was moved by G. Walford, duly seconded, and

AGREED, to recommend to General Assembly:

that the budget for the year 2009, as presented above, be approved.

The distribution of the deferred bequests for 2007 were presented as follows:

Deferred Bequests	Project	\$
123/08C	Colleges grants (at 10.13%)	21,350
	Grant to Presbytery of Prince Edward	55,000
	Island re legal fees	
	Bequest Stabilization Fund	<u>134,407</u>
	Total	210,757

Recommendation No. 8

It was moved by G. Walford, duly seconded, and

AGREED, that the deferred bequests for 2007 be approved.

Mileage Rate
124/08C

Recommendation No. 9

It was moved by G. Walford, duly seconded, and

that the travel allowance be increased from \$0.35 per km to \$0.38 per km effective July 1, 2008.

125/08C **Amendment**
 It was moved in amendment by H. Klassen, duly seconded, and
 AGREED, to change 38 cents to 40 cents.

126/08C **Amendment**
 It was moved in amendment by W. Denyer, duly seconded, and
 AGREED, to add: "recommended rate for The Presbyterian Church in Canada".

127/08C **Amended Motion**
 The amended motion reads as:
 that the recommended travel allowance rate for The Presbyterian Church in
 Canada be increased from \$0.35 per km to \$0.40 per km effective July 1,
 2008.
 The amended motion being put to a vote was carried.

128/08C **Additional Motion**
 It was moved by G. Fraser, duly seconded, and
 AGREED, that the travel allowance and multiple point charge allowance be reviewed
 annually.

Forecasts, 2010-2012 The forecasts for 2010 to 2012 were presented as follows:
 129/08C

	Forecast		
	2010	2011	2012
Revenue	\$	\$	\$
Contributions from congregations	8,975,000	8,975,000	8,975,000
- Women's Missionary Society	150,000	150,000	150,000
- Atlantic Mission Society	60,000	60,000	60,000
Income from all other sources	525,000	525,000	525,000
	9,710,000	9,710,000	9,710,000
Bequests received for current use	600,000	600,000	600,000
Total Revenues	10,310,000	10,310,000	10,310,000
Expenditures			
Grants			
Grants to colleges and residences	1,026,777	1,035,387	1,044,403
	1,026,777	1,035,387	1,044,403
Operating Agencies			
GAO; L&MA; Support Services	9,758,268	9,855,850	9,954,409
	9,758,268	9,855,850	9,954,409
Contingency Expenditures	50,000	50,000	50,000
	9,808,268	9,905,850	10,004,409
Total Expenditures	10,835,044	10,941,237	11,048,812
Expenditure over Revenue(-), Revenue over Expenditure (+)			
Normal Operations	(525,044)	(631,237)	(738,812)
Interfund transfers	375,000	375,000	375,000
Capital Additions	(15,000)	(15,000)	(15,000)
Fund Balance - Beginning of Year	1,015,421	850,376	579,139
Fund Balance - End of Year	\$850,376	\$579,139	\$200,327

Recommendation No. 10

It was moved by G. Walford, duly seconded, and

AGREED, to recommend to General Assembly:
that the revenue and expenditure forecasts for 2010 through 2012, as
presented above, be received for information.

Report
130/08C

It was moved by G. Walford, duly seconded, and

AGREED, that the report as a whole as amended be adopted.

AUDIT COMMITTEE
Report
131/08C

B. Bleakney presented the Audit Committee report.

It was moved by B. Bleakney, duly seconded, and

AGREED, that the report of the Audit Committee be received and considered.

Auditors
132/08C

Recommendation No. 1

It was moved by B. Bleakney, duly seconded, and

AGREED, that PriceWaterhouseCoopers be appointed as auditors for 2008 and that
their remuneration will be fixed by the Audit Committee.

Overture No. 4, 2007 re
Congregational Audits
133/08C

A memorandum from the Audit Committee on what constitutes a proper audit for
congregations was received and discussed. The information concerning audits and
congregations, when reviewed once again by that committee, will be referred to the
Clerks for response to General Assembly.

Report
134/08C

It was moved by B. Bleakney, duly seconded, and

AGREED, that the report be received for information.

LONG RANGE
PLANNING
Report
135/08C

L. Forbes presented the report of the Long Range Planning Committee.

It was moved by L. Forbes, duly seconded, and

AGREED, that the report of the Long Range Planning Committee be received for
information.

PERSONNEL POLICY
Report
136/08C

It was moved by G. Jay, duly seconded, and

AGREED, that the report of the Personnel Policy Committee be received and
considered.

Personnel Files
137/08C

Recommendation No. 1

It was moved by G. Jay, duly seconded, and

AGREED, that section 16.3 of the Personnel Policy Handbook be amended to include
the following forms:

- police check for positions requiring this form, and
- compliance to the Sexual Abuse and Harassment Policy and
confirming attendance at a workshop.

Report
138/08C

It was moved by G. Jay, duly seconded, and

AGREED, that the report as a whole be adopted.

**SUPPORT SERVICES
Report
139/08C**

S. Roche presented a verbal report on Support Services, noting in particular the many requests they receive for assistance from treasurers and ministers.

It was moved by H. Kouwenberg, duly seconded, and

AGREED, that the report of regarding Support Services be received for information.

LUNCH

The hour having arrived for lunch, D. Maxwell offered grace.

MONDAY AFTERNOON

PRAYER

L. Duncan opened the afternoon session with prayer.

**POLICIES RE
DIVERSITY AND
ALLEGATIONS OF
RACIAL
HARASSMENT
Report
140/08C**

The convenor welcomed Dale Woods, the convenor of the Ad Hoc Committee to Develop Policies re Allegations of Racial Harassment and for Racial Diversity.

It was moved by H. Klassen, duly seconded, and

AGREED, that the report of the Ad Hoc Committee to Develop Policies re Allegations of Racial Harassment and for Racial Diversity be received and considered.

**Harassment Policy
141/08C**

Recommendation No 1

It was moved by H. Klassen, duly seconded, and

to recommend to the General Assembly:
that "Growing in Christ: seeing the Image of God in our Neighbour"
Policy of The Presbyterian Church in Canada for Dealing with Racial
Harassment be adopted.

142/08C

Amendment

It was moved in amendment by W. Denyer, duly seconded, and
AGREED, that the case study be removed.

143/08C

Amended Motion

The amended motion having been put to a vote was carried.

**"GROWING IN CHRIST: SEEING THE IMAGE OF GOD IN OUR
NEIGHBOUR"**

**POLICY OF THE PRESBYTERIAN CHURCH IN CANADA FOR DEALING
WITH ALLEGATIONS OF RACIAL HARASSMENT**

PREAMBLE

God calls us to bear witness to God's love in Christ. Part of bearing that witness is learning to see the image of God in our neighbour. Unfortunately, our vision is often blurred or distorted, and we end up judging one another. When that judgment is based on the prejudice of race we become unfaithful to the gospel we proclaim.

Racism exists in our communities, including the church. Yet we know that the kingdom of God includes all nationalities and all races. In its calling to be a signpost to the kingdom of God, it is imperative that the church oppose racism and intentionally work toward acceptance and inclusion of all people. In a desire to challenge racism and in an attempt to provide a way to handle racial harassment when it occurs, The Presbyterian Church in Canada has prepared the following policy. In doing so, The Presbyterian Church in Canada states that racial harassment shall not be tolerated and all allegations shall be dealt with seriously and fairly.

TOWARD A THEOLOGY OF INCLUSION

In his letter to the church at Philippi, the Apostle Paul offers this prayer for the

congregation: "... that your love may grow ever richer in knowledge and insight of every kind, enabling you to learn by experience what things really matter" (Philippians 1:9-10a [REB]). Paul's prayer is a reminder that no person or congregation arrives at living out the fullness of the gospel. There is always the need to be open to growth and the change growth creates.

The gospel is not something we possess. It is always bigger than we are. The church is called to proclaim the gospel in the world. This confession, however, is translated into the culture in which we live. This act of translation entails risk since something is usually lost in the translation. "Cultures try to bring the gospel under their control, attempting to fit the person and work of Christ into their patterns of accepted religious practices."¹

Even the early church encountered this challenge of translation. In a God-given dream, Peter is confronted by the very gospel he proclaimed and realizes, for the first time, that Gentiles are to be welcomed into the grace of Christ (Acts 10). In a different account, Philemon is challenged by the return of his runaway slave, Onesimus, who has become a Christian and who now returns as more than a slave; he is a brother in Christ (Philemon). These stories illustrate the radical challenges faced by the early followers of Christ as, by the Holy Spirit, they learned to give new answers to the old question, "Who is my neighbour?"

In John's gospel we read that God loves the world God has created (John 3:16). This includes everyone without exception. All are made in the image of God. As the wisdom writer states, our relationship with others is to be determined by the reality that God is their creator: "Those who oppress the poor insult their Maker, but those who are kind to the needy honour him" (Proverbs 14:31). The dignity of all human beings is not something that is achieved or earned; it is God who gives it (Isaiah 42:5).

Racism, therefore, is a violation, a trespass against God's purposes. Racism defines the comparative worth of a person as a human being by characteristics of race, over against a person's value as one made in the image of God. It assumes, explicitly or implicitly, that one human group is superior to another and lives out that belief in ways that harms or even exploits others regarded as inferior. Racism is often a combination of prejudice and power.

Seeing others in a new way is central to the gospel. Our reconciliation with God is meant to lead us to reconciliation with one another. Thus Paul writes, "For he (Christ) is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us" (Ephesians 2:14). In Paul's time, the dividing wall was a cultural, racial and religious boundary that separated the Jews and the Gentiles. This separation created hostility between them, divided the church and destroyed the unity. The New Testament reminds us that in Christ we enter a new covenant whereby, through God's grace, we are made 'sons and daughters' of the living God. In Christ we are also brought into a new community, the body of Christ, whereby we are made 'sisters and brothers'.

Racism divides the church and slanders Christ by stating that we are not all equally treasured in God's covenant or that we are not all one in Christ's love. Paul vigorously contends that, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28). This does not mean that these differences ceased to exist in Paul's time. But it does mean that these distinctions are no longer barriers to God's grace in Christ – a gift which removes human barriers and human boasting. Instead of being divided by race, culture and gender, the church is to be understood as a household:

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of

the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you are built together spiritually into a dwelling place for God (Ephesians 2:19-22).

Here the image of household is not the traditional understanding of the nuclear family. Rather, it is the understanding of a larger extended family. Each family has its own traditions and personalities. They may not even enjoy each other's company but what brings them together is the fact that they are called into this family. What is important in the household of God is not the fact that we have come from different racial and cultural backgrounds but the fact that we have become one, the Body of Christ, sharing a common calling. The gospel, therefore, does not eliminate differences but rather transcends them.² We can recognize and enjoy our differences knowing that we are one in Christ.

Racism is experienced when respect of others is ignored or resisted. Racism happens when the only voice that is heard comes from the majority group. Racism happens when someone is not seen as a credible leader on the basis of his/her race. The challenge for the church, therefore, is to show an open love and respect for all, refusing to let the cultural traditions of any one group become a dividing wall for the full inclusion and participation by another.

DEFINITIONS

In order to clarify the policy on racial harassment, it is helpful to clarify the various terms often used regarding race and culture.

Race: Race is a social construct.³ It arbitrarily categorizes people into biologically distinct groups by the external characteristics such as colour of skin, facial features and other physical characteristics. "There is no biological basis for that. Races are a social and ideological construct. Humanity belongs to just one race: the human race."⁴

Culture: Culture includes the customs and patterns of behaviour, the worldview, values and beliefs by which a race or ethnic group engage with the world. Peoples of different cultures 'see' and 'inhabit' different 'worlds' and have different responses to the same universe in which they live.

Ethnic Group: An ethnic group is a group that shares a common language, a common history, a common set of religious beliefs or some other cultural characteristic. Whereas race focuses on physical characteristics, culture focuses on behavioural or group characteristics.

Ethnocentrism: Ethnocentrism refers to the focusing upon and preference for one's own culture. It may be positive in that people genuinely appreciate their own cultural ways of engaging the world. It becomes destructive, however, when all other cultures and ways of 'seeing the world' are judged with reference to this one culture, which is viewed as superior, either intentionally or unintentionally. It does harm when "the standards of one culture become the basis for making selections and determining opportunities for people from a variety of racial, cultural, and ethnic groupings. When institutions sanction and implement these standards, forced assimilation and/or exclusion result."⁵

Paternalism: "Paternalism is the claim or attempt to supply the needs or to regulate the lives of others, like a father does in the case of his children. Paternalism grows out of attitudes of self-importance and is frequently rationalized as an expression of Christian concern. To the detriment of healthy inter-group relations, however, paternalism tends to trivialize minority group persons, portraying them as incapable of caring for themselves or functioning responsibly."⁶

Majority/Minority Groups: While often used to express statistical groupings, majority/minority groups can mean more than statistics. The terms majority/minority can also indicate a form of status, an unequal distribution of power or a hierarchy of superiority and inferiority. They become a way of identifying who we are, how we fit into the world and how we are expected to behave. Often we are born into these groups and do not, therefore, have the option to choose. Depending on the group in which we find ourselves, we experience certain privileges or liabilities.

Racism: Racism is the belief that one racial or ethnic group is assumed to be superior over another on the basis of characteristics such as appearance, intelligence, morality, human potential and social worth. It can be overt, deliberate and conscious, or it can be subtle, unintentional and inadvertent. Racism manifests itself in actions that adversely affect the lives of others by expressing attitudes as well as social structures of exclusion or forced assimilation.

Racial Prejudice: Prejudice is a prejudgement of another without or prior to adequate evidence or experience. It is based on faulty and inflexible generalizations and, unlike a simple misconception, deeply resists evidence to the contrary. Prejudice often emphasizes certain facts while downplaying others and, therefore, becomes a misjudgement and falsification of the facts. Prejudice is often learned from the prevailing attitudes that are expressed against a particular group.

Racial Discrimination: Discrimination is not the same as prejudice. Prejudice is an attitude. Discrimination is an act. One may be prejudiced but not act on it and one may discriminate on the basis of something other than personal prejudice. However, prejudice and discrimination often reinforce one another. "Prejudice gives rise to and helps people rationalize discriminatory behaviour, and discriminatory actions often produce and/or reinforce prejudicial attitudes toward the objects of discrimination."⁷

Power: Power can be used for good or for evil. When power is used to exclude others from meaningful participation in decision-making or to advance one's own welfare at the expense of others on the basis of race, culture or ethnicity, it no longer serves the purposes of God. It is possible for such power to be at work even when individual prejudices or hostile attitudes are removed. This misuse of power can be both intentional and unintentional. Either way it harms not only individuals but also the entire household of God.

Expressions of Racism: Racism is manifested at different levels: institutional, structural or personal.

1. Institutional: Institutional racism or systemic racism occurs where the established rules, policies and regulations or practices of an organization result in the unequal treatment of different groups either within that organization or in the larger society. A result of institutional racism is that the laws, values and practices of society, which may appear to be neutral, in fact tend to benefit one dominant group over others.
2. Structural: Structural or cultural racism refers to the manner in which the inequalities of society operate to justify certain racial groups being allocated to particular categories and classes. It is strongly linked to institutional racism.
3. Personal: Racism often manifests itself at the level of the individual when an individual acts on the belief that members of a group, as a group, are inferior in human or social value simply because of their racial, cultural or ethnic differences.

RACIAL HARASSMENT

What is Racial Harassment?

Racial harassment is defined as unwanted or unwelcome verbal, written or physical conduct related to one's race, culture, nationality or ethnicity. It causes offence, intimidation and/or distress to the individual to whom it is directed. Such conduct may have the purpose or effect of interfering with an individual's full participation in the life and work of The Presbyterian Church in Canada.

When is it Racial Harassment?

Racial harassment includes but is not limited to racial slurs and jokes; ridicule and insults; displaying racially offensive written or visual material degrading members of a particular race; name-calling, open hostility, unfair allocation of work and responsibilities, or exclusion from normal workplace conversation or social events. It may be linked to a person's place of origin, religion, citizenship or ethnic origin.

What are the Consequences of Racial Harassment?

Racial harassment causes pain to those who suffer it, de-humanizes those who apply it, divides people from within, aggravates conflict and destroys the possibility of coexistence based on equality. Racial harassment renders Christian community incomplete and undermines our belief in fairness and equality to all.

GUIDING PRINCIPLES

The unity of the body of Christ is to be reflected in the church's structure, life and work. Inclusion in the body of Christ transcends every race and culture and is visibly demonstrated by full acceptance and inclusion of all people, regardless of race or culture.

Racism is a violation of God's purposes. The church, therefore, is called to face racism both within its own life and in the broader life of the culture.

The Presbyterian Church in Canada welcomes its cultural diversity. Both at the congregational and national level, The Presbyterian Church in Canada will actively involve the cultural diversity in its midst when it comes to decision-making, service on boards and committees, preparation for ministry in the church, representation of the church at all levels, and employment within the church.

All allegations of racial harassment will be taken seriously. Every allegation will be received, investigated and acted upon in accordance with the terms of this policy.

The person complained against is always presumed innocent until proven guilty. If the presbytery or session cannot conclude from the evidence on a balance of probabilities that the actions did occur as alleged, then it must decide that the complaint cannot be substantiated. In simple terms, the person complained against will be found not guilty. Any allegation must be substantiated before censure can be considered.

If a person who is alleging to have been racially harassed takes their complaint to a Provincial Human Rights Commission, the church court should nonetheless proceed to investigate the complaint without delay.

There are good reasons why the church should proceed directly to investigate a non-criminal complaint. First and foremost, members of the church expect complaints to be dealt with in the timeliest way possible. The potential consequences of many civil cases are not as severe as for criminal cases, which reduces the church's level of concern about affecting the civil case. The church should feel free to proceed with complaints under the policy, emphasizing reconciliation, while related civil court cases are ongoing.

Racial harassment falls under the section of Judicial Process as outlined in the Book of Forms sections 345-380. Following is a flow chart that outlines the process if an allegation of racial harassment is made. *It is imperative that these sections of the Book of Forms be read in full.*

This policy is the policy of The Presbyterian Church in Canada. Church courts are expected to implement this policy as it is written. Changes to the policy will be made for the whole church by the General Assembly. In the interests of fairness and consistency, presbyteries, sessions and other church bodies will refrain from implementing unilaterally procedures not outlined in the policy.

The church is called to implement this policy in the spirit of prayerfulness, love, affection, and humility, under the continual illumination of the Holy Spirit.

These guiding principles are the basis of the policy. The policy can be properly understood only when read in the light of the guiding principles.

MOVING FORWARD

The Presbyterian Church in Canada is more ethnically and racially diverse than it was a generation ago greatly benefiting from new voices and new perspectives. Nevertheless, there are many challenges facing The Presbyterian Church in Canada as it seeks to be more inclusive.

With this in mind we need to continue to seek the transformative work of God's Spirit as we learn to see the image of God in our neighbour. We need to take time to educate ourselves to the depth of racism and the tragedy of it. We need to engage in conversations that encourages understanding and re-examine our own practices and values that may get in the way of inclusion.

These are not easy changes to make. People from different cultures have different perspectives on how decisions are made. It requires a strong commitment to reconciliation. It is impossible to go forward without first going back in history when the church has hurt people. It requires the acceptance of collective sins. It means learning to listen to voices of people not like ourselves and learning to share in the decision-making process. It means recognizing that with the always-changing fabric of our society, someone somewhere is being excluded at any given time. There are always newcomers to embrace.

As difficult as these changes are, the fruit of moving forward as a truly multi-ethnic denomination brings us closer to the values of God's kingdom. We will learn to see Christ in our neighbour and be blessed by the new sight God gives us. It will lead to a more diverse, better-equipped Christian leadership at all levels. Standing against racism, therefore, is God's calling to every Christian, every session, every presbytery and to The Presbyterian Church in Canada as a whole.

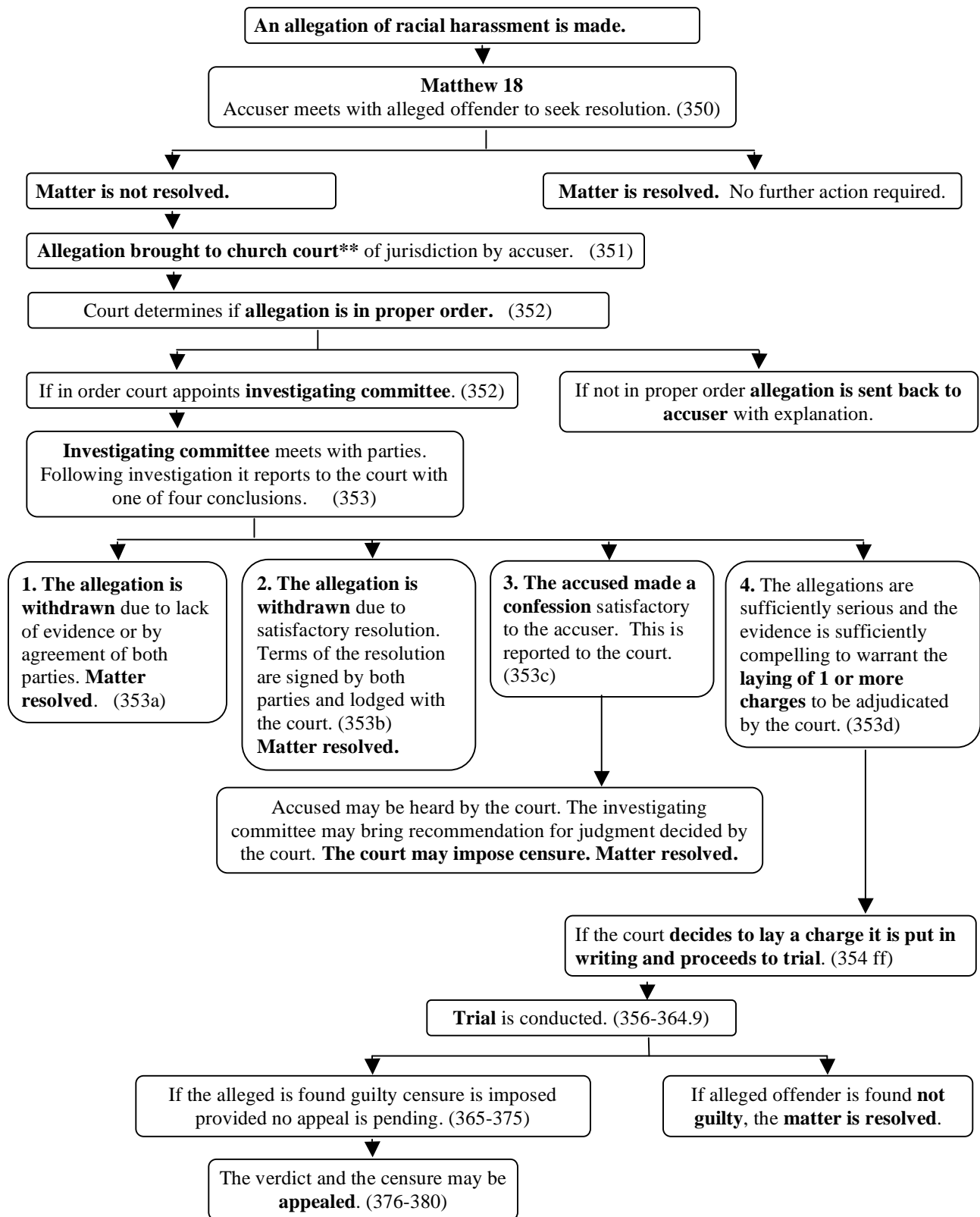
FLOW CHART

Following is a flow chart and case study which provide an overview of the process involved in racial harassment. It cannot be overstated that it is critical that the section on discipline in the Book of Forms be read alongside the flow chart. The appropriate sections of the Book of Forms are noted in each stage of the process. It is also important to remember that the overall goal is to work toward and to provide an impartial and just process to the working through of any allegations.

Racial Harassment Flow Chart

See Book of Forms sections 345-380

(It is imperative that these sections are read alongside the flowchart. Specific sections are in the brackets below.)



** All references to courts are to church courts – session, presbytery, synod or General Assembly.

RESOURCES

Overture No. 34, 2001 re racism and requesting a policy on racial harassment (A&P 2001, p. 571-72, 17).

Report on the Life and Mission Agency in answer to Overture No. 34, 2001 re racism and requesting a policy on racial harassment (A&P 2004, p. 382-89). This report contains an excellent bibliography for further reading on the subject, including the work of other denominations.

Transformative Justice: Being Church and Overcoming Racism, Geneva: 2004, World Council of Churches.

The Presbyterian Church in Canada, *The Book Forms, Judicial Process* (especially the Disciplinary Case, sections 345-80), Toronto, 2006.

David Guder, *The Continuing Conversion of the Church, The Gospel and Our Culture Series*, Craig Van Gelder, ed., Grand Rapids: William B. Eerdmans, 2000.

Racism and the Church, A Report of the Commission on Theology and Church Relations of the Lutheran Church – Missouri Synod, February 1994.

Endnotes

1. Darrel Guder, *The Continuing Conversion of the Church, The Gospel and Our Culture Series*, Craig Van Gelder, ed., Grand Rapids: William B. Eerdmans, 2000, p. 85.
2. According to Acts 2:5-6, the story of Pentecost, God honours our differences as each person present “heard them speaking in their own language.”
3. Race as a social construct was first defined in the mid-18th century. Prior to that race was used to describe animals.
4. *Transformative Justice: Being Church and Overcoming Racism Resource Guide*, Geneva, 2004, p. 45.
5. *Racism and the Church*, A Report of the Commission on Theology and Church Relations of the Lutheran Church – Missouri Synod, February 1994, p. 14.
6. Ibid, p. 37.
7. Ibid, p. 16.

Educational Resources 144/08C

Recommendation No. 2

It was moved by H. Klassen, duly seconded, and

AGREED, That copies of “Indecently Exposed” be purchased and questions for discussion be developed for circulation to each synod and that three case studies be developed for use with the policy.

Diversity Policy 145/08C

A Statement of Commitment Toward Racial and Ethnic Diversity in Leadership at the National Level of The Presbyterian Church in Canada

Preamble

In response to Overture No. 34, 2001, the recommendation was made in 2004 that the Assembly Council be requested to develop diversity policies in the hiring of national staff and in the appointments of volunteers to standing committees of General Assembly (A&P 2004, p. 388). The following is our response to these recommendations.

Our Vision

We believe that the goal of all Christian leadership at the national level of The Presbyterian Church in Canada is to help advance the mission of the church in its calling to bear witness to the gospel in the world. We believe that just as the church is diverse, as are the people it seeks to reach, so too should the leadership of the church be diverse. Moreover, literature indicates that people feel more connected to an institution if they see themselves represented in leadership positions. We believe diversity brings

a richness of gifts and perspectives that can foster wise decision-making. Therefore, we value diversity, not simply as a goal, but as a gift and it is our vision to see the gift of diversity within our denomination reflected in our leadership.

Our Commitment

Our commitment is to seek competent and capable individuals, while at the same time encouraging diversity in hiring for positions within the national church office and in the appointment of volunteers to standing committees of the General Assembly, which would reflect the rich diversity of our own denomination. We believe that being intentional regarding diversity expresses a genuine care and respect for all those who call The Presbyterian Church in Canada their home. We believe more diversity on committees and on staff brings new voices and new perspectives.

Our Reality

Racial and ethnic diversity is a reality both within Canadian society and within The Presbyterian Church in Canada. Members of visible minorities now represent close to 15% of Canadian society.¹ By 2017, 20% of Canadians will be a member of an ethnic or racial minority. In addition, First Nations (Status, Metis, and Inuit) comprise about 3% of the Canadian population. Ethnic and racial minorities and Aboriginal Canadians are playing increasingly important roles in all spheres of public life in Canada.

The Presbyterian Church in Canada is also racially and ethnically diverse. A snapshot of *ethnically identified congregations* indicates that there are approximately 10,000 worshippers in average Sunday attendance in these congregations alone.² In addition there are numerous ethnic and racial minorities who are members of congregations not identified as ethnic congregations.

In addition to this, the national office is located in the most diverse city in Canada, which lends itself to achieving greater diversity in hiring support staff.

Our reality indicates that there is a great potential to work towards diversity in leadership at the national level.

Our Actions

If diversity is to be more than simply a philosophy, it will require intentional steps. It will require conceiving, promoting and implementing methods that ensure national staff are hired, trained and promoted fairly with attention to the goals of equal opportunity and diversity in leadership.

It also requires conceiving, promoting, and implementing methods that ensure volunteers for standing committees of the General Assembly are appointed and trained with the same goal of equal opportunity and diversity.

It will require lifting up both goals of attracting qualified people as well as considering ethnic and racial diversity. It will mean targeted and sustained efforts in communicating vacancies to all Presbyteries, and in particular, to those Presbyteries who have greater diversity.

It will also require gathering facts about the present diversity regarding national staff and standing committees, monitoring progress in this area and addressing issues related to achieving the goal of equal opportunity and diversity, possibly through a committee that meets periodically to review, monitor, and address issues.

It will also help to recognize that the greater the diversity on recruiting committees, the more likely we will be to achieve our goals.

Endnotes

1. For sake of clarity it is helpful to note that Statistics Canada defines a visible

minority as “persons, other than aboriginal peoples, who are non-Caucasian in race or non-white in colour.” The 10 visible minority groups included are the Chinese, South Asian, Black, Filipino, Latin American, Southeast Asian, Arab, West Asian, Japanese and Korean groups.

2. This figure is based on a report given by Keith Knight concerning ethnic-language congregations, revised October 20, 2006 taken from the statistical report of 2005. The breakdown in approximate figures is as follows: Korean (6,700); Chinese (1,100); Taiwanese (400); Mandarin (65); Hungarian (670); Ghanaian (140); French (170); Arabic (250); Spanish (45); Portuguese (90).

Recommendation No. 3

It was moved by H. Klassen duly seconded, and

AGREED, to recommend to the General Assembly:
that the above policy on racial diversity “A Statement of Commitment Toward Racial and Ethnic Diversity in Leadership at the National Level of The Presbyterian Church in Canada” be adopted.

NOTED, that the responsibilities for implementation of the Policy “A Statement of Commitment Toward Racial And Ethnic Diversity in Leadership at the National Level of The Presbyterian Church in Canada” will be:

Implementation
146/08C

1. National Staff: The Personnel Policy Committee, annually for a three-year period, will assess the current degree of racial and ethnic diversity of national staff and report to the Assembly Council.
2. Standing Committees of General Assembly:
 1. Each committee, annually for a three year period, will assess the current degree of racial and ethnic diversity of its committee membership and report to the Assembly Council. Each committee is to submit information based upon the questionnaire prepared by the committee.
 2. Assembly Office will prepare a pamphlet stating the value, benefits and requirements of each standing committee along with job descriptions for each committee:
 - Why should people sit on this committee?
 - How does this committee advance the mission of the church in its calling to bear witness to Christ in the world?
 - What is the benefit to those who serve on this committee?
 - What specific skills or passions are required to do the work of this committee?
 - What time commitments are required for the standing committee and possible sub-committees?

Recommendation No. 4

It was moved by G. Fraser, duly seconded, and

Discharged with Thanks
147/08C

AGREED, that the Ad Hoc Committee re Racial Harassment and Racial Diversity be dismissed with thanks.

**EXECUTIVE
COMMITTEE
Overture No. 3, 2007
Biennial Assemblies
(cont'd from p. 826)
148/08C**

The Council returned to the report of the Executive Committee.

B. Vancook led the Council in a discussion on biennial General Assemblies.

It was moved by L. DeWolfe, duly seconded, and

that progress be reported to this General Assembly, including a summary of presbytery responses and a digest of the discussion held at Assembly Council on March 31, 2008, and invite interested parties to join in this discussion by communicating with Assembly Council, noting that a further report will be presented to the 2009 General Assembly.

149/08C

Amendment

It was moved in amendment by W. Denyer, duly seconded, and

DEFEATED, that a study guide regarding Biennial Assemblies be prepared based on the responses of the presbyteries and circulated to presbyteries by September 30, 2008, for study and report to Assembly Council to report back to Assembly in 2009.

150/08C

Original Motion

The original motion having been put to a vote was carried.

B. Vancook, K. Barlow and S. Kendall will continue to work on this issue of biennial General Assemblies.

Report
151/08C

AGREED, that the report as a whole as amended be adopted.

**LIFE AND MISSION
AGENCY**

Report
152/08C

D. Cho, convener of the Life and Mission Agency Committee, presented its report.

It was moved by D. Cho, duly seconded, and

AGREED, that the report of the Life and Mission Agency be received for information.

MANAGEMENT TEAM
153/08C

S. Kendal presented the report of the Management Team.

It was moved by H. Klassen, duly seconded, and

AGREED, that the report of Management Team be received for information.

**T. PLOMP, DEPUTY
CLERK**
154/08C

The term of Tony Plomp as Deputy Clerk expires with this General Assembly. He has indicated his willingness to serve for another five year term.

Recommendation No. 1

It was moved by W. Welsh, duly seconded, and

AGREED, to recommend to the General Assembly:
that The Rev. Dr. Tony Plomp be reappointed to the position of Deputy Clerk of the General Assembly for a five year term.

DINNER

The hour having arrived for dinner, K. Barlow offered grace.

MONDAY EVENING

PRAYER

L. Duncan opened the evening session with prayer.

**CCC NATIONAL
ADVISORY GROUP ON
EMERGENCY
PLANNING**
155/08C

D. Muir did a presentation on the Canadian Council of Churches' National Advisory Group on Emergency Planning.

It was moved by G. Jay, duly seconded, and

AGREED, that the presentation on the CCC National Advisory Group on Emergency Planning be received for information.

**ECONOMIC
FORECASTING**
156/08C

During the Finance Committee, S. Roche mentioned that at a recent Trustee Board meeting Warren, Jestin (Senior Economist at the Bank of Nova Scotia) spoke about the current and upcoming nature of the economy. S. Roche was asked to share some of the highlights from that presentation which he did in this evening session.

**EVENING
ADJOURNMENT**

The hour having arrived for evening adjournment, L. Duncan closed with prayer.

TUESDAY MORNING

PRAYER

L. Duncan opened the morning session with prayer.

**REGIONAL STAFFING
Report**
157/08C

R. Fee presented the report of the Review of Regional Staffing.

It was moved by G. Walford, duly seconded, and

AGREED, that the report of the Review of Regional Staffing be received and considered.

Affirming Model
158/08C

Recommendation No. 1

It was moved by G. Walford, duly seconded, and

AGREED, that the present regional staffing model be affirmed, meeting each of the clarifications identified below.

Funding for
159/08C

Recommendation No. 2

It was moved by G. Walford, duly seconded, and

AGREED, that serious consideration be undertaken by the Management Team and Finance Committee during upcoming budget development to finding ways to make up the \$190,000 shortfall to the level of regional staffing grants in the Life and Mission Agency budget as of 2011.

**Regional Committees
Responsibilities**
160/08C

Recommendation No. 3

It was moved by G. Walford, duly seconded, and

AGREED, that the above clarification be approved and communicated to regional staff and regional staff committees

**Long Range Planning re
regional needs**
161/08C

Recommendation No. 4

It was moved by G. Walford, duly seconded, and

AGREED, that the Assembly Council keep before it, the work of the Long Range Planning Committee and monitor what regional needs might be identified and how the regional staff would fit into any evolving program.

**Corresponding with
Regions**
162/08C

Recommendation No. 5

It was moved by G. Walford, duly seconded, and

AGREED, that correspondence be sent to the synods/synodicals noting the above observations regarding regional staff reporting relationships with a request to take appropriate action.

Compensation for Staff
163/08C

Recommendation No. 6

It was moved by G. Walford, duly seconded, and

AGREED, that correspondence be sent to the synods/synodicals and regional staff clarifying the regional staffing grant process and that compensation for regional staff is to be negotiated with synods.

Human Resource Manual
164/08C

Recommendation No. 7

It was moved by G. Walford, duly seconded, and

AGREED, that the Personnel Policy Committee, in conjunction with the Life and Mission Agency and Women's Missionary Society, prepare a human resource manual for use by synods in their regional staffing.

Future Reviews
165/08C

Recommendation No. 8

It was moved by G. Walford, duly seconded, and

AGREED, that regional staffing model be reviewed by the Assembly Council on an "as needed basis" to address organizational issues.

Regional Staff Conferences
166/08C

Recommendation No. 9

It was moved by G. Walford, duly seconded, and

AGREED, that the above re regional staff conferences be noted.

Regional Convenors Meetings
167/08C

Recommendation No. 10

It was moved by G. Walford, duly seconded, and

AGREED, that the above re regional staff committees convenors meeting biennially be noted.

Report
168/08C

It was moved by G. Walford, duly seconded, and

AGREED, that the report as a whole be adopted.

**OVERTURE NO. 1, 2008
RE ENERGY AUDITS
Report**
169/08C

W. Denyer presented a verbal report on the progress of preparing a response to Overture No. 1, 2008 re energy audits and conservation measures.

It was moved by W. Denyer, duly seconded, and

AGREED, that the report concerning the Overture No, 1, 2008 re energy audits be received and considered.

Response
170/08C

The ad hoc committee of Council will prepare a response for this General Assembly based upon the report from the Church Architecture Committee and available resources dealing with energy audits for buildings.

It was moved by W. Denyer, duly seconded, and

AGREED, to recommend to the General Assembly that the response to Overture No 1, 2008 re energy audits and conservation measures be granted.

Report
171/08C

It was moved by W. Denyer, duly seconded, and

AGREED, that the report as a whole be adopted.

MODERATOR, 133RD
172/08C

H. Kouwenberg, Moderator of the 133rd General Assembly, spoke of the various activities relating to his itinerary since last November. He noted that most of his visits have been within the Southern Ontario and Quebec areas. This year he will have visited all of the provinces except Alberta and Newfoundland and Labrador. He spoke of the hospitality he has received as well as the support of his congregation of Calvin, Abbotsford. The highlight of this year has been the recent 10 day Aboriginal and Church Leaders Tour relating to the Healing and Reconciliation program.

**RESIDENTIAL
SCHOOLS**
173/08C

S. Kendall presented a verbal report on the Residential Schools.

**HEALING AND
RECONCILIATION**
10 Day Tour
174/08C

S. Kendall introduced Lori Ransom, Healing and Reconciliation Animator.

L. Ransom did a powerpoint presentation on the recent Aboriginal and Church Leaders Tour – “Remembering the Children” highlighting the events in Ottawa, Vancouver, Saskatoon and Winnipeg. She spoke about the various people involved, the stories shared, the interaction of those who attended, and the importance of this event towards reconciliation between the Aboriginal and church communities.

The convenor thanked her for her presentation and work in this area of the church.

Report
175/08C

The report concerning Healing and Reconciliation was presented by S. Kendall.

It was moved by W. Welsh, duly seconded and

AGREED, that the report regarding Healing and Reconciliation be received and considered.

Settlement Funds, Use of
176/08C

Recommendation No. 1

It was moved by W. Welsh, duly seconded and

AGREED, that the \$784,000 available from the Settlement fund be designated as follows:

1. \$200,000 towards The Presbyterian Church in Canada participation in the Truth and Reconciliation Commission (this could include support for aboriginal travel to these events, members of presbytery attending, etc. To be administered jointly between the Principal Clerk and Justice Ministries);
2. \$400,000 transferred into our Healing and Reconciliation Program of Justice Ministries but earmarked for Canadian Presbyterian established mission agencies proposals for healing and reconciliation;
3. \$100,000 transferred into the Healing and Reconciliation Program of Justice Ministries;
4. \$84,000 to be set aside within Justice Ministries in a “General Category” for events linked to the Leaders’ Tour follow-up and possible General Assembly events.

Report
177/08C

It was moved by W. Welsh, duly seconded, and

AGREED, that the report as a whole be adopted.

**NOMINATING
COMMITTEE**
Report
178/08C

It was moved by B. Shaw, duly seconded, and

AGREED, that the report of the Nominating Committee be received and considered.

**Nominations and
Appointments**
179/08C

It was moved by B. Shaw, duly seconded, and

AGREED, that the following nominations and appointments be made as follows:

Convener: Lisbeth Duncan.

Executive, member from three year category: power to issue be given to the Executive to name in June.

Protected Nomination: Gord Walford with reason that he is the convenor of the Finance Committee.

Finance Committee: Elaine Heath (Assembly Council), Marilyn MacLean (member at large), Gord Cook (member at large).

Long Range Planning: Lynda Forbes (member at large) Wes Denyer (Assembly Council) and that power to issue be given to the Executive to appoint an Assembly Council member from the three year category.

Nominating: Marilyn Repchuck (convenor), George Fraser; noting that a member from the three year category will be named in the fall.

Appreciation
180/08C

The Council noted appreciation for and thanked the following retiring members of Assembly Council: Lynda Forbes, Margaret Leonard, Marilyn McLean, Jeanette Fleischer, John Barry Forsythe, Bob Shaw, John Crawford, Harry Klassen, Gord Walford, Wilma Welsh.

Appreciation was also expressed to the staff related to the Assembly Council and for those who provide leadership and made presentations to this meeting.

Report
181/08C

It was moved by B. Shaw, duly seconded, and

AGREED, that the report as a whole be adopted.

**GENERAL ASSEMBLY
Meeting at**
182/08C

It was moved by B. Shaw, duly seconded, and

AGREED, that the Assembly Council be authorised to meet, if necessary, at the General Assembly.

Report
183/08C

It was moved by J. Rawana, duly seconded, and

AGREED, that the convenor and secretary be given power to issue in preparing the report to the General Assembly.

FUTURE MEETINGS
184/08C

The future meetings of the Council will be November 23-25, 2008 and March 22-24, 2009. The Executive will be meeting on May 7, 2008.

ADJOURNMENT

There being no further business, the Council adjourned. L. Ransom and H. Kouwenberg lead the Council in worship.

Ms. L. Duncan
Convener

Rev. S. Kendall
Secretary