

MC Sask Ministries Commission Minutes

April 30, 2020

6:30 pm

Via Zoom

Present: Claire Ewert Fisher (Chair), Mark Bigland-Pritchard, Nancy Epp, Jeanette Hanson, Ron Nickel, Eric Olfert, Sharon Schultz (Council Rep.) and Josh Wallace (Church Planter and interim MC Sask Church Engagement staff)

1. Opening: Eric Olfert

- Eric shared from an article in The March 2020 issue of Christian Living entitled ‘*What Does the Bible Say about Pandemics?*’ by Thomas Overmiller.
- Overmiller argues that when things like pandemics occur, Christ teaches that another phenomenon will be that “the love of many will grow cold” (Matt. 24:12). This describes a broad decrease in genuine love not only for God but for one another as human beings. The general trend, literally speaking, will be for brotherly love to diminish greatly – it will cool down.
- As believers, we should not shrink back into a self-preserving, callous lifestyle with the “many.” We should demonstrate the love of Christ instead and be the few who show love for God, for one another, and for others in the world.

2. Introduction:

- Since Mark and Ron are new to this group, we each shared one thing about ourselves.

3. Approval of Minutes of our 20-01-21 meeting – The minutes were approved.

4. Business Arising/ Ongoing Work:

a) Walking the Path – Nancy and Eric

Responding to 20-02-25 Walking the Path Meeting:

- Attendance was quite low (6 members plus a guest) so our discussion was a bit limited.
- Kara Wolfe, our guest, is an Archaeologist and a consultant specialising in First Nations Environmental Services.

i. Helping to Identify and Preserve Indigenous Holy Sites – David Neufeld:

- Dave reintroduced the idea that the churches might think of taking on a role in protecting aboriginal and holy sites in Saskatchewan.
- John Cuthand is researching pre-contact spirit places in South-Western Saskatchewan. He uses the language that the current farmers/ranchers are de facto custodians of most of these sites.
- Some farmers/ranchers resist the work of recognizing these sites for fear it will lead to restrictions on or even loss of ‘their land’.

Looking Forward:

- There is much potential for reconciliation and getting to know each other.
- We each know something of ‘our’ stories, as separate and separating histories. Harry suggests we need to change our framework, merging our separate histories into one history, the story of the land. We need to recognize that what we have are many chapters of the same ongoing story.

Kara's Input:

- We had thought of starting particularly with historical sites on and around MC Sask owned land. To this end, Kara brought printed maps from the Heritage Conservation Branch for each of: Shekinah, Elim and Youth Farm areas. They showed some identified indigenous heritage sites in the vicinity of each camp.

How could the church be helpful?

- We can begin by telling a new story; Ivan Illych an Austrian Philosopher said: *'If you want to change society you must tell an alternate story.'* Can the understanding that our histories are all finally chapters of the larger story of the land be such a new story?
- How can we bring this conversation to a wider level?
- How can we use this agenda to cultivate new relationships? The Stony Knoll story is an example of this, with multiple stories finding their connections.

ii. Steve presented the conflict over the Gas Pipeline crossing Wet'suwet'en Traditional lands

- This conflict is ongoing since 2015 and continues despite COVID19 pushing it off the news.
- The RCMP 'invaded' the Wet'suwet'en camp at gunpoint. Feb. 7-8 many arrests including two CPTers. This led to blockades and actions across the country.
- In 1977, MC Can affirmed that native peoples should control development in unceded territories.
- Under current structures, MC Can no longer makes statements on behalf of the church.
- Now such **statements need to come from Regional MCs**
- We Mennonites have not made statements on this issue as have many other churches.
- Currently most Wet'suwet'en Traditional Chiefs are asking RCMP to fully leave, and Coastal Gas Link to stop work while some elected Wet'suwet'en leaders approve the pipeline.
- The Wet'suwet'en need more space and time to figure out how the community is represented.
- We need to continue to encourage patience and peaceable dialogue.

b) Church Planting – Josh Wallace

- Obviously, the pandemic has totally disrupted the timing of this plan. When is/will it be appropriate to move?
- Does a virtual rather than a table-based church work as a place to start? These questions need more discernment. Josh has been talking to the New Leaf Network virtually.
- How can we help? **Keep praying!** An overriding question is 'Why has God positioned us this way?'

c) International Witness MC Canada -Witness Support Teams: Jeanette Hanson

- Suddenly everyone around the world is working virtually, and there is new openness to international connections being virtual.
- Even in this inward-looking pandemic dynamic, we are thinking more internationally.
- The trend is to use long term workers now here among us to connect with the international partners they know from their previous work.
- HR and Personnel are presently on the back burner because of the pandemic, with little clarity how things will develop.

How can Ministries Help?

- We can continue to move towards and into Congregational Partnerships.
- A number of congregations are strengthening their connections and we need to encourage and expand this.

d) Updates from MC Sask leadership – Sharon Schultz

- Council has been busy planning and re-planning the 2020 ADS.
- The allotted Ministries Commission Budget was approved at \$9000 after we expected the usual \$5000. The council discussion was that this was to allow us to better support Josh & Cindy's church planting effort.
- It is unclear to us if this increase is specifically ear-marked for Josh & Cindy's ministry? How much agency do we have in spending it?
- **Sharon will try to clarify** this in the coming days.

5. Funding Reporting/Requests:

a) MCC Reconciliation Podcasts: Heather Peters

- Heather sent the Report (Attachment A). We are also invited to give feedback to their study guide (Attachment B).

b) Smart phone for pastors providing spiritual care in city hospitals - from Lois Siemens :

- See request (Attachment C). Many moved and Mark seconded that we approve this request.
Approved

c) Portable Labyrinth Requested by Spirituality Resource Team – Claire

- See request (Attachment D).
- We decided the Labyrinth was too expensive to purchase on our budget.
- We wondered if our sewers could make one during the pandemic. **Nancy will look at this possibility.**

6. Agenda for consideration

• MCSask's response to the novel coronavirus – What are we doing?

- Many creative things happening;
- Pastors are meeting Wednesdays to cross-fertilize ideas.
- Josh has been producing short videos every couple weeks. Sharon recently did one.
- We have always been scattered congregations; this effort is helping us be together.

what ought we to be doing in addition?

- What kind of 'doing' is going on? Are there needs in the community we should be addressing?
- How can we more effectively share what we are doing? A synergy can build as we share. What would be a good sharing platform for this?
- **Josh will try to set up a Google docs for this type of sharing** on the MC Sask website.
- Pastors, Mission-minded people and other congregational leaders need to be promoting such a response.

- **What does this pandemic invite from us for the future?**
 - The bigger question is what kind of possibilities does this worldwide crisis create for the future?
 - Now that things have ground to a halt, can we help re-direct things and help redefine what the new normal might look like?
 - Public and political values have been turned topsy-turvy. Suddenly health and life are clearly defined as being more important than money/stuff.
 - At the same time, social media are proving vital in maintaining society and community. We need to understand and use the technology options, and the new opportunities they open for us.
 - When things open up, we will be bombarded to buy, to spend.
 - How do we jump into this liminal space with a new message?
 - Maybe we need to organize/host a virtual town hall to think together about this larger set of questions.
 - **We encourage Josh (with Claire's help) to explore the possibility of a virtual town hall, looking at what a post-pandemic new normal might look like from an Anabaptist perspective.**

7. Creation Care Agenda: Mark Bigland-Pritchard

- A society-wide creation care movement is taking shape. Where are the Christians?
- See **For the Love of Creation A Faith-based Initiative for Climate Justice** (Attachment E)
- Realizing the seriousness of climate change, how can we be part of changing the path?
- Where do we act?
- Groups of ~20 discussing the issues and solutions?
- Mark will share the framework they have used for consultations in the past.

8. Next Meeting

- There is much to do. We will meet in three weeks.
- Next meeting **Thursday May 21**, same time (**6:30 pm**), same format (**zoom**).

Recorded by Eric Olfert
Drafted May 4/2020

ATTACHMENT A

MCC Reconciliation Podcasts Report– Heather Peters

Hi Claire,

Thanks for the invite. Unfortunately, on the 17th I will be in Ottawa for the Church Council on Justice and Corrections board meetings. I would love to come talk to the Ministries Commission about that as well, sometime. 😊

In terms of an update: interviews for the second season of the podcast are underway. I have interviewed Stacey Swampy (works for Micah Mission), MaryAnn Napope (I've worked with her on Blanket Exercises for many years), and Harry Lafond. Stacey spoke about how reconciliation is about people coming together to solve problems, MaryAnn spoke from a survivor of residential school perspective, and Harry spoke about reconciling Christian and Cree spirituality. It has been great.

Next week we will be interviewing Annie Batiste, who works for the OTC and Jolene Peters, who has done work with MCC kids' club for many years. I have also lined up interviews with Patty Tait (who works for Elizabeth Fry) and Becky Saskamoose-Kuffner (who works for the City of Saskatoon). I have a few other requests for interviews out in the world and am waiting to hear whether they will work. I hope to have all the interviews done by the end of the month with a release of the season after Easter.

Our intern student for the semester has been working on a study guide for season 1. I have attached it here. It still needs editing and refining. I would welcome input from your group.

Thank you again for your support and funding to help this project move forward.

Randy Klassen has been hired as the new Indigenous Neighbours coordinator and will be starting on March 16th. Perhaps at your next meeting both Randy and I could come and meet with your group.

Peace,

Heather

Heather Peters

Peacebuilding Coordinator

Seeking peace through Trauma Education, Restorative Justice & Reconciliation

ATTACHMENT B1



Study Guide

Reconcile: Everyday Conversations Season 1 explores how nine different people with unique life experiences interpret the definition of reconciliation and their journey towards achieving the goal of reconciliation in their own lives and in the community.

In an effort to encourage discussion and engagement towards reconciliation, we have provided a study guide that allows you to reflect on different themes each guest touched on.

Before going into the discussion questions or listening to the podcast, consider these questions and ask your group: *What visual images do you associate with reconciliation? How much is reconciliation worth to you?*



Acknowledgement: In the first episode of the series, Tara Anderson discusses what reconciliation means to her and how her understanding of the word has changed over the years. She goes on to say how she began to realize that it wasn't a faith-based or faith-associated word, but rather one that was used in various settings and dialogues, including universities and government. This shift in perspective surrounding the word led her to uncover that to understand reconciliation and its context, starting uncomfortable and thought-provoking conversations around the term and what it means are necessary.

Discussion Questions:

How would you define reconciliation?

What experiences have led you to this understanding?

Why is reconciliation important to you?

Community: In episode 2, Sarah Buhler works closely with community-based organizations, she emphasized the awareness of current issues going on in Indigenous communities as part of an ongoing colonization and trauma and how engaging with the community brought her into a greater understanding of reconciliation.



ATTACHMENT B2

Discussion Questions:

What factors caused you to be in the community you are in now?

What is the importance of 'sharing spaces' in the community?

How has your community worked towards reconciliation? If unable to provide, how would you like your community to work towards reconciliation?

Relationships: In episode 3, Spurgeon Root and his daughter, Keziah talked about reconciliation as “restoring of broken relationships to a healthy balance that God desires”. Reconciliation is an ongoing long-term process of choosing healthy relationship that acknowledges the needs of others, and the challenges that comes during the process.



Discussion Questions:

What does a healthy relationship look like to you?

How does an understanding of relationships with self and others help show that God is involved in reconciliation?

What is the relationship between Indigenous and non-Indigenous members of your personal and professional

community?

Reintegration: Episode 4 introduces us to Dave, executive director of The Micah Mission, an organization that focuses on support and accountability for ex-offenders, most notably, registered sex-offenders, and reintegrating them back into the community. This discussion explains the benefits of the reintegration process and how it helps with the restoration of friendly relations, as well as breaking down walls and building bridges between people and communities. Dave states that “our prisons today are very much like the residential schools of yesterday”, pointing out the system of oppression that continue to affect the population. He further explains how programs offered through The Micah Mission have a significant impact on the rate of re-offences, with an 80% success rate.



Discussion Questions:

How might it be beneficial to give ex-offenders a second chance?

What are your thoughts on reintegration into the community after a prison sentence?



Humility: In episode 5, Florence shares what reconciliation means to her and reflects on the importance of conflict transformation, the values of humility, as well as patience and building each other up. She and her husband, Otto, belong to circles of support and accountability (CoSA) in Regina, Saskatchewan. Florence explains how reconciliation is the reestablishment and building of broken relationships between people, whether it be in a small or large setting. She also explains how difficult it can be at times, “because we have to

recognize that it takes humility to admit to deal with things we may have personally done to cause a rift.”

ATTACHMENT B3

Discussion Questions:

Think about a time you were in the wrong. What did you do to mend that relationship?

What are some ways society could work towards 'building people up'?

Identity: In episode 6, Ben Borne talks about the importance of his own identity as an Indigenous person from Yellow Quill and growing up in a Mennonite Family. He stated that knowing his own story and accepting his Indigenous heritage helped him shape who he is today. It also shaped his understanding of reconciliation within himself and in Canada, bridging two perspectives between Indigenous and Non-Indigenous heritage.

Our identity is a big part of our lives, it shapes who we are, and how we present ourselves in the world.



Discussion Questions:

What is your identity in Canada? How does acknowledgment of your own heritage and identity take part in the process reconciliation?

How does our own beliefs and perspective guide us to understanding others with different perspectives?

Why is it important for us to reconcile with ourselves first before acting towards issues that we care about?



Storytelling: In episode 7, Greg describes reconciliation as a way to invite people to lean into stories and to place themselves in the experiences of others to gain empathy and compassion. He describes the importance of naming our privileges to allow for critical and authentic reconciliation to unfold. Throughout this conversation, Greg talks about learning how to avoid being judgmental and trying to understand why people are where they're at. He expresses the positive effects of intermingling with others in social settings, and to compliment people, since every one of us looks for commonality and friendship. Listening to those who have

been oppressed and showing that we hear them and empathize with them creates space for their experiences to be heard.

Discussion Questions:

How might you create space for storytelling with a stranger in a social setting? What might you ask them?

What does empathy and compassion look like to you? How have others displayed this towards you in a time of need?

ATTACHMENT B4

Faith: Episode 8 discusses reconciliation in relation to communal aspects, as well as individual levels with Jacqueline. She explains how to her, reconciliation comes from a sense of knowing and understanding who God is internally and what that looks like to her. She goes on to explain how it is a healing process by which relationships that are fragmented become restored. Jacqueline explains how all relationships require reconciliation in some sense, considering there are days where we will give love to someone who might not ‘deserve’ it at that given time, and how we may be given love when we don’t deserve it either. To Jacqueline, reconciliation is trusting that the other person is going to offer you love and kindness even when you are at your worst. It is essential to have grace and forgiveness in order to bind and bring a sense of peace to a fractured relationship. In summary, reconciliation is accepting a person’s limitations. Through God’s perfect being, he isn’t requiring any one of us to be perfect and therefore, we don’t have to be.



Understanding: In the final episode of the season, Leonard shares his experience understanding the deep-rooted history of land and the connection the young Chippewyan people had and continue to have to it. He explains how the Indigenous reserves became a part of the Mennonite communities considering they were the benefactors of the injustices the young Chippewyan faced. Leonard describes the tension and anxiety surrounding the status of the land around 1976 between the Mennonites and the Indigenous people. Feeling caught between the two voices, he

understood the concerns brought up on both sides, however, he asks us to reflect on this following question: *is it still reconciliation if the young Chippewyan or other Indigenous people don't get their land back?* He follows this question by explaining that in order for reconciliation to happen, we must respect the process and if it is not valued, we won't be able to work towards understanding and peace building.

Discussion Questions:

How would you propose working towards reconciliation in this situation?

What would be a solution to make both parties feel heard? How could you essentially give back the land without uprooting the other community? Do you think this is even possible?

Additional Resources:

Office of the Treaty Commissioner otc.ca/pages/get_involved.html
Truth and Reconciliation Commission of Canada trc.ca/
Kairos Blanket Exercise kairosblanketexercise.org
Healing Hearts Ministry healinghearts.ca/
Mennonite Central Committee mccsk.ca
Reconciliation Canada reconciliationcanada.ca

ATTACHMENT C

a. from Lois Siemens – smart phone for pastors providing spiritual care in city hospitals

Dear Claire,

On behalf of the Mennonite Chaplains I would like to ask the Ministries Commission to sponsor the purchase of a phone and glass screen protector. This phone would be dedicated for the use of Mennonite Chaplains who serve in the three Saskatoon hospitals. There is a small group who take turns answering the calls for help.

The phone we currently have is quite outdated and has a crack. The battery life is short and has, on one occasion, been unreliable. The staff in the three hospitals need reassurance that if they call the Mennonite Chaplain phone someone will respond to the emergency.

I spoke with a Sasktel representative and after discussion and looking at several options we would recommend a Galaxy A10e. The cost to buy the phone is \$219.99, but is on sale till March 20 at \$179.99

<https://www.samsung.com/ca/smartphones/galaxy-a10e-a102/>

We would also request to purchase the recommended screen protector which sells for around \$36 (glass). Since several different people are using it in several different situations this makes the most sense. It comes with a life-time guarantee.

We are purchasing time as we go and are not on a data plan. MC Sask is covering that part. The phone has a 32GB which is way more than we need. The other phones we looked at are less expensive and have 8 GB. The issue with these smaller phones is the battery life is the same as what our current Galaxy 3 has and it is often not enough.

To give more information: It used to be that hospital staff had multiple names and phone numbers to call and they would just keep trying until they got someone, or give up. Often, by the time they got someone the emergency had been taken care of by other chaplains or they apologized to the patient that no one was available. There was a situation awhile back where one of our Mennonite parishioners lay dying. The wife could not get ahold of her pastor. The staff tried calling every Mennonite chaplain phone number on the list and no one responded. We are determined to try to avoid this from happening again. Out of this tragedy the idea of one phone, one phone number came about.

Thank you for considering this request,

Lois Siemens

Chaplain and Spiritual Care Coordinator at Bethany Manor

ATTACHMENT D

b. from Spirituality Resource Team – portable Labyrinth

Ministries Commission members,

On behalf of the MC Sask Spirituality Resource Team, I am requested consideration for the purchase of a portable Labyrinth to be used, free of charge, by MC Sask churches as we practice Contemplative Prayer.

There is a small labyrinth available for borrowing from Common Word. It was used at the last Silent Retreat and served us well.

But we are thinking that it would be more convenient for us to purchase one in Saskatchewan which could be used by our churches and then also others interested in hosting a retreat.

I will provide information upon request for the purchase of a Labyrinth. The costs run between \$2,000 and \$3,000 Canadian.

Shalom,

Claire on behalf of SRT

ATTACHMENT E1

Creation Care -Mark Bigland-Pritchard

#5 For the Love of Creation A Faith-based Initiative for Climate Justice

Introduction We live in an era of unprecedented human-driven ecological change. In 2018, the Intergovernmental Panel on Climate Change (IPCC) warned us that we have until 2030 to limit the catastrophic impacts of climate change. We are entering into a crucial decade in which the devastating economic, political, cultural, and social impacts of this change require the collective ecological conversion of humanity. Awareness and concern for climate change has been increasing steadily, but recently there has been an exponential growth in engagement and mobilization towards this conversion. The climate emergency holds significant spiritual implications and signals clear moral imperatives. It requires immediate and collaborative action for justice by communities of faith.

Purpose Canadian faith communities and faith-based organizations are invited to come together under a unified banner to mobilize Canada-wide education, reflection, action and advocacy for climate justice.

Through this unified and multifaceted mobilization we, as people of faith, hope to make a meaningful contribution in the next decade towards a sustainable future for all life on the planet. This contribution seeks to address the root causes of the climate emergency while also supporting those who are most impacted by it. Our contribution will also respond to feelings of ecological grief and eco-anxiety through pastoral care and ceremony, building community resilience, and by taking collective action for climate justice.

Scope This national-level initiative will weave together reflection, education, action, and advocacy to advance meaningful responses to the climate emergency. It aims to engage people individually and in community, as congregations and organizations, all across the country. Efforts will be made to balance the different levels of focus (local, national, and global) internal to the faith bodies and organizations involved, while coordinating our external message to the government and wider public.

The initiative has three focal areas: Theological Reflection, Local/Congregational Engagement, and Political Advocacy.

Desired Theological outcomes (Theological reflection focus) Create a space for collaborative responsive theology in which our relationship with God and creation can be explored and questions asked to encourage theologically grounded and relevant conversations around climate justice and global warming. Provide relevant content to ground and frame the activities of the other two focal areas.

Desired Local/Congregational Engagement Outcomes Increase dialogue and reduce polarization in the climate change conversation in Canada in order to build more consensus on the actions we need to take (at the national level but also as organizations, individuals and communities) to build a sustainable future for all. Through our own commitments as organizations to reduce our own emissions, inspire and support individual and community level action for climate justice.

Desired Political Advocacy Outcomes Have Canada reduce its greenhouse gas (GHG) emissions by 60 percent below 2005 levels by 2030, making a fair-share contribution to global efforts to maintain

ATTACHMENT E2

temperature rise below 1.5 degrees above pre-industrial levels. We recommend that these goals be achieved via a just transition and the establishment of a fair and inclusive economy that addresses current inequities. The full recognition of Indigenous rights, including free prior and informed consent, and the incorporation of Indigenous knowledge and experience into any proposed solutions are essential. And, Canada's fair share also means helping developing countries to reduce GHG emissions. This includes Canada providing at least \$4 billion USD annually by 2020.

Timeline The initiative aims to make a meaningful contribution in the next decade to a sustainable future for all life on the planet. This begins by taking action between an online soft launch on Earth Day 2020 and a larger event in the fall on Parliament Hill. From the fall of 2020, we will ask participants to commit to one year of involvement, through to fall of 2021. While the initiative does not have a set end date, we know that a measure of humanity's success in changing our course on the planet must be taken by the end of the decade in 2030. Activities beyond 2020-21 will be determined by the Working Group as the initiative unfolds and committed to by participants on a year by year basis each fall. The commitments of participants are outlined in the Initiative's Affirmation of Principles.

Principles

- **Indigenous Rights:** The initiative understands that Indigenous peoples' care of and relationship with the land; their experiences of resource extraction and climate; and Indigenous rights, including free, prior and informed consent, are central to climate justice. The initiative will work with Indigenous peoples to ensure that Indigenous knowledge and voices are integral to its message.
- **Faith-Based:** The initiative was born from an ecumenical conversation and is open to all faith communities and faith-based organizations who wish to take meaningful action for climate justice.
- **Youth:** Young people have been at the forefront of the climate movement, strongly advocating for change from world leaders. This initiative will listen to young people, partner with them, and amplify their voices.

Organizing Structures

Coordinating Committee: Members of the coordinating committee meet on a bi-weekly basis to coordinate the advancement of the initiative. They oversee the organization of working group meetings and liaise with the three focal area sub-groups (Theological Reflection, Local/Congregational Engagement, and Political Advocacy)

Working Group: Members of the working group are made up of the initiative's participants (faith communities and faith-based organizations) with each participant having at least one representative. The working group meets on a bi-monthly basis or according to need as identified by the coordinating committee.

Focal Area sub-groups: Members of the sub-groups are drawn from the participating bodies and lead in developing, promoting, and carrying out the activities related to the desired outcomes of each focal area (Theological Reflection, Local/Congregational Engagement, and Political Advocacy).

Participants

- The Anglican Church of Canada
- The Canadian Catholic Organization for Development and Peace
- The Canadian Council of Churches
- Canadian Foodgrains Bank
- Canadian Religious Conference
- Christian and Missionary Alliance in Canada
- The Christian Reformed Church in North America
- Citizens for Public Justice
- The Evangelical Lutheran Church in Canada

ATTACHMENT E3

● Faith & the Common Good ● Global Catholic Climate Movement Canada ● KAIROS: Canadian Ecumenical Justice Initiatives ● Mennonite Central Committee of Canada ● The Presbyterian Church in Canada ● The Primate's World Relief and Development Fund (PWRDF) ● Religious Society of Friends (Quakers) ● The United Church of Canada ● World Renew

For more information about For the Love of Creation or to get involved, please contact the Convenor of the Coordinating Committee, Beth Lorimer at blorimer@kairoscanada.org or 416-463-5312 ext. 225

For the Love of Creation; A Faith-Based Initiative for Climate Justice

AFFIRMATION OF PRINCIPLES

Purpose: The purpose of this affirmation of principles is to provide parameters and shared understanding for collaboration in For the Love of Creation - a Faith-based Initiative for Climate Justice. We agree that climate change is a grave issue in the world with devastating environmental, social, political, cultural and economic impacts. As such, the climate emergency holds significant spiritual implications and signals clear moral imperatives. It requires immediate and collaborative action. We agree that our missions coincide, particularly with reference to the need for immediate and effective action to reduce greenhouse gas (GHG) emissions in Canada to meet and exceed the Targets from the Paris Conference of the Parties (COP 21). To achieve our shared purpose, we affirm the following principles: All participants are equal stakeholders: This is a collaborative effort and will be branded as such. The leadership and structure will include (a) a Coordinating Committee to coordinate the advancement of the project; (b) a Working Group to convene all the participants of the initiative on a bi-monthly basis; (c) Focal Area sub-groups groups to develop, promote and carry out the initiative's activities; and (d) congregational members and other local actors who will be invited to participate.

Three main areas of collaboration (Focal Area sub-groups): Theological Reflection, Local/Congregational Engagement, Political Advocacy
No financial obligations: Participation in the initiative will happen at varying levels of engagement. No separate infrastructure: The Coordinating Committee will make decisions as to which organizations will be asked to provide infrastructure assistance for various needs. For instance, to meet our need for financial infrastructure, KAIROS Canada has agreed to hold any finances for the project in a separate purse dedicated to this work. Designation of funds: Funds collected throughout this campaign will be used solely for the purposes of this campaign. Not a partnership: Nothing in this Affirmation of Principles creates or is intended to create a partnership. Opt-Out: Endorsing organizations are free to opt-out of any activity within this campaign if it does not align with their internal policies. Organizations will not be named on any campaign materials without their express consent. Leaving the campaign: Endorsing organizations are free to leave the campaign at any time. They are invited to communicate their reasons for leaving in writing.

Signed and endorsed by:

ATTACHMENT E4

THE ANGLICAN CHURCH OF CANADA

CANADIAN CATHOLIC ORGANIZATION FOR DEVELOPMENT AND PEACE CANADIAN COUNCIL OF CHURCHES CANADIAN FOODGRAINS BANK CANADIAN RELIGIOUS CONFERENCE CHRISTIAN AND MISSIONARY ALLIANCE IN CANADA CHRISTIAN REFORMED CHURCH IN NORTH AMERICA CITIZENS FOR PUBLIC JUSTICE EVANGELICAL LUTHERAN CHURCH IN CANADA FAITH & THE COMMON GOOD GLOBAL CATHOLIC CLIMATE MOVEMENT CANADA

KAIROS: CANADIAN ECUMENICAL JUSTICE INITIATIVES MENNONITE CENTRAL COMMITTEE OF CANADA THE PRESBYTERIAN CHURCH OF CANADA THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND RELIGIOUS SOCIETY OF FRIENDS (QUAKERS) THE UNITED CHURCH OF CANADA WORLD RENEW