

**REPORT OF THE JUBILEE COMMISSION
TO GENERAL SYNOD 2023**

FOR ACTION OR CONSIDERATION

Resolution to extend the mandate of the Jubilee Commission.

** Please note that the attached report is in draft form pending presentation to Sacred Circle in May 2023*



JUBILEE COMMISSION UPDATE REPORT General Synod 2023 DRAFT

Jubilee Commission History and Mandate

The Jubilee Commission was established by the Council of General Synod (CoGS) in 2018 as part of the church’s response to recommendations¹ from Primate’s Commission on the Doctrine of Discovery, Reconciliation and Justice. The Primate’s Commission was created by General Synod in 2013 in response to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). In the spirit of partnership, it included 18 Indigenous and non-Indigenous members from across Canada. Its focus was on the repudiation of the Doctrine of Discovery, reconciliation and injustice in Indigenous communities.

The motion to CoGS in 2018 create the Jubilee Commission noted that “Significant work is being undertaken to develop and implement a framework for the Indigenous self-determining church. However in order for this church to thrive, it will need sufficient resources. In the first report of the Primate’s Commission on the Doctrine of Discovery, Reconciliation and Justice, and in other prior communications of the Anglican Council of Indigenous Peoples, and the Indigenous Leadership Circle there have been questions raised regarding an equitable provision of funds, both current and future, in a manner that takes some account for the historic processes of colonization that have dispossessed Indigenous people of land and resources. There is a need to assess the nature of resources available to the Indigenous church, and to propose a way forward, that aligns with the emerging conversation and decisions on the framework for self-determination in the church.”

The resolution was approved that “COGS appoint a Jubilee Commission to propose a just, sustainable and equitable funding base for the self-determining Indigenous Anglican church.” This resolution was affirmed in 2019 by General Synod.

The mandate of the Jubilee Commission is to propose a just, sustainable and equitable funding base for the self-determining Indigenous Anglican church.

The Jubilee Commission was “charged with examining historic and current funds made available for Indigenous ministries at various levels of the church’s structure, assessing current funds designated to Indigenous programming, and assessing broader property questions.”

The Commission was asked to consider such topics as “current salary levels of Indigenous clergy, and strategies to try to move towards parity, recognizing that many are non-stipendiary; possible distributions of portions of property sales on a principled basis; and increased alignment between funds for Indigenous ministries and Indigenous oversight of these funds.

¹ (<https://www.anglican.ca/wp-content/uploads/018-Primates-Commission-Report-to-General-Synod.pdf>).



Six members were appointed to the Jubilee Commission (Bishop Larry Beardy, Archdeacon Jim Boyles, Canon Laverne Jacobs, Rev. Pamela Rayment, Judith Moses (Deputy Prolocutor) and Bishop Riscylla Shaw).

The Commission was given a three-year, potentially renewable mandate. In March 2022, CoGS approved a resolution to extend the mandate of the Jubilee Commission to General Synod 2023. General Synod 2023 (June 27th-July 3rd in Calgary) will need to approve another resolution if the Commission’s work is to continue into the next biennium to 2025. Current Commission funding is set to expire in 2023.

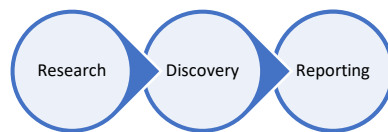
Launch of the Jubilee Commission

In 2018, the Jubilee Commission began its work by setting out some initial guiding principles and presented them to GS 2019:

- We are Indigenous and non-Indigenous Anglican partners in God’s ministry;
- We are a prayer-focused circle, living in the faithful abundance of God;
- We respect UNDRIP as a foundation of our work;
- We consult broadly, communicate our deliberations and are both creative and realistic in our deliberations.

Early work focused on:

- Developing a broad workplan that would include consultation.



- Creating a Jubilee Commission website to communicate its work to the church.
- Identifying diocesan research partners.
- Finding champions to help move the work forward.
- Developing a framework for divesting church properties as a “top priority.”

The Commission’s workplan has evolved. It subsequently divided its work into three distinct parts:

- An **Archival Research Project** to explore the national church’s historic funding base, past funding policies and trends in supporting Indigenous ministry (now led by Diane Meredith)
- An **Indigenous Church Financing Project** to examine ways of financing and governing Indigenous ministry under Sacred Circle, supported by Indigenous management of these funds (financing principles paper developed; working group on non-stipendiary clergy)
- A **Future Sustainability Project** to identify Sacred Circle’s financing requirements into the future (to support Sacred Circle’s emerging vision of the Indigenous church)

Status of Jubilee Commission Work

1. Commission Membership and Meetings



On membership, the Commission is now fully staffed. However, it had challenges in maintaining consistent membership - three members have stepped back from its work (Canon Laverne Jacobs for health reasons, Rev. Pamela Rayment for work reasons and Archdeacon Jim Boyles as he believed that the Commission should be Indigenous-led. Jim continues to be involved on the historical research part of the Commission's work). Venerable Sarah Usher was appointed in January 2020 and agreed to continue after her retirement from ministry last year; and Bishop Sid Black and Rev. Dr. Ray Aldred were appointed in November 2022. Judith Moses continues as chair of the Commission.

The former Indigenous Archbishop attended all meetings as a full participant, providing broader Indigenous church context for and leadership in the work, as well as liaison with ACIP, Sacred Circle, the Indigenous House of Bishops, the Primate and Indigenous communities across the country. The new Archbishop has indicated his intention to be active with the Commission as well.

The Commission originally aimed for quarterly meetings with a face-to-face meeting in Winnipeg in 2020. However, all meetings have been held by Zoom. In 2022 the Commission met in March, May and November (the last meeting was mainly an introductory meeting for new members). From 2018 to 2021 the Commission met 9 times. An in-person meeting is long overdue. And in the absence of an Indigenous Archbishop, with two membership vacancies since last spring, busy schedules of members and minimal support staff (since rectified), the Commission has been handicapped in its work.

The Commission communicates by email in between meetings - approving its project update reports to CoGS, changes to its draft Financing Principles paper (presented by the chair to both ACIP and the Indigenous House of Bishops in the spring), broader information-sharing and reviewing archival research Project Lead's regular update reports.

The Commission functions by consensus, its meetings being held in virtual circle.

2. Commission Support

Since the departure of Melanie Delva in 2021, the Commission has had minimal General Synod staff support, but Jo Mutch, a General Synod staff person was recently assigned to arrange meetings (doodle polls) and maintain Commission minutes.

3. Work Context

Work on the Jubilee Commission has been slowed by a number of pressures:

- Departure of the Commission's key project support person - Melanie Delva was expected to return from leave and therefore the Commission's work was put on hold in April 2021 pending her return. Her departure left a large gap in project management, support and liaison, knowledge of relevant archival materials, strong personal networks within the Indigenous Anglican community, experience in/ knowledge of General Synod functioning and strong linkages the various other Indigenous Anglican initiatives underway that she was leading or supporting.
- Continuity in Commission membership as noted above and length of time to replace members.



- Work schedules of very busy Jubilee Commission members and ability to gather even by Zoom.
- Waves of Covid and the Commission's inability to meet in person (the Commission has never met in person).
- Budget constraints and difficulty carrying out the work through unpaid volunteer support and short-term contracts.
- Little administrative support since 2021.
- Sudden departure of the Indigenous Archbishop and loss of his leadership and guidance, regular liaison with ACIP and the Indigenous House of Bishops and insight gleaned from his extensive travel and Indigenous community relationships.

On the positive side, significant progress has been made in the broader context within which the Commission's work takes place. Key is the Sacred Circle document, the Covenant and Our Way of Life, essentially a 'constitution' for the Indigenous church that clarifies the vision for the Indigenous church. All the ACC's reconciliation efforts contribute to raising awareness of why the Commission's work is important. The residential schools' settlements, the 1994 Apology, the Healing Fund, The report and acclaimed video by the Primate's Commission on Doctrine of Discovery, the 2019 Apology for Spiritual Harm, ACC commitment to implementing the Calls to Action from the Truth and Reconciliation Report, and the hiring of a Reconciliation Animator in 2017, her report on the Indian Residential Schools Settlement Agreement and its impacts are all important milestones.

Since the Jubilee Commission was formally endorsed in 2019, other work has emerged that place Indigenous issues at the forefront of awareness within the church and beyond:

- UNDRIP enacted into law in Canada June 2021, and work underway on a covenant of reconciliation is underway with all partners.
- The Covenant and Our Way of Life draft released by Sacred Circle in spring 2022 and shared widely across the church.
- "Mutual interdependence with the Indigenous church" was adopted by CoGS as one of five 'key transformational aspirations' guiding the strategic planning work of General Synod.
- The Black Lives Matter movement created a broad national awareness of the evils of colonialism and new Indigenous-Black Anglicans solidarity.
- National Day of Truth and Reconciliation, Orange Shirt day, National Ribbon Skirt Day
- Increase in Indigenous clergy and Indigenous people occupying more leadership roles in the church at all levels (?).
- Visit and apology of the Archbishop of Canterbury.
- A new Indigenous Archbishop recently appointed.

4. Champions, Consultations and Communications

The Commission is part of the ACC's overall truth and reconciliation efforts. The Commission recognized early on that financing the self-determining Indigenous church is dependent on sustained 'giving' by the broader church. Therefore the Commission has a vested interest in how this broader work is proceeding.

The Commission saw itself contributing solid historical research and an Indigenous 'story' about the church's history to the reconciliation agenda. The Indigenous perspective of the church's history has not



yet been fully told. Doing so will contribute to Indigenous healing, provide a cohesive Indigenous telling of its history with the church, and put forward recommendations for mutual Indigenous and non-Indigenous reconciliation efforts for the journey ahead. This will cause pain within the church as past spending was based on policy and advertent or inadvertent actions causing harm. Ultimately the Commission hopes to contribute to a new shared narrative about the church's past, present and future so that Anglicans can move forward together as 'Relatives'.

The Commission also recognized early on that change can best occur through 'champions' within the church. The Commission did not undertake any of this work directly, as recruiting champions and building partnerships proceeded through other channels (the Vision Keepers and the Reconciliation Animator's work on "Reconciliation Animators"). As a network of Reconciliation Animators is being built, the Commission will need to engage with this group of committed Anglicans.

The Commission created its own website and logo early on but has not yet addressed what more it can do to raise awareness. The website requires updating. The Commission does benefit from broader communications initiatives related to reconciliation and building the Indigenous church. For example, Indigenous collaboration with GS Communications and Anglican Video helped produce:

- an award-winning video **The Doctrine of Discovery: Stolen Lands, Strong Hearts** <https://www.anglican.ca/primate/tfc/drj/doctrineofdiscovery/>
- Learning tools - <https://www.anglican.ca/tr/reconciliation-toolkit/>
- Sacred teachings videos <https://www.anglican.ca/im/podcasts/>
- A video and Bible study tools on CoGS' strategic planning's priority on mutual interdependence with the Indigenous church - <https://changingchurch.anglican.ca/>

There is more work to be done by the Commission on communications. The Commission's website could be revamped for 2-way consultations and the Commission can formulate questions for ACC input to its work, especially as the archival research themes emerge. The Commission may consider a video as a means of communicating its work.

On consultations and relationship-building, the Archival Research Project Lead has a broad mandate to reach out to experts and other voices and she is active in doing so both inside and outside of the ACC. The Commission chair attends ACIP meetings since the departure of the last Indigenous Archbishop, and ACIP Co-chairs are kept apprised of the Commission's work. Donna Bomberry has been an invaluable link with her strong corporate memory of the Indigenous church. The Chair also worked closely with Donna and the ACIP group in the drafting of the Covenant and Our Way of Life document and has attended the last three meetings of Sacred Circle. And CoGS is briefed on progress at each of its meetings. The Jubilee Commission has requested agenda time on both the upcoming CoGS meeting in March and at General Synod 2023.

The Commission always intended to engage Elders in its work, primarily to record oral history where there are gaps in the archival material and assistance in the interpretation of the research material it is collating. Formal efforts are overdue in bringing these voices into the Commission's work.

5. [Project Support](#)



In April 2021, the Jubilee Commission informed the Primate that the Jubilee Commission was pausing its work pending the return of Melanie Delva from leave. It also noted in its letter to her that it “did not wish to get out in front of ongoing work by ACIP on the Covenant and Our Way of Life, both foundational documents for the future”. Although some work continued in developing a financing principles consultation paper, the archival project was put on hold until the arrival of Diane Meredith in February 2022. Her assignment relates specifically to producing a report compiling archival research.

Jo Mutch has now been assigned by church house to provide much needed administrative support to the Chair in managing the work of the Commission.

Audited financial statements [presented at the meeting of General Synod](#) show expenses by Indigenous ministries were \$1,073,741 in 2018, compared to \$691,251 the previous year—an increase primarily due to the cost of holding Sacred Circle in August 2018.

Archival Research Project Update

This work is fundamental to the Commission’s mandate. By examining the history of spending on Indigenous ministry, financing practices and historical spending policies and priorities, we will be in a better position to understand current day financing. This work will also contribute to next steps in reconciliation and restorative practices and hopefully to a new shared narrative in the ACC about our past, enabling us to go forward together in addressing past injustices. Spending flowed historically from policy, whether church or government, and tracked prevailing attitudes, values and beliefs regarding Indigenous peoples, political environments, economic ‘imperatives’ as well as evolution of the ACC within the Canadian federation.

Work on the archival research project is now well underway. After Delva’s departure, a volunteer researcher, Nancy Hurn, stepped forward, enabling the Commission to commence work on this project. However, it was quickly recognized that the work requires paid, dedicated support. Project Lead, Diane Meredith, was recruited in February 2022 to focus exclusively on the archival research work with a mandate to “produce a final report for the Commission on historical funding for Indigenous ministry right up to present day”. The project will develop a clear picture of the nature of the relationships between the mission societies and the Anglican Church of Canada with Indigenous communities and ministries. The goal of the archival project is to identify broad funding trends of Indigenous ministries by the mission societies and other bodies that emerged with the development of the Anglican Church of Canada.

The Project Lead is supported by 2 volunteers (Jim Boyles and Liz Kingston) as well as some occasional paid research assistance. Additional paid research support is urgently required to complete the archival work as it is not possible to rely on volunteers to complete this work in a timely way.

The Commission has requested an interim report based on research compiled to date, in time for Sacred Circle 2023, and organized under the following draft emerging 6 themes:

1. Colonial argument that one must be “self-sufficient “to control one’s own resources.
2. Role of inherent power imbalance in organizational structures and theologies supporting the Diocesan structure and role the bishop plays.



3. What and how religious doctrines and theologies of mission, God, salvation, redemption & covenant operated as tools of oppression.
4. Concept of block grants as tools of authoritarianism.
5. Access to and lack of control over resources such as training and education as other tools of inequity.
6. Nature of “*knowing*” - superiority of non-Indigenous ways of knowing placed above Indigenous wisdom, knowledge, spiritualities and community relationships.

Some of the key questions driving the current research include:

- a. Developing an in-depth historical timeline and table to map out the dates, titles, mandates, and attitudes of the mission societies from time of contact to current day. This provides a path for discerning the societies that will be examined in either the General Synod or diocesan archives.
- b. Developing a comprehensive list of societies that will be the framework of the study.
- c. Determining what types of records are available and over what timeframes, and their accessibility.
- d. Selecting key areas where funds were raised for the purpose of providing Indigenous communities with ministry, and how those funds were used
- e. Addressing some of the key questions:
 - Where did the funds come from?
 - Who had agency and who made the decisions around the allocation of funds?
 - How were the monies spent?
 - Were the monies that were allocated to Indigenous peoples and communities delivered?
 - What agency did Indigenous people have over how these were spent?
 - What contributions did Indigenous people, clergy, children make in relationship with the mission societies, IRS, day schools and the like that were not acknowledged or compensated financially?

Further, the nature of relationships is being examined:

- a. What was the relationship with the missionary societies at work in the Canadian Church and their work with Indigenous peoples?
- b. What was the spirit/philosophy/theology/teachings behind the “arc”?
- c. What was the hope/intent behind this ministry?
- d. How did it develop into a “Program area” of the General Synod?
- e. More generally – how were “Indian Missions” and “Indigenous/Native Ministries” talked about/viewed?
- f. What was the relationship between the General Synod and the missionary societies/auxiliaries?
- g. What monies were in funds allocated to Indigenous ministries but spent on settlement agreements and legal costs?



Indigenous Church Financing

1. Indigenous Church Financing Principles Document

The Commission presented a draft proposal on financing principles to both ACIP and the Indigenous House of Bishops in spring 2022. The proposal was intended to:

- Outline some principles as a basis for preliminary conversations within the church on a framework for financing Sacred Circle (outside expert advice was sought in the drafting of these principles and while further work is required, we are advised that they are actuarially practical as a starting point). (Annex A)
- Set forth a financial structure that might eventually be approved by Sacred Circle (both ACIP and IHOB agreed that Indigenous monies must be held in separate accounts but within the structure of General Synod accounts – the Commission proposes that these be named the ‘*Sacred Circle Account*’ within the Consolidated Revenue Fund for Sacred Circle’s annual operations and a ‘*7th Generation Investment Fund*’ within the Consolidated Trust Fund for investment in long term Sacred Circle sustainability (under a board of trustees with a fiduciary duty);
- Suggest 8 possible spending purposes (Ministry development, including liturgical resources and translation; special projects or initiatives; training and development; programming (e.g., youth, suicide prevention, healing); stipends, pensions and benefits; Sacred Circle governance (including Sacred Circle meetings, travel and support for the Office of the Presiding Bishop); emergencies; and research (especially recording of Elders’ stories).

Outside expert advice was sought in the drafting of these principles and while further work is required, we are advised that they are actuarially practical as a starting point.

The proposal was forwarded to the Primate and internal discussions with her Finance team have been held. The proposals have not proceeded externally to discussions with any dioceses, pending the arrival of the new Indigenous Archbishop. The new Indigenous Archbishop will need to address this matter urgently to take advantage of opportunities to support Indigenous ministry through diocesan tithing resolutions on the sale of church properties. ACIP has recently created a Finance Committee and the Jubilee Commission will need to pursue discussions with it on the creation of the proposed new Indigenous ministry accounts.

In 2019, the Diocese of New Westminster was the first to adopt such a resolution, retroactive to January 1, 2018, asking that 5 per cent of these funds be returned “to the Indigenous Nations and communities including Métis and Inuit who are the ancestral caretakers of that land for use as they see fit”; that 2.5 per cent fund Indigenous ministries in the diocese; and that another 2.5 per cent go to the Indigenous Ministries department of the Anglican Church of Canada to support the planned self-determining Indigenous Anglican Church. In 2018, the diocese sold roughly \$17.5 million in property after the closure of a number of its churches. The Indigenous church did not yet have the financial structure in place to receive such monies nor even to engage in conversation with the diocese on this resolution. Other dioceses subsequently passed such resolutions (e.g., Niagara, Toronto).



2. Non-Stipendiary Clergy:

The Commission identified this as an urgent issue and decided that it need not await a final Commission report for urgent action to be taken. In December 2019, the Commission wrote to the Primate noting that both moral and legal issues are raised on the issue of parity for non-stipendiary clergy. It proposed early discussions to address this, noting that pensions and benefits should also be included in discussions on salaries; that approaches should be replicable and address the scale of inequity faced within Indigenous ministry across the country; and that the genesis of their individual situations be addressed, including the fact that Indigenous clergy often lack the training and support to properly carry out their duties. This includes addressing the toll that the scale of the human trauma they face on a daily basis takes on their emotional health.

The Primate in response to the Commission's letter of November 2019 (attached), the Primate responded that *"We have had a first meeting to begin to address the request made by the Jubilee Commission, drawing together financial resource people with Archbishop Mark, me and Michael Thompson. We are committed to finding sustainable solutions and are working towards initial steps that will assist the needs of non-stipendiary clergy serving indigenous communities. We need to gather more information from dioceses and will be doing that in the next month or so in order to present a comprehensive plan. Please assure the Jubilee Commission that this request has our attention."*

Two meetings of a committee struck by the Primate were held prior to the departure of Mark Macdonald and this work must be reactivated quickly.

3. Fundraising Campaigns:

This is a potential new issue for the Commission. Plans were made prior to Archbishop Mark Macdonald's departure for a major giving campaign to be launched. It is imperative that with Indigenous issues in the spotlight nationally, this opportunity be seized to launch a major fundraising campaign for Sacred Circle.

4. Potential Funding Sources

Other fundraising opportunities need to be explored. There are at least seven possible sources of funding identified for Sacred Circle:

1. Continued Indigenous share of diocesan proportional giving to General Synod.
2. Direct funding from dioceses (some have already committed a portion of future sales of church properties).
3. Special Sacred Circle fundraising campaigns.
4. Sacred Circle membership fees.
5. Donations/transfers from other Anglican funds/entities (Giving with Grace), PWRDF, the Anglican Foundation).
6. A new CanadaHelps page.
7. Investment income.

In addition, existing special partnerships between Indigenous and non-Indigenous parishes can be expanded.



The Future Indigenous Church

The Commission has not yet engaged in discussion about how its work can contribute to a future *sustainable* Indigenous church (Sacred Circle). The financing principles document addresses this from an investment fund perspective but it is critical that conversations with dioceses about tithing on the sale of church properties proceed as these monies are critical to sustainability of Sacred Circle. But first, Sacred Circle needs to have a finance structure in place to receive these monies. The church is entering a period of structural change and the sale of church properties is potentially a way to begin to build a Sacred Circle investment fund.

An annual giving campaign is another option, if only to stabilize annual diocesan proportional giving funding allocations. Other creative solutions need to be discussed.

Recommendations

The following internal actions are recommended:

That:

1. ACIP and the Indigenous Archbishop work with GS staff to establish the proposed financial structures as soon as possible.
2. Previously established committee on Indigenous clergy salaries be reactivated on an urgent basis to address disparities on salaries of Indigenous clergy and bishops.
3. Early launch of new Indigenous ministry fundraising appeal be resumed.
4. Conversations between ACIP, IHoB, Jubilee Commission and dioceses be held on a transfer of a share of funds from sales of church properties to Sacred Circle.

It is recommended that CoGS approve extension of the mandate of the Jubilee Commission for the upcoming biennium:

It is recommended that the Jubilee Commission's mandate be extended to the end of the General Synod 2023-2025 biennium so that its work can be continued.



ANNEX A Draft Financing Principles

1. Achieving 'self-determination' is at the core of reconciliation and healing and is the overriding goal in building the Indigenous church, including governance of its finances.
2. Sacred Circle is responsible for governance of and financial policy for all monies directed to Indigenous ministry.
3. Indigenous church resources be governed consistent with spirit of *The Covenant and Our Way of Life*, the governing document of Sacred Circle.
4. The 'Presiding Elder', advised by ACIP, is responsible and accountable to Sacred Circle for managing & administering Indigenous ministry funds, supported by a 'chief operating officer'.
5. The Indigenous church (Sacred Circle) will receive, administer and be responsible and accountable for all funds directed to it, under the management of the Presiding Elder. The Presiding Elder to be supported by a 'chief operating officer' located within the Office of the Presiding Elder.
6. New Indigenous accounts under Indigenous governance will be established within the Consolidated Revenue Fund and the Consolidated Trust Fund, i.e., the existing financial structures of the Anglican Church of Canada.
7. Pension and benefit inequities will be addressed through the ACC *Pension Committee*, and its Indigenous member.
8. Donors have a choice where to direct their donations within new funding streams.
9. Other General Synod funds intended for Indigenous ministry/beneficiaries will be transferred to Sacred Circle once the new financial structure is up and running.
10. Broader non-Indigenous national Anglican partnership and reconciliation activities and initiatives and reparations arising from any liabilities will be funded by the ACC.