**Memorandum of Agreement** (Draft October 3/2014)

**Between**

The Canadian Churches’ Forum for Global Ministry

47 Queens Park Crescent

Toronto, Ontario M5S 2C3 Canada

(the “CCF”)

**And**

The Canadian Council of Churches

47 Queens Park Crescent

Toronto, Ontario M5S 2C3 Canada

(the “CCC”)

**The Canadian Council of Churches (CCC)**

The Canadian Council of Churches ([www.councilofchurches.ca](http://www.councilofchurches.ca)) is the broadest ecumenical body in Canada, now representing 25 denominations of Anglican, Eastern and Oriental Orthodox, Protestant and Roman Catholic traditions. We are together to grow Christian unity and work for a more faithful and just Canada.

**The Canadian Churches’ Forum for Global Ministry (CCF)**

The Canadian Churches’ Forum ([www.ccforum.ca](http://www.ccforum.ca)) is an ecumenical Christian partnership through which Canadian churches reflect and work toward intercultural leadership development and ministry learning.

Through the Forum, Canadian Churches

* Come together for biblical and theological reflection on issues of contemporary intercultural mission and ministry;
* Provide educational resources and programs for intercultural learning, leadership development and ministry in Canada and globally, with special emphasis on cultural awareness and identity;
* Participate in learning and dialogue with church members and wider communities of faith about society that fully honours diversity and God’s unequivocal welcome;
* Provide educational resources and programs to persons directly engaged in long-term ministry placements, short term internships, accompaniment and visits, including those returning from international service

**Purpose of this Agreement**

This Memorandum of Agreement is intended to address the main elements of an integration of the two bodies with as final outcome the creation of a new Commission on Mission, Evangelism, and Culture that effectively continues the resourcing, leadership and programming of the current Canadian Churches’ Forum for Global Ministries as a fully integrated component of The Canadian Council of Churches.

For more detail on why this new relationship and integration, please see:

* Appendix I: *CCF and CCC Conversation* Backgrounder: Why the proposed unified structure is good for CCF
* Appendix II: CCF and CCC Conversation Backgrounder: Why the proposed unified structure is good for CCC

**Three-Year Program Plan**

The Canadian Churches’ Forum for Global Ministries has a robust program plan in place which has been designed in collaboration with other member denominations of the CCC. For details please see Appendix III: *Three-Year Program Plan 2015-18*. To ensure stability, continuity, and to facilitate the smooth transfer of the program the two bodies agree to adopt the attached program plan as the first three-year program plan of the new Commission.

*[Note: prior to May 2015, the CCF Board will evaluate the 2011-2014 program plan and hold a consultation to design the 2015-2018 program plan]*

The Canadian Churches Forum for Global Ministries membership in Canadian and global networks, such as ENFORMM-NA, will be maintained.

Ownership and copyright of CCFGM publications and responsibility for the inventory and promotion of CCF publications will be transferred to the CCC on the date of this agreement.

**Board of Management**

The Board of Management of the CCF will dissolve after the integration is complete. All current Directors of the CCF may be nominated and appointed to the new Commission by their member church or by a participating non-member organization. The current Directors of the CCF are listed in Appendix IV.

**Personnel and Staffing**

Employment contracts of the CCF will end during the implementation phases between July 1, 2015 and December 31, 2015. The responsibilities, duties and tasks of the existing CCF director, program and administrative staff will be integrated into a revised and strengthened CCC program and administration staffing model with an eye to assuring the successful implementation of the new Commission’s Three-Year Program Plan. CCC employment contracts for, for example, an Associate Secretary, Mission, Evangelism, and Culture, will begin during the implementation phase.

During the implementation phase CCF policies (CCF Staff Handbook, CCF Sexual Harassment Policy, CCF Responsible Care Policy) will be reviewed for compliance with similar CCC policies.

During the implementation phase the personnel handbook of The Canadian Council of Churches will apply, and oversight for personnel and staffing will be assured by the Personnel Committee of The Canadian Council of Churches.

**Finances and Resourcing**

The CCF and the CCC are both healthy organizations financially in terms of both year to year income and expenses and long term assets (audited statements are available upon request). The CCF will request its supporting churches and members to commit to sustained annual giving at current levels to support the staffing and program of the new Commission. Letters of financial commitment received will be attached to this agreement. The annual budget of the Three-Year Program Plan 2015-18 will be reviewed, integrated and adopted into the CCC operating budget processes beginning during the implementation phase.

*[Prior to May 2015, the CCC and CCF will review and revise this section to more accurately reflect and support the finances of the new commission and the Canadian Council of Churches. There may be additional research and outside expertise may be engaged.]*

During the implementation phase the current and long-term assets of the CCF will be transferred to the management of the CCC and its Finance Committee. 75% of the total current and long-term assets of the CCF will be transferred to a newly created internally restricted fund at the CCC named “Canadian Churches’ Forum for Global Ministries Fund” and designated for the work of the Commission on Mission and Evangelism. The remaining 25% of the total current and long-term assets of the CCF will be transferred to the operating fund of the CCC to assist with support for the staff and program of the Commission.

**Corporate Status and Charitable Number**

The CCF is not separately incorporated but does enjoy charitable status and holds a charitable number. Currently the CCF operates under the Aegis of the CCC and as an independent program agency of the CCC. Consequently, there will be no need to dissolve a corporation or entity related to the CCF, though provision will need to be made to retire the charitable number (or maintain the charitable number for some currently unknown purpose).

*[Prior to May 2015 the charitable purposes of the CCF charitable number will be investigated]*

**Constitution**

The By-Laws of the CCF are included in the By-Laws of the CCC. The following two actions to the CCC constitution and by-laws will be required: 1) render the current by-laws of the CCF inoperable, and 2) Create a new Commission on Mission, Evangelism, and Culture. Please find in Appendix V the current by-laws of the CCF. In Appendix VI, please find the commission description.

**Website, Social Media, Email, Database**

The CCF maintains several communications assets: website (ccforum.ca), Facebook pages, email, and a valuable database of past program participants and donors. The Director and Program Assistant of CCF will work with the CCC office and communications staff to transfer those assets, their maintenance and use to the CCC. Donor lists will continue to be used to fundraise for activities of the Commission on Mission, Evangelism, and Culture. Bequests and donations from donor wills intended for the Canadian Churches Forum for Global Ministries will also be directed to support the activities of the new commission.

**Administration, Office Space, Equipment, Supplies, and Insurance.**

The CCC and the CCF are both tenants occupying the same floor (next door!) of the Toronto School of Theology. The CCF – TST office lease will be transferred to the CCC beginning 1 July 2015. There are no changes in the square footage of rented office space foreseen. Responsibilities for insurance will be moved to the CCC during the transition period.

The CCF currently has an account with the CCC for the use of its photocopier. All CCF office equipment and supplies will become the property and responsibility of the CCC on the date of this agreement.

[Note: Prior to May 2015 the insurance companies for the Canadian Churches Forum for Global Ministries and the Canadian Council of Churches will be consulted to determine implications of the integration of these bodies]

**Archives**

The CCF has enjoyed nearly 100 years of history and its archives are very valuable to the history of churches in Canada and Canadian churches in the world. On the date of this agreement, the responsibility and management for those archives, including documents at the National Archives of Canada, is transferred to the CCC.

**Liability**

Neither the CCC nor the CCF are aware of outstanding legal or financial liabilities. Nevertheless, each organization agrees to hold harmless the other for legal or financial obligations incurred related to its activities.

[Note: As deemed appropriate, prior to May 2015 both the CCC and CCF will engage lawyers to review this document and legal implications of this integration]

**Duration**

The timeline for the agreement and implementation of this process is laid out in Appendix VII.

Signed in triplicate.

For value received.

FOR THE CANADIAN CHURCHES’ FORUM FOR GLOBAL MINISTRY

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The Rev. Dr. Robert Faris

Position: Chair, Board of Directors

Date: 31 May 2015

FOR THE CANADIAN COUNCIL OF CHURCHES

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Lt.-Colonel Jim Champ

Position: President

Date: 31 May 2015

**Appendix I: CCF and CCC Conversation Backgrounder: Why the proposed unified structure is good for CCF**

Canadian Churches Forum Executive Committee

From The Order of Service for the Inauguration of the Canadian School of Missions and Ecumenical Institute” October 18, 1963—42 years after the founding of the Canadian School of Missions. The Canadian School of Missions and Ecumenical Institute became the Ecumenical Forum in 1969 and in 1989 became the Canadian Churches’ Forum for Global Ministry.

*“One of the most impressive facts which has been established through the work and witness of overseas missionaries has been the urgency and imperative of Christian unity. Both historically and theologically the movement towards Christian unity, better known as the Ecumenical Movement, derives from the experience of missionaries overseas…It is not surprising therefore, that through its participation in the missionary enterprise of the Church The Canadian School of Missions has itself become involved in mission and unity.*

*In Canada the cause of Christian unity has been the major concern of the Canadian Council of Churches. The Council was set up about twenty years ago to provide an adequate means of co-operation between the Churches in several areas of Christian witness, education, social action and overseas missions. Co-operation was to be the means to realize the oneness which Christ had already bestowed His Church.*

*Both the School of Missions and the Council of Churches were thus engaged in the same task and devoted to the same cause. The School attended to mission in unity and the Council to unity in mission, with the emphasis upon the total mission of the whole Church.*

*In consequence of this mutual concern and involvement, and, as we believe, in obedience to the guidance of the Spirit, there has now been established the Canadian School of Missions and Ecumenical Institute.”*

**A) Why this new relationship?**

**1) Overview**

The Canadian Churches Forum (CCF) seeks to share its program, staff, and other resources with a wider ecumenical community. The Canadian Churches Forum seeks to be shaped by a wider community that better reflects the current context. While the work of the Canadian Churches Forum is sustainable in the short term (measured in years), in order for it to fulfill its mandate in the longer term (measured in decades) it needs to work collaboratively with other partners around its table in a changing ecumenical context.

In the not too distant past, the Canadian Churches Forum was a table around which denominations collaborated ecumenically. The current context has pushed CCF toward being an agency offering services. CCF seeks to maintain its historical role as a table of ecumenical collaboration.

2) **Vision and Mission**

The current context has made the Canadian Churches Forum less able to function as a Forum or networking/collaboration table. The Canadian Churches Forum seeks to return to its mandate of being a table around which denominations collaborate ecumenically: a place where denominations can do together what none are able to do alone (The Lund principle). The current context globally and within Canada raises questions around mission, evangelism, and culture. CCF would be a space within the CCC where there could be significant conversation around these issues. Some current examples could include:

• Animating in the Canadian context the 2013 Busan, Korea WCC affirmation: Together Towards Life: Mission and Evangelism in Changing Landscapes

• Follow up to the Truth and Reconciliation Commission and process of ongoing church engagement with First Nations (including both the churches that ran residential schools and those that were not directly involved)

• Networking work done around the Doctrine of Discovery

• Acting as a hub drawing together people working on intercultural ministry in Canada

**3) Program**

Offer program to a wider ecumenical community for two reasons: to be a resource to a broader constituency and to maintain financial sustainability of programs. The work of CCF includes providing ecumenical roundtables and workshops on issues of global mission and Intercultural Ministry in Canada. CCF also has well developed ecumenical training programs for Intercultural Ministries in Canada and ecumenical training programs to support participants in short and long term global missions.

**4) Partners**

CCF seeks to engage and work with a wider breadth of expressions of the church in Canada and other potential partners in ways that will shape the work of CCF and allow CCFs resources to be a resource to a wider community. CCF’s primary partnerships remain shaped by the era of the PLURA (Presbyterian, Lutheran, United, Roman Catholic, and Anglican) churches being the primary partners in ecumenical work. CCF seeks to respond better to the current Canadian context which includes increasing cultural diversity. The increased denominational and cultural diversity of the Canadian Council of Churches would enhance CCF’s work. CCF will bring to CCC resources to help live into, fully express, and increase its diversity. These resources would also help the CCC more fully use the gifts of and give voice to its diverse voices.

**5) Governance**

CCF is over dependant on staff for governance and its current governance structure is not sustainable. The governance structure of Canadian Churches Forum reflects a time when it was a larger agency. It also reflects a time when denominations were able to give more staff time to governance and oversight. There are governance duplications across CCC and CCF that could be eliminated.

**6) Personnel**

Current staff configuration is not sustainable as the kind of work demands more collegial collaboration. There are inefficiencies in operating as a very small stand-alone organization. Too much staff time is spent in governance.

**7) Finance**

As an organization CCF is in good financial health and seeks to be good stewards of its resources. As CCF member denominations have a shrinking capacity around personnel, finance, and staffing committees and other CCF board activities there are some efficiencies that could reduce costs including sharing of staff, audit costs, insurance, and administration for example.

**8) Legal**

CCF does not have its own incorporated status (it does have status as a registered charity). It is described as an independent program agency of the CCC. It operates under the Aegis of the Canadian Council of Churches and under the bylaws of the CCC. The liability of directors is unclear. This new relationship would clarify liabilities, obligations, and responsibilities of the directors of CCF and the governing board of CCC.

**B) What does Canadian Churches Forum Bring?**

1) Overview of the agency at www.ccforum.ca The Canadian Churches’ Forum is an ecumenical agency that works in partnership with others to foster intercultural leadership, learning, and ministry.

2) An agency shaped by, well engaged in, and in dialogue with shifts in the history of mission relationships in Canada and globally. This includes the 20th century movement to partnership and the more recent movements that recognize connections between global and local contexts, as well as mission from the margins. The current movement recognizes a blurring of distinctions between mission in the global and Canadian contexts and a greater focus on Canadian intercultural ministry.

3) Resources to respond to the recognition that new ministry development in Canada has to be within an intercultural framework.

4) CCF would help CCC’s ability to enact its own stated purposes and functions (Article III CCC Constitution), in particular but not limited to:

*The purposes and functions of the Council shall be to serve God's mission in the world, to give expression to the unity which is offered to the world through Jesus Christ, to witness to the continuing renewal of the Church by the Holy Spirit, to promote the growth of ecumenical and missionary obedience among all Christians, and to facilitate common action by the member churches.*

A. Purposes

1. To engage in ecumenical education, training and action by which God's mission may be served and the life of the Church may be renewed.

2. To study, speak and act on conditions which involve moral and spiritual principles inherent in the Christian Gospel, particularly when issues of justice, liberty, peace and war, and human rights and relationships are of urgent concern.

….

4. To bring the member churches into living encounter with one another, and to promote understanding and helpful relationships among them and with other Christian churches and religious bodies in Canada.

5. To assist the churches in the examination of their witness and service in accordance with their understanding of the purpose of God to bring all things on earth and in heaven into unity in Jesus Christ.

6. To respond creatively to social change and, in the name of Jesus Christ, to influence directly or indirectly the process of change in the movements of Canadian history.

….

B. Functions

….

3. To carry out experimental, innovative programs arising from the request of a church or group of churches or in response to a specific opportunity, and approved by the Governing Board.

….

6. To assist the member churches, related organizations and other interested bodies, with their response to ecumenical initiatives and activity such as those represented by the World Council of Churches; and to aid in the development of ecumenism in Canada through assistance, when required, to local and regional ecumenical groups.

**5)** INDEPENDENT PROGRAM AGENCY OF CCC**:** A long relationship of working with and collaboration with the Canadian Council of Churches and many of its member communions. The relationship was described in 1995 as “The Canadian Churches Forum for Global Ministries (the Forum) is an independent program agency of the Canadian Council of Churches. The Forum was created in 1962 by a By-law of the Council reflecting an agreement between the Council and the Canadian School of Missions. Under that agreement the Forum was to be operated and managed separately by the Council.

6) HISTORY: Almost 100 years of history, work, relationships, learning. Canadians sought to live out the legacy and enthusiasm for ecumenism of the 1910 Edinburgh Missionary Conference. In 1917 representatives from several protestant mission boards and several theological colleges which were part of the University of Toronto began an extended conversation which resulted in the founding in 1921 of the Canadian Churches Forum as the Canadian School of Missions. The founding denominations were Anglican, Baptist, Congregational, Methodist and Presbyterian. The original vision was for the area of mission and evangelism to be the first initiative that would lead a broader ecumenical movement. Bringing together the Canadian Council of Churches and the Canadian Churches Forum would reunite ecumenical initiatives and realize that original vision. It would reflect the Commission on World Mission and Evangelism’s inclusion in the World Council of Churches. It would also reflect similar collaborations and work of other international bodies and help strengthen globally and in Canada relationships between those bodies (see history of Canadian Churches Forum at http://www.ccforum.ca/about/history )

7) RELATIONSHIPS: Relationships and networks around Global Mission, cross-cultural ministry, intercultural ministry in Canada, social justice:

a. Member denominations and agencies: Presbyterian Church in Canada, Anglican Church of Canada, United Church of Canada, Scarboro Missions, Roman Catholic Archdiocese of Toronto

b. Non-member denominations and institutions with whom we have contracted or collaborated including but not limited to:

- Evangelical Lutheran Church in Canada

- Salvation Army Canada

- Baptist Convention of Ontario and Quebec

- Our Lady’s Missionaries

- Sisters of St. Joseph

- several US denominations including Episcopal Church USA, Evangelical Lutheran Church in America, Presbyterian Church USA, United Church/Disciples, Reformed Church of America

- Church World Service Forum on International Personnel

- Church World Service Forum on Mutuality in Mission

- Theological colleges including Toronto School of Theology colleges and Waterloo Lutheran Seminary,

- Canadian Ecumenical Anti-Racism Network (CEARN).

- CCF is currently a member of the Ecumenical Network for Multi-Cultural Ministries-North America (ENFORMM-NA, a WCC related network),

- CCF sits on the CCC Commission on Justice and Peace

- Tyndale Intercultural Ministries

c. Networks of thousands of CCF program participants (over history of CCF), friends and supporters.

d. Resource people and resource institutions for programs:

- interfaith relationships: Hindu, Muslim, Buddhist, Jewish and individual temples, Masjids, centres and synagogues

- First Nations

- ethnic, cultural, and racialized communities and global diaspora in Canada

- trained program facilitators

- workshop leaders on topics such as pastoral care, worship, conflict, culture and theology, travel health and security, global regional issues, missiology and mission history

8) FORUM: Canadian Churches Forum is a table around which different ecumenical circles around program areas such as global mission and intercultural ministry gather, build relationships, learn, network, collaborate. It could also hold regular roundtables including on issues of mission & evangelism, culture, intercultural ministry

9) PROGRAM: Well designed, and facilitated ecumenical program designed at request of and in consultation of ecumenical partners:

a. Global Ministry:

i. Discernment for overseas personnel

ii. Orientation for overseas personnel

iii. Re-entry for Overseas personnel

iv. Overseas theological internship debriefing

v. Learning for International Faith Engagement (formerly Mission Trip leaders) seminars

vi. Orientation to Canada

b. Intercultural Ministry:

i. Engage Difference! Deepening Understanding for Intercultural Ministry

ii. Workshops on Intercultural Ministry

c. Publications: Global Ministry books, newsletter, resources published in collaboration with others

10) SKILLED STAFF

a. Director: Oversees day to day operations, partner relationships, and organizational vision. Skilled program designer, facilitator, adult educator

b. Part time administrator

c. Contract facilitators, program staff, resource people

11) STABLE SUSTAINABLE FINANCES:

a. Investments from sale of property

b. Income generating program

c. Committed grants from member denominations and partners

12) POTENTIAL TO ENHANCE WORK OF CCC: Resources toward assisting the Canadian Council of Churches and members communions live into and increase the depth of understanding of the cultural and racial diversity around the CCC table and within the Canadian context. It could change the way these diverse members participate help shape the activities of the council to enhance the participation of newer members or members shaped by different ethnic, cultural, or racialized communities.

C) **What are the concerns of CCF?**

This new relationship will mean change in the vision, values, and work of the Canadian Churches Forum as it participates with and is shaped by a broader community of partners. There is a tension between the historic ethos of the CCF and the potential for change in vision, values, and work that a broader community of partners will bring. It is important that the current vision, values and work be valued while at the same time allowing them to be grow.

1) A process for allowing new partners to transform control and vision while honouring historic partners. CCF’s member denominations have over many years given significant resources to its current vision and carefully designed ecumenical program. It is important that current members continue to feel an investment in CCF to maintain their participation while at the same time changing and opening the CCF table to allow others to invest in CCF.

2) A plan that maintains current control and vision over a set length of time (3 years?) as new partners are brought to the table

3) Assurance of continuity of program and vision

4) Assurance of designation of purposes of financial assets

5) Maintain CCF vision of “Forum”

6) Different understandings of Mission and Evangelism

7) How will current CCF member denominations and institutions see this shift in terms of their financial, staff, and other support? Significant financial grants, denominational staff time, and support of individual programs (through collaborative ecumenical design of program, bursaries for fees, promotion) need to be maintained.

8) That CCFs new work in intercultural continue to grow and continue to be bold and challenging, rooted in a vision of racial justice.

9) How will CCF function?

Forum: There are a few concerns about how a different relationship with CCC will shape CCF’s function as a Forum and it is anticipated that this function will be enhanced. CCF acts as a Forum where its members and others share experience and support of each other around issues of global mission and Canadian Intercultural ministry. Consensus and mutuality form decision making processes.

Program: There are concerns around how program will be shaped. While this is done ecumenically and collaboratively program is shaped by the needs of the participating denominations. Typically programs have reflected needs of particular denominations that have shared needs and common perspectives. A process will be needed to maintain the integrity of this decision making process as well as to provide program that meets potentially different needs and approaches of new partners.

One vision is for a commission around which participants meet for theological and contextual reflection and sharing with smaller subcommittees/working groups of interested parties that meet and do work around areas such as:

- particular program

- intercultural ministry

- mission in the Canadian context

- global mission

This is seen as an important issue, one that may create the greatest challenges, but also present the greatest benefit as program can become more reflective of a growing breadth of approaches of Canadian Churches.

10) A need for clear process around questions (a memorandum of agreement around process) such as:

- what happens to current board membership, term lengths, processes for appointments of members

- what staffing will be needed and how will current staff be impacted

- what changes will need to be made to constitution

**D) What else does CCF need to know?**

1) What is CCC understanding of “Forum”?

2) What potentially could happen at commissions? (the undocumented, what really happens, relationships, etc.)

3) How does CCC relate to various international bodies (i.e., WCC, LWF, WCRC, Anglican Communion, Vatican Council)

4) How does CCC see this “courtship”: mutual benefit? A joining?

5) How do CCC members see themselves, or how much can they commit to, participating in the work of CCF

**Appendix II: CCF and CCC Conversation Backgrounder: Why the proposed unified structure is good for CCC**



**The Canadian Council of Churches and the Canadian Churches’ Forum on Global Ministry:  
Why The Proposed Unified Structure Is Good for the CCC**

**September 29, 2014  
Peter Noteboom, Deputy General Secretary**

**Introduction**At its May Board of Directors meeting, the Canadian Churches’ Forum on Global Ministry (CCF), after weighing different scenarios of collaboration, decided to explore becoming a third Commission with The Canadian Council of Churches (CCC) and creating a single administration for the two organizations. The two organizations actually are the same organization, but have long histories of working independently of one another. A proposal for coming together in a unified structure has been drafted and is currently in discussion. This is a “CCC cover letter” for the documentation of that proposal.

**Why this new relationship, and why is it good for the CCC?**

Already in its DNA, the CCC in its purposes and functions included the phrase: *to serve God's mission in the world … [and] ecumenical and missionary obedience among all Christians.* Over the years, the Canadian Churches’ Forum on Global Ministry has developed experience and relationships on precisely this topic. In its current programming, the Canadian Churches’ Forum on Global Ministry makes a substantial contribution to the CCC’s purpose and functions and aligns well with them.

Over the years, when the CCC surveyed its member denominations or Governing Board members regarding their priorities for the Council, mission, evangelism and culture have consistently been at the top of the list of priorities. On the other hand, the Council has not been in a position to respond to that priority. This unified effort offers member denominations of the CCC who have not participated in the life of the CCF an ecumenical table with substantial experience to engage in that *living encounter with one another* (from the CCC purpose and functions). It also offers member churches of the CCFGM who have been engaged in this topic, the possibility of widening the participation around the table to include a broader membership of denominations and Christian traditions.

**Forum**

Both organizations refer to “Forum” in a meaningful way. CCF includes the word in its name as a description of the role the CCF plays, a Forum of member churches and organizations. The CCC uses the word to describe its way of being together. It is quoted in full here as one of the central organizing principles of work together at the CCC that we all (including the CCF) agree to work by:

*The Canadian Council of Churches and all its parts shall function as a forum. In forum responsibility for all positions and views, doctrines, calls for action and decision to act, shall rest with the individual churches who have joined in any given dialogue. Church representatives shall speak with the authority and the mandate of the churches which they represent. Actions taken in the name of the Council as a whole will be those to which every member church has given consent.*

*The forum model recognizes our diversity and provides a method by which we can work together, acknowledging our unity as Christians, yet remaining faithful to the particularity of our respective traditions. It allows the widening of the ecumenical circle and has the potential for providing renewed commitment to ecumenism. To function properly this model relies on the concept that all representatives are expected to be able to speak for their churches. It is recognized that the authority with which the members speak will depend on the polity of the churches they represent. Such a method of interaction will facilitate the engagement of members and member churches in theological reflection on issues of common concern and in determining action as appropriate.*

The CCC’s central organizing principle, Forum, is not at risk. Instead, this is an excellent existing relationship that enhances our practice of Forum.

**Governance**

The CCF has found that it no longer has the capacity to maintain a fully functioning governing body with program, finance, audit and personnel sub-committees as it did in the past. Currently, the CCFGM Board and the Executive Committee fulfill all the functions needed. On the other hand, the CCC has a competent and fully functioning Governing Board, Finance and Personnel Committees, and robust Commissions and working groups. The CCC can, with minor adjustments, assume the governance responsibilities while the current CCF Board members would be freed up to play prominent leadership roles in the future Commission and its program work.

**Program**

The program work of the CCF enriches what the CCC has to offer: educational programming; mission, evangelism and culture expertise; curriculum development; a history of engagement with Canadian churches on partnership; global mission and intercultural ministry. The CCF and the CCC already collaborate formally in two locations: The CCF participates in the Commission on Justice and Peace, and plays a prominent role in the Canadian Ecumenical Anti-Racism Network (CEARN).

**Administration**

The CCF and the CCC rent space on the same floor, next door to one another, on the top floor of the Toronto School of Theology. There would be no moving expenses. We also share the CCC’s photocopier. We already use the same bookkeeper, Alexandra Jimenez. No doubt moving to shared administration will still require effort, but the key relationships and assets are already in place and on location.

**Personnel**

The CCF has highly experienced and competent staff. Jonathan Schmidt, Director of the CCF has many years of experience and would provide fine staff leadership for the Commission. The Executive Assistant, Girma Bekele, is new to the position but has extensive experience and expertise in the topics of mission, evangelism and culture. One area that may need attention is the understanding regarding parity in resources to Commissions of the CCC. CCF would bring in a history of work and programming that is better resourced than the work of the current CCC Commissions.

**Finance**

The CCF, thanks to the sale of valuable property years ago, brings with it its own funds and funding. The assets of CCF are sufficient to establish both a substantial restricted fund for the work of the Commission and a substantial contribution to the CCC’s own operating unrestricted assets. CCF proposes to work out a relationship with its major contributors to guarantee, as much as possible, a stable funding stream for at least the next 3 years. The educational program offerings of the CCF also have a history of bringing in resources, over time contributing as much as half its annual budget or more. The investment income from a Commission restricted fund is another important source of revenue.

**Legal**

The CCFGM is not separately incorporated, but instead describes itself as an independent program agency of the CCC. The By-laws of the CCF are already included in the CCC By-Laws. The CCF enjoys its own charitable status with its own charitable number. The proper way to address the dual charitable numbers will take a little research.

A unified structure will remove existing ambiguity regarding the liability of the CCC for the activities of the CCF. Should there be a lawsuit related to the activities of the CCF, it is possible that the CCC would be liable under the current arrangement, even though we have no direct control or governance of the CCF. The unified structure will align activities, liability, and insurance. The CCFGM does not offer a high risk service such as working with children or vulnerable persons.

**Conclusion**

There are, it appears, few barriers to creating a unified structure, little risk of harm, and important potential benefits for the CCC. The Finance Committee of the CCC has named two questions that may need attention: 1) how can we maintain and enhance the current funding stream for the work of the CCF and the enlarged activities of the CCC? and 2) what risk does a unified structure pose to the identity of the CCF? These questions and others should be carefully identified and worked through, but the overall advantage of a unified structure is unmistakeable.

**Appendix III: Three-Year Program Plan**

[To be affixed prior to May 2015]

[To be completed prior to May 2015: CCF Board to initiate a process:

1. Review of 2011-2014 program
2. Invite input and consultation from potential Commission partners
3. Design a program plan for 2015 - 2018

**Appendix IV: CCF Board of Management: 2014-15**

**Category I** (representatives from sponsoring churches, religious bodies and partner organizations constituting not more than 2/3 of the Board)

Anglican Church of Canada

ANDREA MANN

VACANT

Presbyterian Church in Canada

GLYNIS WILLIAMS

BOB FARIS

United Church of Canada

ADELE HALLIDAY

MAUREEN SCOTT KABWE

RC/Archdiocese of Toronto

DAMIAN MACPHERSON

Roman Catholic/Scarboro Foreign Missions

RON MACDONELL

Canadian Council of Churches

PETER NOTEBOOM

**Category II** (Members at large - 3 year term with maximum of two consecutive terms)

Term ending 2014

VACANT

Term Ending 2015

Second Term:

RAY WHITEHEAD

Term Ending 2016

First Term:

ARUNA ALEXANDER

**FORUM STAFF**

Administrator: GIRMA BEKELE

Director: JONATHAN SCHMIDT

**COMMITTEES**

Executive: Bob Faris (chair), Adele Halliday, Peter Noteboom (treasurer), VACANT

Audit/Review committee: Executive Committee

Personnel Review Executive Committee

**Updated July 10, 2014**

**Appendix V: By-Laws of the CCF**

***Canadian Council of Churches By-Laws Section IX***

***“Agencies under the Aegis of the Council”***

**A. The Canadian Churches' Forum for Global Ministries**

The Canadian Council of Churches, having agreed with the Canadian School of Missions in 1962 to establish the Canadian School of Missions and Ecumenical Institute, acting on a resolution of the Board of Management of the Canadian Churches' Forum for Global Ministries, hereby specifies the following understanding under which the Canadian Churches' Forum for Global Ministries (hereafter called "the Forum"), the successor to the Ecumenical Forum of Canada, and the Canadian School of Missions and Ecumenical Institute, shall operate in continuing and developing the work of its predecessor institutions.

**1. Purpose and Goals**

***The Canadian Churches Forum for Global Ministries is an ecumenical Christian partnership through which Canadian Churches work toward intercultural leadership development and ministry learning.***

*Through the Forum, Canadian churches:*

* *Come together for biblical and theological reflection on issues of contemporary intercultural mission and ministry;*
* *Provide educational resources and programs for intercultural learning, leadership development and ministry in Canada and globally, with special emphasis on cultural awareness and identity;*
* *Participate in learning and dialogue with church members and wider communities of faith about a society that fully honours diversity and God’s unequivocal welcome; and*
* *Provide educational resources and programs to persons directly engaged in long-term ministry placements, short term internships, accompaniment and visits, including those returning from international service.*

**2. MEMBERSHIP AND MANAGEMENT**

a) The Forum shall be managed by a **Board of Management.**

(1) The Board shall consist of not more than fifteen (15) persons in two different categories:

1. **Category I** members (not more than two-thirds of the Board), consisting of representatives of sponsoring churches and religious bodies and partner organizations. Partner organizations include the Canadian Council of Churches and the Canadian Theological Students’ Association. Category I membership is approved by the Board of Management on the recommendation of the Executive Committee and may be represented immediately following such approval. Sponsoring churches and religious bodies are organizations that support the Forum’s annual operating budget and may participate in its programs.
2. **Category II** members (“Members at Large), consisting of individuals who are committed to the purposes of the Forum and support its work. Members at Large are elected at the Annual General Meeting for a three year term and may serve up to two consecutive terms.

(2) Members of the staff team participate in the meetings of the Board, having voice but no vote.

(3) A quorum is 51% of the members.

(4) The Board shall meet at least two times per year.

(5) The Forum Board of Management is responsible for:

1. Setting the vision and mission of the Forum.
2. Setting program priorities.
3. Reviewing financial statements, approving budgets, and providing  
   financial oversight.
4. Appointing the Director (or Co-Directors), adopting a position  
   description, and conducting an annual performance review.
5. Developing and implementing policies concerning personnel, program,  
   finances, sexual harassment/abuse, and diversity and inclusion according to our guiding ecumenical vision and consistent with legal standards and  
   requirements.
6. Determining the governance policies and practices of the Board.

b) The **Executive Committee** of the Board of Management will consist of the Chairperson, the Treasurer, and at least one other member of the Board. They shall be elected at the Annual General Meeting for two year terms. A staff member shall participate, having voice but no vote.

The Executive Committee is responsible for:

1. Managing the business of the Board between Board meetings by responding to emergent issues at the discretion and call of the Chair
2. Ongoing oversight of the Director (or Co-directors), and being available to the staff for consultation
3. Planning the agenda and process of Board meetings.
4. Recruiting Category II nominees (Members at Large) for board membership

c) The **Annual General Meeting** shall be an opportunity for the Board of Management to report to its sponsoring churches and religious bodies and to its wider constituency.

At the Annual General Meeting, the Board of Management shall:

1. Elect Category II Board members;

2. Receive the audited financial statements; and

3. Appoint the auditors for the coming year.

d) The Canadian Council of Churches, and any institution successor to it, shall hold in trust for the use and benefit of the Canadian Churches' Forum for Global Ministries, the property, funds, and investments formally held in trust by it for the Canadian School of Missions and Ecumenical Institute and its successor institutions. These properties, and such investments as are held will be invested, reinvested or sold upon the recommendation of the Board of Management of the Canadian Churches' Forum for Global Ministries.

**3. STAFF**

a) The staff team of the Canadian Churches' Forum for Global Ministries shall be appointed by the Board of Management and shall be accountable to it. The detailed description of each staff member's responsibilities shall be outlined in a job description which has been approved by the Board of Management.

b) The terms of employment for staff members will be stated in the Forum's Personnel Policy as approved by the Board of Management.

**4. AMENDMENTS**

Amendments to this By-law shall be proposed to the Canadian Council of Churches by the Board of Management of the Canadian Churches' Forum for Global Ministries. Any motion to propose an amendment must be circulated to Board Members of the Forum at least two months before the meeting at which the motion will be considered and subsequently reported to the Annual Meeting.

The Canadian Council of Churches shall have authority to act upon any proposed amendment under Article XIV of its constitution.

***1999 Revision:*** *Approved by the Board of Management of the Canadian Churches’ Forum for Global Ministries, January 25, 1999*

*Adopted by the Governing Board of the Canadian Council of Churches, May 13, 1999*

***2013 Revision:*** *Approved by the Board of Management of the Canadian Churches’ Forum for Global Ministries, June 19, 2013*

**Appendix VI: Commission on Mission, Evangelism, and Culture**

[ Description of three Commissions inserted to help CCF Board discussions. Final document to only have Commission on Mission, Evangelism, and Culture

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| --- | --- | --- |
| **Commission on Faith and Witness** | **Commission on Mission, Evangelism, and Culture** | **Commission on Justice and Peace** |
| PURPOSE  To provide a forum for Christian churches to:  a) articulate the Christian faith they hold in common and to seek greater mutual understanding and witness;  b) identify and explore theological questions of mutual concern and share resources for dialogue and common understanding;  c) collaborate with other commissions and agencies of the Council in the exploration of mutual concerns and the expression of theological understanding; and  d) reflect theologically on the direction of ecumenism. | PURPOSE  To provide a forum for:  a) sharing information and perspectives on issues of mission, evangelism and intercultural ministry in Canada and the world.  b) reflecting biblically and theologically on God’s mission in the world,  c) organising educational programs of encounter, learning and engagement in areas of mission, evangelism, and intercultural ministry in collaboration with member denominations.  d) Networking and resourcing mission and intercultural ministry in local expressions of God’s mission in the world in collaboration with member denominations | PURPOSE  To provide a forum for:  a) sharing information and concerns among those involved in ecumenical work on peace and social justice in Canada and the world;  b) reflecting biblically and theologically on peace and social justice, and  c) facilitating the cooperation of the churches in peace and justice concerns. |
| MEMBERSHIP   1. The Commission shall be composed of representatives of member churches of the Council and other churches that wish to participate in accord with Section III of the By-Laws. 2. The membership of the Commission shall be: 3. up to three representatives from each member church; 4. one representative for each participating non-member church; 5. at least three of the members shall be youth (up to thirty years of age); 6. a Vice-President; 7. designated Council staff. 8. The Commission may co-opt up to six members-at-large, who shall have the right to vote but not hold office. 9. The Commission shall elect its own Chairperson, for a three-year term, renewable once. 10. The Commission shall elect three of its members to a steering Committee which shall also include ex-officio the Commission chairperson and Council staff assigned to the Commission. 11. The Steering Committee may act on behalf of the Commission where action is required between meetings, with due regard to its accountability. 12. A past Chairperson may assume duties as directed by either the Chairperson or the Commission. 13. In the final year of the Chairperson’s term of office, the Commission shall elect its next Chairperson who shall serve as Vice-Chairperson for the remainder of the term and who will assume duties as directed by either the Chairperson or the Committee. | MEMBERSHIP  a) The Commission shall be composed of:  (1) up to three representatives from each member church of the Council, preferably including at least one youth up to 30 years of age;  (2) at least three additional youths (up to thirty years of age);  (3) representatives of other churches, religious orders and non-member organizations that wish to participate in accord with Section III and IV of the By-Laws  (4) a Vice-President of the Council; and  (5) designated Council staff.  b) The Commission shall elect its own Chairperson, for a three-year term, renewable once.   1. A past Chairperson may assume duties as directed by either the Chairperson or the Commission. 2. In the final year of the Chairperson’s term of office, the Commission shall elect its next Chairperson who shall serve as Vice-Chairperson for the remainder of the term and who will assume duties as directed by either the Chairperson or the Committee. | MEMBERSHIP  a) The Commission shall be composed of:  (1) up to three representatives from each member church of the Council;  (2) at least three youths (up to thirty years of age);  (3) on invitation by the Commission, one representative each from other Christian churches involved in ecumenical coalition or committee work on matters relating to justice and peace;  (4) a Vice-President of the Council; and  (5) designated Council staff.  b) The Commission shall elect its own Chairperson, for a three-year term, renewable once.   1. A past Chairperson may assume duties as directed by either the Chairperson or the Commission. 2. In the final year of the Chairperson’s term of office, the Commission shall elect its next Chairperson who shall serve as Vice-Chairperson for the remainder of the term and who will assume duties as directed by either the Chairperson or the Committee. |
| MEETINGS  The Commission shall meet at least once a year, frequency and time to be decided by the commission. | MEETINGS  The Commission shall meet at least once a year, frequency and times to be determined by the Commission. | MEETINGS  The Commission shall meet at least once a year, frequency and times to be determined by the Commission. |
| TASKS  The Commission on Faith and Witness shall:   1. initiate and engage in theological studies which will encourage greater mutual theological understanding among the churches; 2. help to promote ecumenical and interfaith dialogue in Canada; 3. maintain a theological overview of interfaith relations; 4. encourage and respond to local, regional and international studies and activities; 5. prepare regional and national conferences from time to time on theological concerns; 6. maintain active liaison with such groups as the Faith and Order Commission of the World Council of Churches, the Pontifical Council for Promoting Christian Unity, and the Commission on Faith and Order of the National Council of Churches of Christ in the U.S.A.; 7. establish working groups as required to consider and effect ecumenical collaboration in new areas of work; 8. ensure the development of resources for the Week of Prayer for Christian Unity; 9. engage in theological reflection with other commissions and agencies of the Council in relation to their areas of responsibility; 10. report annually to the Governing Board of the Council and submit a Commission budget to the Finance Committee; 11. advise and support the staff of the Council assigned to the Commission; 12. respond as appropriate to requests of the Governing Board and the other commissions of the Council, and 13. facilitate the exchange of ecumenical news and information. | TASKS  The Commission on Mission and Evangelism shall:   1. reflect theologically on mission, evangelism, and intercultural ministry; 2. establish working groups as required to consider and effect ecumenical collaboration in new areas of work; 3. maintain active liaison and participate with global church expressions of the ecumenical movement on the topics of mission, evangelism, reconciliation and culture including the Commission on Mission and Evangelism of the World Council of Churches, the Pontifical Council for Interreligious Dialogue, and other global confessional bodies; 4. connect member churches with like-minded and like-hearted regional and global networks 5. explore, develop, design and facilitate learning programs on topics of common concern to the members of the Commission; 6. dialogue in areas of missiology and facilitate learning from one another’s practice around preparation and guidance for intercultural mission and ministry personnel; 7. work toward both greater unity in mission and mission in unity; and 8. address ministry across difference including generational, racial, language, gender, cultural, ability 9. Serve as a “hub” networking, supporting, and resourcing people from various expressions and levels of the church, with emphasis on the local level, who are engaged in global and local intercultural ministry. Facilitating their meeting, networking, and providing mutual support and challenge around issues of mission, evangelism, and culture. | TASKS  The Commission on Justice and Peace shall:  a) call together churches, coalitions and other interested organizations and individuals for the purpose of sharing information on current activities, identifying emerging issues and making recommendations to the Commission for action to the Council and its member churches;  b) convene, as appropriate, fora and ad hoc working groups of interested parties with expertise or shared interests;  c) assist the collaboration of the churches with the World Council of Churches and other national and international bodies involved in promoting peace and social justice;  d) engage as requested in the coordination of statements on peace and social justice in accordance with the by-laws on Council statements;  e) receive regular reports from working Committees of the Council concerned with peace and social justice;  f) report regularly to the Governing Board of the Council and submit annually a Commission budget to the Finance Committee;  g) collaborate with other Commissions and agencies of the Council, and the Coalitions Priorities and Administration Committee, in areas of mutual concern;  h) respond as required to requests of the Governing Board and other Commissions of the Council,  i) advise and support the staff of the Council assigned to the Commission,  j) oversee the representation of the Council at the United Nations, and   1. facilitate the exchange of ecumenical news and information. |
|  | STEERING COMMITTEE  a) There shall be a Steering Committee comprising the Chairperson and up to five members elected by the Commission.  b) The Steering Committee shall be responsible for:  (1) planning agendas and follow-up for Commission meetings;  (2) promoting and supporting learning programs of the Commission as they occur; and  (3) acting on behalf of the Commission between meetings.  c) The Steering Committee shall report on its activities at the next full Commission meeting. | STEERING COMMITTEE  a) There shall be a Steering Committee comprising the Chairperson and up to five members elected by the Commission.  b) The Steering Committee shall be responsible for:  (1) planning agendas and follow-up for Commission meetings;  (2) assisting the Commission in the referral of issues to the appropriate groups for action/response, and  (3) acting on behalf of the Commission between meetings.  c) The Steering Committee shall report on its activities at the next full Commission meeting. |

**Appendix VII: Timeline**

Canadian Churches Forum and Canadian Council of Churches ‘Courtship’ timeline

**Exploration Phase: May 2014 - September 2014**

CCF board discussions

CCF and CCC staff discussions

Generate documents outlining rationale, steps, proposed structure, etc.

**Proposal Phase: September 2014 - November 2014**

CCF Executive October 1

TBD CCF Board teleconference between Oct 1 - Oct 15

CCF denomination reps take proposals to their denominations for input/affirmation

CCC Executive Oct 16

**Consultative Phase: November 2014 – April 2015**

Nov 18 CCF Board

Nov 21 Info given to CCC governing board

January/February: special CCC/CCF co-sponsored event

Idea: “Together towards Life: Mission and Evangelism in Changing Landscapes”

Busan 2013 affirmation document

**Decision Phase: May 2015**

May 13-15 CCC Governing Board and begin of new triennium

May 27 CCF Board

**Implementation Phase: June 2015ff**

Begin implementation of the agreement beginning on July 1 2015

Legal Review

Charitable Status

Finances

Staffing

Dec 31 implementation phase completed